SAINT BASIL

THE LETTERS
SAINT BASIL
THE LETTERS

WITH AN ENGLISH TRANSLATION BY
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IN FOUR VOLUMES
II

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PREFATORY NOTE

St. Basil's letters in the present volume include numbers LIX to CLXXXV, and in nearly every case are of great human interest. Highly technical letters, as, for example, on the Trinity or on the Canons, do not appear.

All of the letters included here, with the exception of numbers LXIV and CII, appear in the MS. known as Coislinianus 237 (sig.=E). No letter of this volume, however, appears in any of the other MSS. collated by the author, i.e. Parisinus 506 (A), Parisinus 763 S (B), Parisinus 967 (C), Parisinus 1021 S (D), and Parisinus 1020 S (F). The last-named MS. (F), noted in the Benedictine edition as Harlaeanus, has since the time of that edition been greatly curtailed, a large portion at the end having been destroyed. This accounts for the appearance of readings from that MS. as noted by the Benedictine editors, and not as my own collations. Other important or interesting readings from the edition of the Benedictines have also been included in the critical apparatus. One probably important fact has been noted in the process of this work: the Benedictine editors frequently quoted readings as found only in the earlier editions (editi antiqui), and apparently without any MS. authority, but our collation of E has shown most of these readings to exist also in that MS.
PREFATORY NOTE

I am greatly indebted to the members of my Greek seminar of the years 1925–26 and 1926–27, with whom many of these letters were made an object of special study, for much assistance in bringing this second volume to a completion. In a special manner, I wish to acknowledge my indebtedness also to Mr. Martin R. McGuire, Instructor in Greek and Latin of the Catholic University of America.

Roy J. Deferrari.

NOTE ON LETTER VIII

Although the question of the authenticity of Letter VIII had been raised at times, and Abbé Bessières had called attention to a rather weak manuscript tradition for it in the Basilian corpus, no one had given the matter any serious attention. It remained for Robert Melcher in an article entitled "Der 8 Brief des hl. Basilius, ein Werk des Evagrius Pontikus" (Münsterische Beiträge zur Theologie, Heft 1, 1923),¹ to treat the subject for the first time in a definitive manner. The Very Reverend Melcher not only demonstrates convincing that the letter does not belong to St. Basil, but makes a strong case for assigning it to Evagrius and for dating it toward the end of the fourth century. He approaches his problem from the strictly philological and historical point of view, and especially from the view-point of theological content.

¹ I regret that this important monograph did not come to my attention until Vol. I was well through press.
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COLLECTED LETTERS OF SAINT BASIL
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ
ΒΑΣΙΛΕΙΟΥ ΕΠΙΣΤΟΛΑΙ

ΛΙΘ

Γρηγορίῳ θείῳ

Ἑσιώπησα. μὴ καὶ ἂει σιωπήσομαι, καὶ ἀνέξομαι ἐπὶ πλεῖον τὴν δυσφορωτάτην ξημίαν τῆς σιωπῆς κυρώσαι κατ’ ἐμαυτοῖ ¹ μὴτε αὐτὸς ἐπιστέλλων, μὴτε ἀκούων προσφθεγγομένου; ἐγὼ μὲν γὰρ μέχρι τοῦ παρόντος ἐγκαρτερήσας τῷ σκυθρωπῷ τούτῳ δόγματι, ἤγονοι πρέπειν κἀμοὶ τὰ τοῦ προφήτου λέγειν· ὅτι Ἐκαρτέρησα ὡς ἡ τίκτουσα, ἀεὶ μὲν ἐπιθυμῶν ἡ συντυχίας ἡ λόγων, ² ἀεὶ δὲ ἀποτυγχάνων διὰ τὰς ἀμαρτίας τὰς ἐμαυτοῦ. οὖ γὰρ δὴ ἄλλην τινὰ αἰτίαν ἔχω τοῖς γινομένοις ἐπινοεῖν, ³ πλὴν γε δὴ τοῦ

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¹ Paulo post Harl. τὰ αὐτὰ τῷ προφήτῃ.
² λόγον E.
³ εἶπεῖν duo MSS.

¹ Written at about the same time as the preceding letter, in 371. The subject matter is likewise the same as that of Letter LVIII. Basil’s uncle Gregory, bishop of an unknown see, was in sympathy with the disaffected bishops of Basil’s province. Gregory of Nyssa, in an effort to bring about a reconciliation between his uncle and brother, went so far as to forge more than one letter in the name of the uncle. This crude counterfeit, when discovered, naturally increased
I have kept silence. But shall I always keep silence, and shall I endure still longer to impose upon myself the most unbearable punishment of silence, by neither writing myself nor hearing the greeting of another? For having up to the present time persevered in this sullen resolution, I believe that it is fitting to apply the words of the prophet to myself also: "I have been patient as a woman in labour," always longing for an interview or a discussion with you, but always failing to obtain them on account of my sins. For I certainly cannot imagine any other reason for what is happening, except that, as I am convinced, I am paying the the bitter feeling between the two, which was overcome later only with difficulties.

2 Cf. Isa. 42. 14. The reading of the Septuagint according to Swete (Cambridge, 1912) is: ἐσιώπησα, μὴ καὶ ἄει σωπήσομαι καὶ ἀνέχομαι; ἢς η πικτοῦσα ἐκαρτέρησα, ἐκστήσω καὶ ξηρανῶ ἄμα. The Douay Version, which is clearly based on a different text, reads: "I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once."

3 Cf. note 2 above.
COLLECTED LETTERS OF SAINT BASIL

πεπεσθαι παλαιῶν ἀμαρτημάτων ἐκτινωσεις δίκαι, ἐν τῷ χωρίσμῳ τῆς ἁγάπης σου· εἰ δὴ καὶ ὠνομάξειν χωρίσμον ὀσιόν ἐπὶ σοῦ καὶ οὕτωςοιν τῶν τυχόντων, μὴ ὅτι τε ἡμῶν, οἷς ἐξ ἀρχῆς ἐν πατρὸς γέγονας χώρα.

Ἀλλ' ἡ ἀμαρτία μου νῦν, οἶα νεφέλη βαθείᾳ τις ἐπισχούσα, πάντων ἐκεῖνων ἁγνοιαν ἐνεποίησεν. ὅταν γὰρ ἀπίδω, πλὴν τοῦ ἐμοὶ λύπην τὸ γυνόμενον φέρειν, μηδὲν ἔτερον ἐξ αὐτοῦ καταρθοῦμενον,1 πῶς οὖχι εἰκότως ταῖς ἐμαυτοῦ κακίαις ἀνατίθημι τὰ παρόντα; ἀλλ' εἰτε ἀμαρτίαι τῶν συμβάντων αἰτίαι, τοῦτο μοι πέρας ἐστώ τῶν δυσχερῶν. εἰτε τι2 οἰκονομοῦμενον ἢν, ἐξεπληρώθη πάντως τὸ σπουδαζόμενον. οὐ γὰρ ὅλιγος ὁ τῆς ξημίας χρόνος. διό, μηκέτι στέγων, πρῶτος ἔρρηξα φωνῆν, παρακαλῶν ἡμῶν τε αὐτῶν ἀναμνησθῆναι καὶ σεαυτοῦ, ὅς πλέον ἢ κατὰ τὸ τῆς συγγενείας εἰκὸς παρὰ πάντα τὸν βίον τὴν κηδεμονίαν ἡμῶν ἐπεδείξω, καὶ τὴν πόλιν νῦν ἡμῶν ένεκεν ἀγαπᾶν, ἀλλὰ μὴ δι' ἡμᾶς ἀλλοτριοῦν σαυτὸν τῆς πόλεως.

Εἰ τις ὁυν παράκλησις ἐν Χριστῷ, εἰ τις κοινωνία Πνεύματος, εἰ τινα3 σπλάγχνα καὶ οἰκτημοῖ πληρώσων ἡμῶν τὴν εὐχήν· ἐνταῦθα στήσων τὰ κατηφή, ἀρχῶν τινα δός τοῖς φαινοτέροις πρὸς τὸ ἐξῆς, αὐτὸς τοῖς ἀλλοις καθηγούμενος ἐπὶ τὰ βέλτιστα, ἀλλ' οὐχὶ ἀκολουθῶν ἐτέρω4 έφ' ἃ μὴ δεῖ. καὶ γὰρ οὐδὲ σώματος

1 καταρθοῦμενον, πῶς οὖχι] καταρθοῦμενος, πῶς οὐκ editi antiqui.
2 τὸ add. editi ; om. E. 3 τινα] τις E. 4 ἐτέρως Harl.
penalty for my old offences in this separation from your love—if indeed it is not sacrilege to use the word "separation" in connexion with you and anybody in the world, much less in connexion with ourself, for whom, from the first, you have taken a father's place.

But now my guilt, having spread over me like a heavy cloud, has caused me to be ignorant of all this. For when I consider that no other result of what is happening, except its bringing sorrow to me, is satisfactory, how can I in all reason help ascribing the present state of affairs to my own wickedness? But if sins are answerable for what has taken place, let this be the end of my difficulties; or if some sort of discipline was intended, the object has been completely fulfilled. For not short is the time of my punishment. Therefore, containing myself no longer, I have been the first to speak out, exhorting you to be mindful both of us and of yourself, who throughout our whole life have shown greater solicitude for us than the nature of our relationship requires, and also at this time to cherish the city for our sake, instead of alienating yourself from the city\(^1\) on account of us.

If, then, there is any consolation in Christ, if there is any communion of the Spirit, if there is any compassion and pity, fulfil our prayer: Here and now put an end to our dejection, grant some beginning to greater cheerfulness for the future, yourself guiding the rest of us to the best course, but not following another to what is wrong. For indeed

\(^1\) i.e. Caesarea. Basil, on being elevated to the metropolitan see of Caesarea, was very anxious to secure the support of the various bishops, among them his uncle Gregory, who was in sympathy with the bishops of the opposition.
χαρακτήρ ἰδιός οὖτω τινὸς ἐνομίσθη, ὡς τῆς σῆς ψυχῆς τὸ εἰρηνικὸν τε καὶ ἦμερον. πρέπει 1 δ' ἂν οὖν τῷ τοιούτῳ τοὺς ἄλλους ἐλκεῖν πρὸς έαυτόν, καὶ παρέχειν πάσι τοῖς ἐγγίζοναι σοι, ὡσπερ μύρον τινὸς εὐωδίας, τῆς τοῦ σοῦ τρόπου χρηστότητος ἀναπίμπλασθαι. καὶ γὰρ εἰ τι καὶ ἀντιτείνων ἐστὶ νῦν, ἀλλὰ μικρὸν ύστερον καὶ αὐτὸ τὸ τῆς εἰρήνης ἄγαθον ἑπιμνήσεται. ἔως δ' ἂν ἐκ τῆς διαστάσεως αἱ διαβολαὶ χώραν ἔχωσιν, ἀνάγκη ἀλλ' τὰς υποψίας ἐπὶ τὸ χείρον συναύξεσθαι. ἔστι μὲν οὖν οὐδὲ ἐκεῖνος πρέπουν ἀμελεῖν ἡμῶν, πάντων δὲ πλέον τῇ τιμιώτητι σοῦ. καὶ γὰρ εἰ μὲν ἀμαρτάνομεν τι, βελτίωσιν ἑσομέθα νοθετούμενοι. τοῦτο δὲ ἂνευ συντυχίας ἀμήχανον. εἰ δὲ οὖν ἄδικοιμεν, ἀντὶ τίνος μισούμεθα; ταῦτα μὲν δὴ οὖν 2 τὰ τῆς ἴδιας ἐμαντοῦ δικαιολογίας 3 προῖσχομαι.

"Α δ' ἂν ὑπὲρ έαυτῶν αἱ ἐκκλησίαι εἴποιευ, οὐκ εἰς καλὸν τῆς διαστάσεως ἡμῶν ἀπολαύσουσαι, βελτίων μὲν 4 σιωπᾶν. οὐ γὰρ ἢνα λυπήσω τοῖς λόγοις κέχρημα τοῦτοις, 5 ἀλλ' ἢνα παῦσω τὰ λυπηρά. τὴν δὲ σὴν σύνεσιν πάντως οὐδὲν δια- πέφευγεν ἀλλὰ πολλῷ μείζω καὶ τελείωτερα ὧν ἡμεῖς νοοῦμεν αὐτοὺς ἀν ἐξεύρους τῇ διανοίᾳ, καὶ ἄλλους εἴποιευ, ὃς γε 6 καὶ εἴδες πρὸ ἡμῶν τὰς βλάβας τῶν ἐκκλησιῶν 7 καὶ λυπή μᾶλλον ἡμῶν πάλαι δεδιδαγμένος 8 παρὰ τοῦ Κυρίου

1 πρέπει E.
2 δὴ οὖν om. E.
3 διστολογίας editi antiqui.
4 με E.
5 τοῦτοι add. E.; om. editi.
6 ὃς γε] ὄστε E.
7 τὰς βλάβας τῶν ἐκκλησιῶν] τῶν ἐκκλησιῶν τὴν ἡμᾶν alli MSS.
no trait of any man's body has been considered so characteristic of him as peacefulness and gentleness are characteristic of your soul. It would be meet, therefore, for a man of your character to draw others to himself, and to afford to all who approach you an opportunity of being filled with the excellence of your character as with the fragrance of some perfume. For even if there is now a certain opposition, still, in a little while, the goodness of peace will of itself be recognized. But so long as, because of the present dissension, slanders are given room, suspicions will necessarily ever increase for the worse. It is accordingly not becoming even for the men I have in mind to ignore us, but still less for your Honour. For if we do anything sinful, we shall become better by being admonished. But this is impossible without an interview. And if we do no wrong, why are we hated? Such, then, are the statements which I submit in my own justification.

What the churches might say in their own defence for the advantage they are basely taking of our dissension, it is better to pass over in silence. For it is not to cause pain that I have employed these words, but to put an end to that which causes pain. Your sagacity is such that nothing has escaped it; but you might, by using your powers of discernment, discover for yourself and relate to others much greater and more serious instances than those which we know, seeing that you must have noticed, before we did, the harm being done to the churches, and by a distress greater than ours must long since have

8 προδειδαγμένος editi antiqi.
mηδενὸς τῶν ἐλαχίστων καταφρονεῖν. νυνὶ δὲ ἡ βλάβη οὐκ εἰς ἐνα ἡ δεύτερον περιορίζεται, ἀλλὰ πόλεις ὅλαι καὶ δήμοι τῶν ἡμετέρων παραπολαύουσι συμφορῶν. τὴν γὰρ ἐπὶ τῆς ὑπερομίας φήμην τὶ χρῆ καὶ λέγειν ὅποια τις ἔσται περὶ ἡμῶν; πρέπει οὖν ἀν¹ τῇ σῇ μεγαλοψυχίᾳ τὸ μὲν φιλόνεικον ἔτεροις παραχωρεῖν· μᾶλλον δὲ κάκεινων ἐξελεῖν τῆς ψυχῆς, εἴπερ οἰὼν τε· αὐτὸν δὲ δι᾽ ἀνεξικακίας νικήσαι τὰ λυπηρά. τὸ μὲν γὰρ ἀμύνεσθαι παντὸς ἔστι τοῦ ὀργιζομένου, τὸ δὲ καὶ αὐτῆς τῆς ὀργῆς ψυχλότερον εἶναι, τοῦτο δὴ μόνον σοῦ, καὶ εἰ τίς σοι τὴν ἁρετήν παραπλήσιος. ἐκεῖνο δὲ οὐκ ἐρῶ, ὅτι ὁ ἤμων χαλεπαίνων εἰς τοὺς μηδὲν ἀδικησαντας τὴν ὀργήν ἐπαφίησιν.

Εἴτε οὖν παρουσία, εἴτε γράμματι, εἴτε κλήσει τῇ πρὸς ἑαυτῶν, εἴτε ὑπερ ἄν ἔθελοις τρόπων, παραμύθησαι ἡμῶν τὴν ψυχὴν.² ἡμῖν μὲν γὰρ εὐχῇ ἐπὶ τῆς Ἐκκλησίας φανὴν τὴν θεοσέβειαν σου, καὶ ἡμᾶς τε ὁμοῦ καὶ τὸν λαὸν θεραπεῦσαι αὐτὴ τε τῇ ὑψεί καὶ τοῖς λόγοις τῆς χάριτος σου. ἔαν μὲν οὖν τοῦτο ἡ δυνατόν, τοῦτο κράτιστον· ἔαν δὲ τι ἔτερον δόξη, κάκεινο δεξομεθα. μόνον παγίως γνωρίσαι ἡμῖν τὸ παριστάμενον τῇ φρονίσει σου παρακλήθητι.
been taught by the Lord to despise not even the least.\(^1\) Now, however, the harm is not confined to one or two men, but whole cities and peoples get the benefit, indirectly, of our misfortunes. For as to what the talk concerning us will be beyond our borders, why need I speak of it? Therefore it would be becoming in your Magnanimity to leave contentiousness to others; nay rather, to pluck it even from their hearts if it is at all possible, and yourself through your forbearance to vanquish this painful state of affairs. For whereas the taking of revenge is appropriate to anyone who is aroused to anger, yet to rise superior to anger itself belongs in truth to you alone or to any man who may be like you in virtue. This, however, I shall forbear to say—that he who is wroth with us is letting his rage fall on those who have done nothing wrong.

Accordingly, either by your presence, or by a letter, or by an invitation to visit you, or by whatever way you may wish, pray comfort our soul. For our prayer is that your Reverence may be seen in our Church, and that you may heal at once both ourselves and the people by your very presence and by the words of your grace. If this, then, is possible, it will be best; but if something else may seem best to you, we shall accept it also. Only yield to our request to inform us exactly as to what your prudence decides.

\(^1\) Cf. Matt. 18. 10. δράτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων. "See that you despise not one of these little ones."

\(^2\) Παραμύθησαι ἡμῶν τὴν ψυχὴν] παραμυθήσαι ἡμῶν τὴν ψυχὴν καταζώσον editi antiqui, Harl.
Καὶ πρότερον ἥδεως εἶδον τὸν ἀδελφὸν μου. τί γὰρ οὐκ ἔμελλον, ἀδελφὸν τε ὁντα ἐμαυτοῦ, καὶ τοιοῦτον; καὶ νῦν τῇ αὐτῇ διαθέσει προσε- 
δεξάμην ἐπιδημήσαντα, μηδὲν τι τῆς ἐμαυτοῦ 
στοργῆς παρατρέψας. μηδὲ γὰρ γένοιτό τι 
τοιοῦτο παθεῖν μηδὲν, ὃ με τῆς φύσεως ἐπιλα-
θέσθαι καὶ ἐκπολεμωθῆναι πρὸς τοὺς οἰκείους 
ποίησε. ἀλλὰ καὶ τῶν τοῦ σώματος ἀρρω-
στημάτων, καὶ τῶν ἄλλων ἄλγειν ὑπὸ 
ψυχῆς, παραμυθίαν ἡγησάμην ἐντὸς τοῦ ἄνδρὸς 
παρουσιάν τοῖς τε παρὰ τῆς τιμίωτητος σοῦ 
δὲ αὐτοῦ κοιμῆσαι γράμμασιν ὑπερήφανον ἂς 
καὶ ἐκ πολλῶν μοι ἐπεθύμουν ἐλθεῖν, οὐκ ἄλλου 
τινὸς ἐνεκεν ἡ τοῦ μὴ καὶ ἡμᾶς τι ὁ σκυθρωτὸν 
διήγημα τῷ βίῳ προσθεῖναι, ὡς ἄρα τις εἰς 
τοὺς οἰκειοτάτους πρὸς ἄλληλους διάστασις, 
ἡδονὴν μὲν ἔχθροῖς παρασκευάζουσα, φίλοις δὲ 
συμφοράν, ἀπαρέσκουσα δὲ Θεῷ, τῶ ἐν τῇ 
τελείᾳ ἀγάπῃ τὸν χαρακτῆρα τῶν ἐαυτοῦ μα-
θητῶν θεμένῳ. διὸ καὶ ἀντιφθέγγομαι ἁναγκαῖος 
eὐχεσθαι σὲ ὑπὲρ ἡμῶν παρακαλῶν, καὶ τὰ 
ἀλλὰ κιήσθαι ἡμῶν ὡς οἰκεῖων. 
Τὸν δὲ νοῦν τῶν γεγραμμένων ἑπειδὴ αὐτοὶ 
ὑπὸ ἀμαθείας συννέει ὡς οὐκ ἔχομεν, ἐκεῖνον ἑ-
LETTER LX

LETTER LX

To Gregory, his Uncle

In times past I have always been glad to see my brother. Why should I not have been, since he is not only my brother but such a man! And at the present time I have welcomed him on his visit in the same mind, having in no wise altered my affection for him. May no such misfortune ever befall me as would cause me to forget the ties of nature, and be set at enmity with my own kindred. On the contrary, I have considered the man's presence to be a consolation both for the ills of the body and for the afflictions of the soul as well; and I was exceedingly pleased with the letter from your Honour which he delivered, a letter which I had long been eager to receive, for one sole reason—that we might not, as others have done, attach to our lives a melancholy story of a quarrel which divided the nearest and dearest from one another, a quarrel which would afford pleasure to our enemies and be a calamity to our friends, and would also be displeasing to God, who has defined the distinguishing mark of His disciples as perfect love. Therefore I feel myself constrained to repeat my request that you pray for us, and that you in general care for us as your kinsman.

As for the significance of what has happened, since we ourselves through our ignorance cannot

1 Of the same date and on the same general topic as the preceding letter.
COLLECTED LETTERS OF SAINT BASIL

κρίναμεν ἀληθῆ εἶναι νομίζειν, διὸ ἂν αὐτὸς ἡμῖν ἐξηγήσασθαι καταξιώσῃς. ἀνάγκη δὲ καὶ τὰ λειτομένα παρὰ τῆς σῆς μεγαλούνιας ὀρισθήναι, τὴν συντυχίαν ἡμῶν τὴν πρὸς ἀλλήλους, καὶ καὶ-ρὸν τὸν πρέποντα, καὶ τόπον ἐπιτήδειον. εἴπερ οὖν ὁλως ἀνέχεται καταβήναι πρὸς τὴν ταπείνωσιν ἡμῶν ἡ σεμνότης σου, καὶ λόγου τινὸς μεταδοῦναι ἡμῖν, εἴτε ¹ μετ’ ἄλλων, εἴτε κατὰ σεαυτὸν βούλει γενέσθαι τὴν συντυχίαν, ὑπακοουσόμεθα, τοῦτο ἄπαξ ἐαυτοῖς συμβουλεύοντας, δουλεύειν ² σοι ἐν ἀγάπῃ καὶ ποιεῖν ἐκ παντὸς τρόπου τὰ εἰς δόξαν Θεοῦ παρὰ τῆς εὐλαβείας σου ἡμῖν ἐπι-τασσόμενα.³

Τὸν δὲ αἰσθημώτατον ἀδελφὸν οὐδὲν ἴσαγόρασ-μεν ἀπὸ γλώττης εἰπεῖν ἡμῖν· διότι οὔτε ⁴ πρότερον μεμαρτυρημένον εἰχε τὸν λόγον ὕπὸ τῶν ἔργων.

I XI

' Ἀθανασίῳ, ἐπισκόπῳ Ἀλεξανδρείας ⁵

'Ενετυχον τοῖς γράμμασι τῆς σῆς ὁσιότητος, διὸ ὅν τοῦ ἒχεμόνος τῆς Λιβύης, τοῦ δυσωρίμου ἀνδρός, κατεστέαζας. καὶ ὄντομα μὲν τὴν ἡμετέραν ⁶ πατρίδα, ὃτι τοιοῦτων κακῶν μῆτηρ ἑστὶ καὶ τροφὸς· ὄντομα δὲ καὶ τὴν γείτονα

¹ καὶ add. E. ² δουλεύειν editi antiqui. ³ γραφόμενα E. ⁴ τὸ add. E. ⁵ τῷ μεγάλῳ Ἀθανασίῳ editi antiqui. ⁶ ἡμετέραν] ἐαυτοῦ editi antiqui.

¹ Written about the year 371. This is the first of six extant letters written by St. Basil to the famous St.
LETTER LXI

comprehend it, we have decided to accept as true whatever explanation you have deigned to give us. But the matters which still remain must also be determined by your Magnanimity—our interview with each other, a suitable occasion, and a convenient place. So if your lofty dignity can at all endure to descend to our lowliness and to grant us some speech with you, then, whether you desire our interview to be private or in the presence of others, we shall answer the summons, inasmuch as we have decided once and for all upon this course for ourself—to serve you in love and in every way to do whatever, to the glory of God, your Reverence enjoins upon us.

As to our most venerable brother, we have not constrained him to tell us anything by word of mouth; the reason is that his words on a former occasion were not attested by the facts.

LETTER LXI

To Athanasius, Bishop of Alexandria

I have read the letters of your Holiness, in which you have expressed your grief at the conduct of the governor of Libya, that man of evil name. We also have mourned for our country because she is the mother and nurse of such evils; and we have

Athanasius. Basil is here answering a letter in which Athanasius announced that he had excommunicated a vicious governor of Libya, a native of Cappadocia. The remaining five letters from Basil to Athanasius (LXVI, LXVII, LXIX, LXXX, LXXXII) deal with the much more important matter of the union of the churches.

2 Cf. Homer, Od. 13. 219: ὅ δ' ὄδύρετο πατρίδα γυνα.
COLLECTED LETTERS OF SAINT BASIL

this ἡμετέρας 1 Αἰβύνη, τῶν ἡμετέρων κακῶν ἀπολαύουσαν,2 καὶ θηριώδει ἤθει παραδοθείσαν ἀνδρὸς ὁμότητι τε ὁμοῦ καὶ ἀκολασίᾳ συζώντος. τούτῳ ἦν ἁρα τοῦ 'Εκκλησιαστοῦ τὸ σοφῶν. Οὐαί σοι, πόλις, ἢς ὁ βασιλεὺς σου νεώτερος (ἐνταῦθα δὲ ἐστὶ τι καὶ χαλεπώτερον), καὶ οἱ ἀρχούτες σου οὐκ 3 ἀπὸ νυκτὸς ἐσθίοσαι, ἄλλα μεσούσης τῆς ἡμέρας ἀκολασταίνουσι, βοσκημάτων ἀλογώτερον ἀλλοτρίοις γάμοις ἐπιμανόμενοι! ἐκεῖνω μὲν οὖν αἱ μάστιγες μένουσι παρὰ τοῦ δικαίου κριτοῦ, τῷ ἴσῳ μέτρῳ ἀντιμετρηθησόμεναι, ὡς αὐτὸς προλαβὼν ἐπέθηκε τοῖς ἀγίοις αὐτοῦ.

Ἐγνωρίσθη δὲ καὶ τῇ ἐκκλησίᾳ ἡμῶν ἐκ τῶν γραμμάτων τῆς σῆς θεοσεβείας, καὶ ἀποτρόπαιον αὐτῶν πάντες ἤγισονται,4 μὴ πυρὸς, μὴ ὑδατος, μὴ 5 σκέπης αὐτῶ κοινωνοῦντες, εἰπέρ τι ὄφελος τοῖς οὕτω κεκρατιμένοις κοινῆς καὶ ὀμοψήφου καταγγώσεως. ἀρκοῦσα δὲ αὐτῷ στῆλη, καὶ αὐτὰ τὰ γράμματα ἀναγινωσκόμενα πανταχοῦ. οὐ γὰρ διαλείψομεν πᾶσιν αὐτοῦ καὶ οἰκεῖοι καὶ φίλοις καὶ ξένοις ἐπιδεικνύστες πάντως δὲ, κἂν μὴ ἄψωνται αὐτῶν παραχρῆμα τὰ ἐπιτίμια, ὅσπερ τοῦ Φαραώ, ἀλλ’ εἰς ύστερόν ποτε βαρείαν αὐτῷ καὶ ἀλγεινήν την ἀνάδοσιν 6 οὐσει.

1 ἡμετέρας Ε. 2 ἀπολαύουσαν Ε. 3 οὐχὶ Ε. 4 ἤγισαν Ε. 5 δὲ addl. E (supra m 1a). 6 ἀντίδοσιν editi antiqui.
LETTER LXI

mourned, too, for our neighbouring land of Libya, which shares in these evils of ours, and has been delivered over to the brutal character of a man who spends his life equally in cruelty and licentiousness. This, then, it would seem, was the meaning of the wise saying of Ecclesiastes:¹ "Woe to thee, O land, when thy king is a child, and"—here is something even more severe—"when thy princes eat" not at night, but they revel licentiously at mid-day, being mad after the wives of others, more irrationally than cattle! Now as for him, the scourges of a just Judge await him, and they shall be meted out to him in an equal measure with those which he himself has already inflicted upon His saints.

He has become known to our Church also through the letter of your Reverence, and all men will account him abominable, sharing with him neither fire, nor water, nor shelter; if in truth anything can be of avail to those who have thus won for themselves a common and unanimous condemnation. But sufficient for him is a published bulletin, and your letter itself read everywhere. For we shall not cease to show it to everyone who has to do with him, to relatives or family or strangers. At all events, even if the penalties imposed do not lay hold upon him immediately, even as upon the Pharaoh,² nevertheless at some later time they will bring upon him a heavy and grievous increment.

¹ Ecclesiastes 10. 16. Basil greatly expands the last part of this quotation. οὐαί σοι, πόλις, ἢς ὁ βασιλεὺς σου νεώτερος, καὶ οἱ ἄρχοντές σου πρωὶ ἐσθίουσιν. "Woe to thee, O land, when thy king is a child, and when the princes eat in the morning."

² An allusion to the plagues and the final destruction of the Pharaoh as described in Exodus.
This letter, written ostensibly to console the people of Parnassus on the loss of their bishop, was composed, according to Maran (Vita S. Basilii, xvi), before the visit of Valens in 372, which gave the Arians of this church such power. Parnassus was a town in Northern Cappadocia, on the right bank of the Halys, at a ford a few miles higher up than modern Tchikin Aghyl. The real purpose of this letter was to urge the Parnassenes to elect an orthodox bishop.
LETTER LXII

LETTER LXII

CONSOLATION TO THE CHURCH OF PARNASSUS

Following an old custom which has become prevalent through a long observance, and also making manifest to you the fruit of the Holy Ghost, which is the divine love, we visit your Piety by letter, sharing with you both your grief at what has befallen and your anxiety concerning the matters now at hand. In regard to these painful circumstances, then, we have only this to say—that it is seasonable for us to fix our gaze upon the exhortations of the Apostle, and not to be sorrowful "even as others who have no hope"; we should not, however, be indifferent to what has occurred, but while being sensible of our loss, we should not be overcome by our grief, accounting our shepherd happy for his end, as having left this life at a ripe old age, and as having gone to rest amid the highest honours the Lord can give.

As for the rest, we must admonish you that, after you have put away all sorrow, you should become your own masters, and should rise up and face your unavoidable duty of providing for the Church, to the end that the holy God may assume charge over His flock, and, in accordance with His will, may supply you with a shepherd who will tend you wisely.

This they did in the person of Hypsis (or Hypsinus), whom the Arians expelled in 375 in favour of a certain Ecdicius. Cf. Letter CCXXXVII.

2 Thess. 4. 13.

3 Cf. Homer, Odyssey, 19. 367-8: ἀρώμενος εἰς ὶκοιο | γῆρᾶς
τε λιπαρὸν θρέψαι τε φαίδιμον νῦν. "With prayer that thou mightest reach a sleek old age and rear thy glorious son."
COLLECTED LETTERS OF SAINT BASIL

LXIII

Ἡγεμόνι Νεοκαισαρείας

Τὸν σοφὸν ἄνδρα, κἂν ἐκάς ναής χθονὸς, κἂν μῆποτ' αὐτὸν ὄσσοις προσίδω, κρίνω φίλον. Εὐριπίδου ἐστὶ τοῦ τραγικοῦ λόγος. ὡστε, εἰ, μήτω τῆς κατ' ὀφθαλμοὺς ἦμιν συντυχίας τὴν γνώσιν σου τῆς μεγαλοφυίας χαρισμάτως, φαμέν εἶναι φίλοι σου καὶ συνήθεις, μὴ κολακεῖαι εἶναι τὸν λόγον κρίνης. ἔχομεν γὰρ φίλημα πρόξενον τῆς φιλίας, μεγαλοφοῦνος τὰ σὰ πᾶσιν ἀνθρώποις συμβοῦσαν. ἄφ' οὐ μέντοι καὶ τῷ αἴδεσιμωτάτῳ Ἐλπιδίῳ συνετύχομεν, τοσοῦτον σε ἐγνωρίσαμεν, καὶ οὕτω κατ' ἀκρας ἐαλώκαμεν σου, ὡσανεὶ πολὺν χρόνον συγγεγονότες, καὶ διὰ μακρᾶς τῆς πείρας τῶν ἐν σοὶ καλῶν τῆν γνώσιν ἐχοντες. οὐ γὰρ ἐπαύσατο ὁ ἄνηρ ἐκαστὰ ἦμιν τῶν περὶ σὲ διηγοῦμενος, τὸ μεγαλοπρεπὲς τῆς ψυχῆς, τοῦ φρονήματος τὸ ἀνάστημα, τῶν τρόπων τὴν ἡμεροτητα, ἐμπειρίαν πραγμάτων, σύνεσιν γνώμης, σεμνότητα βίου φαιδρότητα κεκραμένη, λόγου δύναμιν, τάλλα ὅσα αὐτὸς μὲν διὰ πολλῆς τῆς πρὸς ἡμᾶς ὀμιλίας ἀπηρθεμίσατο, ἦμιν δὲ γράφειν οὐκ ἦν δυνατῶν, ἢν μὴ ἔξω τοῦ μέτρου τὴν

1 εἶναι om. E. 2 τὰ σὰ πᾶσιν ἰπασιν E. 3 'Ελλαδίῳ E, Harl. 4 φαιδρότητα E.

1 Written about 371. Cf. Maran, Vita S. Basilii, xvi.
LETTER LXIII

LETTER LXIII

To the Governor of Neocaesarea

"The wise man, e'en though he dwell in a distant land, though I may never behold him with my eyes, I account my friend," is a saying of the tragic poet Euripides. If, therefore, in spite of the fact that no face-to-face meeting has as yet given us the pleasure of acquaintance with your Magnanimity, we say that we are your friend and associate, do not consider this assertion to be flattery. For as the promoter of our friendship we have Fame, who with mighty voice proclaims your deeds to all mankind. Ever since the day, moreover, on which we met the most reverend Elpidius, we have known you to be so great a man, and we have been so utterly captivated by you, as if we had been associated with you for a long time, and had knowledge of your noble qualities through long experience. For Elpidius did not cease recounting to us your every characteristic—your magnanimity, the loftiness of your spirit, the gentleness of your manners, experience in affairs, sagacity of judgment, dignity of life mingled with affability, ability as an orator, and the many other qualities which he enumerated to us in the course of a long conversation, but which we cannot mention to you now without carrying the letter beyond its

de vita Pythag. 33. 237; Procop. Gaz., Epist., 154; and Cicero, de nat. deorum, 1. 44. 121.

3 Note that some MSS. read Helladius. In the following letter, however, all MSS. agree on Elpidius. Cf. also Letters LXXVII and LXXVIII. The Elpidii mentioned herein may or may not be the same man.

4 For the same expression, cf. Antiphon 5. 1: τὴν ἐμπειρίαν τῶν πραγμάτων.
COLLECTED LETTERS OF SAINT BASIL

ἐπιστολὴν προαγάγουμεν. πῶς οὖν ὦκ ἐμελλον ἀγαπᾶν τῶν τοιοῦτων; πῶς γοῦν ἡδυμάμην ἐμαυτοῦ κρατήσαι, πρὸς τὸ μὴ οὐχὶ καὶ ἐκβοῶν τὸ τῆς ψυχῆς ἐμαυτοῦ πάθος διασημαίνειν;

Δέχου τοίνυν τὴν προσηγορίαν, ὁ θαυμάσιε, ἐκ φιλίας ἀληθινῆς καὶ ἀδόλου σοι προσαγαμένην πόρρω γὰρ θωπείας δουλοπρεποῦς τὰ ἠμέτερα· καὶ ἔχε ἡμᾶς τῷ καταλόγῳ τῶν σεαυτοῦ φίλων ἐναρθμίους, γράμμασι συνεχέσι σαυτὸν τε δεικνὺς καὶ παραμυθούμενος τὴν ἀπολείψιν.

LXIV

Ἡσυχίῳ

'Εμὲ πολλὰ μὲν ἢν καὶ ἐξ ἀρχῆς τὰ συνάπτοντά σου τῇ τιμώτητι, ὡ τε περὶ λόγους κοινὸς ἔρως, πολλαχοῦ παρὰ τῶν πεπειραμένων περιφερόμενος, ἢ τε πρὸς τὸν θαυμάσιον ἄνδρα Τερέντιον ἡμῖν ἐκ παλαιοῦ φιλία. ἐπεὶ δὲ καὶ ὁ πάντα ἄριστος, καὶ πάσης ἡμῶν οἰκειότητος ὁνομα ἐκπληρῶν, ὁ αἰδεσιμώτατος ἀδελφὸς Ἐλπίδιος εἰς λόγους ἀφίκετο, καὶ ἕκαστα τῶν ἐν σοὶ καλῶν διηγήσατο (δυνατῶτατος δὲ, εἴπερ τις ἄλλος, καὶ ἄρετὴν ἀνθρώπου καταμαθεῖν, καὶ παραστῆσαι ταύτην

1 συμπεριφερόμενο Codex Medicaeus.
2 Τερέντιον editi antiqi.

1 i.e. of "friend."
2 i.e. for the lack of the Governor's personal presence.
3 Dated with the preceding letter. Nothing is known of this Hesychius, except such information as may be gathered from the present letter and Letter LXXII.
LETTER LXIV

proper limits. How, then, could I help loving such a man? How, at any rate, could I so far control myself as not with loud voice to make known my soul's emotion?

Accept, therefore, admirable sir, the appellation,\(^1\) which is applied to you out of a friendship that is true and genuine; for our character is far removed from servile adulation; and do you keep us numbered in the roll of your friends, by frequent letters, both showing yourself to us and consoling us for the lack.\(^2\)

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LETTER LXIV

To Hesychius\(^3\)

Even from the beginning there have been many things which have bound me to your Honour—your love of letters, common to me also, which is everywhere bruited abroad by men who have had experience of it, and our long-time friendship for that admirable man Terentius.\(^4\) But when, too, that most excellent man, who satisfies the title of every intimate relationship with us,\(^5\) our most venerated brother Elpidius,\(^6\) conversed with us and described each of your noble qualities (and he, if any man, has superlative ability both to discern a man's virtues

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\(^4\) Terentius: a general and count of the orthodox faith. Cf. Letters XCIX, CCXIV, CCXVI. For a letter from Basil to the daughters of Terentius, deaconesses at Samosata, cf. Letter CV.

\(^5\) Cf. *Iliad*, 6. 429-30: "Εκτόρ, ἀτάρ σὺ μοί ἐσσεί πατήρ καὶ πόναι μήτηρ | ἡδὲ κασάγνητος, σὺ δὲ μοι ἀθαλερὸς παρακούτης. "Hector, truly thou art to me father and revered mother, and brother, as thou art to me a goodly husband."

\(^6\) Cf. Letter LXIII, note 3.
COLLECTED LETTERS OF SAINT BASIL

τὸ λόγῳ, τοσοῦτον ἡμῖν τὸν ἐπὶ σοὶ πόθον εξέκαυσεν, ὡστε εὔχεσθαι ἡμᾶς ἐπιστηραί σὲ ποτὲ τῇ παλαιᾷ ἑστίᾳ ἡμῶν, ὅνα μὴ ἀκοῇ μόνον, ἀλλὰ καὶ πείρᾳ τῶν ἐν σοὶ καλῶν ἀπολαύσωμεν.

LXV

'Αταρβίω

Καὶ τὶ πέρας ἐσται τῆς σιωπῆς, εἰ ἐγὼ μὲν, τὰ ἐκ τῆς ἡλικίας πρεσβεία ἀπαιτῶν, ἀναμένοιμι παρὰ σοῦ γενέσθαι τὴν ἁρχήν τῆς προσφωνήσεως, ἣ δὲ σῇ ἀγάπῃ ἐπὶ πλείον βούλοιτο τῇ βλαβερᾷ κρίσει τῆς ἡσυχίας ἐγκαρτερεῖν; ἀλλ' ὃμως ἐγὼ, τὴν ἐν τοῖς φιλικοῖς ἔτταν νίκης ἐξέχειν δύναμιν ἡγησάμενος, ὁμολογῶ σοι μὲν παραχωρεῖν τῆς ἐπὶ τῷ δοκεῖν περιγεγενήσθαι τῆς οἰκειας κρίσεως φιλοτημίας. αὐτὸς δὲ πρῶτος ἐπὶ τὸ γράφειν ἠλθὼν, εἴδως ὅτι ἡ ἀγάπη πάντα στέγει, πάντα ὑπομένει, σοῦδαμον ζητεῖ τὸ ἐαυτῆς· διὸπερ οὔτε ἐκπίπτει ποτέ. ἀταπείνωτος γὰρ ὁ κατὰ ἁγάπην τῷ πλη-

1 Αὐταρβίω cod. Claromontanus.
2 συκοφαντιῶν quinque MSS.
3 οὐδὲ E.

1 Of the year 371, or, according to Maran, some time before 373, when the enmity between Atarbius and Basil became manifest. Atarbius was a bishop of Neocaesarea, and probably related to Basil. Cf. Letter CCX. Letters LXI, CXXVI, CCIV, CCVII, and CCX contain information on this break, and subsequent effort on the part of Basil to mend the breach and to rescue Atarbius from the errors of Sabellianism. Tillemont wrongly makes Atarbius an Armenian bishop, but he belongs clearly to Neocaesarea, since (1) he is so designated in some MSS. of St. Basil's letters;
LETTER LXV

and to make them known by speech), he enkindled in us such a longing for you, that we pray that you may some day visit this old fireside of ours, so that not only by report but by actual experience also we may derive pleasure from the noble qualities which reside in you.

LETTER LXV

To Atarbius

What end indeed would there be of our silence, if I should claim the prerogative of my age, and wait for you to take the initiative in salutation, but your Affection should wish to persevere still longer in its baneful resolution of keeping silent? However, since I consider that in matters of friendship defeat has the force of victory, I acknowledge that I am conceding to you what you make a point of—the appearance of having seemingly prevailed over my own judgment. But I myself have been the first to begin writing because I know well that "charity beareth all things, endureth all things, seeketh not her own," and so "never falleth away." For he who subjects himself to his neigh-

(2) the character and circumstances of Atarbius, as depicted in Letters LXI and CXXVI, entirely agree with those of the unnamed bishop of Neocaesarea referred to in Letters CCIV, CCVII, and CCX; (3) in the Acts of the Council of Constantinople he represents the province of Pontus Polemoniacus, of which Neocaesarea was the Metropolis.

2 A rather loose quotation of 1 Cor. 13. 5, 7, and 8: ἡ ἀγάπη ... οὐ ζητεῖ τὰ ἑαυτῆς ... πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ἡ ἀγάπη οὐδέποτε ἐκπίπτει. "Charity ... seeketh not her own ... beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away."
σίον ὑποτασσόμενος. ὡπως οὖν καὶ αὐτὸς πρὸς 
γοῦν τὸ ἔξης τοῦ ¹ πρῶτον καὶ μέγιστον καρπὸν 
τοῦ Πνεύματος ἐπιδεικνύμενος, ² τὴν ἀγάπην, ἀπορ-
ρίψης μὲν τὸ τῶν ὄργιζομένων σκυθρωτῶν, ὀπερ 
ἡμῖν διὰ τῆς σιωπῆς ³ ὑποφαίνεις, ἀναλάβῃς δὲ 
χαράν ἐν τῇ καρδίᾳ, εἰρήνη πρὸς τοὺς ὦμοψύχους 
tῶν ἀδελφῶν, σπουδὴν καὶ μέριμναν ὑπὲρ τῆς τῶν 
ἐκκλησιῶν ⁴ τοῦ Κυρίου διαμονῆς. γίνωσκε γὰρ, 
ὅτι, εἰ μὴ τὸν ἵσον ἡμεῖς ἀγώνα ὑπὲρ τῶν ἐκκλη-
σιῶν ἀναλάβομειν, ὀπόσον ἔχουσιν οἱ ἀντικείμενοι 
τῇ υγιαινούσῃ διδασκαλίᾳ εἰς καθαίρεσιν αὐτῶν καὶ 
pαυτελῇ ἀφανισμόν, οὐδὲν τὸ κωλύν οἴχεσθαι 
μὲν παρασυρεῖσαι ὑπὸ τῶν ἐχθρῶν τὴν ἀλλήλειαν, 
παραπολαύσαι δὲ τι καὶ ἡμᾶς τοῦ κρίματος, μὴ 
πάσῃ σπουδῆς καὶ προδομίᾳ ἐν ὦμονοιᾳ τῇ πρὸς 
ἀλλήλους καὶ συμπνοια τῇ κατὰ τὸν Θεόν τὴν 
ἐνδεχομένην μέριμναν ὑπὲρ τῆς ἐνώσεως τῶν ἐκκλη-
σιῶν ἐπιδειξαμένους.⁵ 

Παρακαλῶ οὖν, ἔκβαλε τῆς σεαυτοῦ ψυχῆς τὸ 
όνεσθαι μηδενὸς ἑτέρου εἰς κοινωνίαν προσδείσθαι. 
οὐ γὰρ κατὰ ἀγάπην περιπατοῦντος οὐδὲ πληροῦν-
tός ἐστι τὴν ἐντολήν ⁶ τοῦ Χριστοῦ τῆς πρὸς τοὺς 
ἀδελφοὺς συναφείας ἑαυτὸν ἀποτέμνειν. ἥμα δὲ 
kάκεινο λογίζεσθαι τὴν ἀγαθὴν σου προαίρεσιν 
βούλομαι, ὅτι τὸ τοῦ πολέμου κακὸν κύκλω 
pεριμον καὶ πρὸς ἡμᾶς εἰςέλθωτο ποτέ, κἂν μετὰ 
tῶν ἄλλων καὶ ἡμεῖς τῆς ἐπηρείας παραπολαύ-

¹ τὸν om. E. ² ενδεικνύμενος E. ³ ἀγάπης E. ⁴ τοῦ Θεοῦ add. Harl. ⁵ ἐπιδειξαμένους Mod. ⁶ τῶν νόμων editi antiqi.

¹ Cf. Gal. 5. 22 f.: ὃ δὲ καρπὸς τοῦ πνεύματος ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πράσινης, 24
bour in a spirit of charity is not humbled. Therefore, for the future at any rate, see to it that you too exhibit the first and greatest fruit of the Spirit, charity,¹ and cast aside that sullen look of a man in anger—which we can infer from the silence you maintain—and once more take up joy into your heart, peace toward brothers of kindred spirit, and zeal and solicitude for the perpetuity of the churches of the Lord. For be assured that, unless we assume a labour in behalf of the churches equal to that which the enemies of sound doctrine have taken upon themselves for their ruin and total obliteration, nothing will prevent truth from being swept away to destruction by our enemies, and ourselves also from sharing in the condemnation, unless with all zeal and good will, in harmony with one another and in unison with God, we show the greatest possible solicitude for the unity of the churches.

I exhort you, therefore, to cast from your mind the thought that you have no need of communion with another. For it does not befit the character of one who walks in charity, nor of one who fulfils the command of Christ, to cut himself off from all connexion with his brethren. At the same time also I wish your good will to consider this—that if the evil of the war² which now goes on all about us should sometime come upon ourselves likewise, and if we too along with the others shall receive ἐγκράτεια· κατὰ τῶν συνόντων οὐκ ἐστί νόμος. "But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness [longanimity], mildness, faith, modesty, continency [chastity]. Against such there is no law." The bracketed words of the Douay version do not appear in the Greek. The word order is also slightly changed.

¹ i.e. the persecutions of Valens.
σωμεν, ουδε τοις συναλγοφντας ευρισομεν, δια το εν καιρω της ευθυμιας ημων μη προκαταβαλεσθαι τοις ηδικημενοις τον της συμπαθειας έρανον.

LXVI

'Αθανασίω, επισκόπῳ Ἄλεξανδρείας

Ουδένα τοσούτων ήγούμαι λυπείν την παρόδου των ἐκκλησιών κατάστασιν, μάλλον δε σύγχυσιν, εἰπεῖν ἀληθέστερον, όσον την σήν τιμιότηταν συγκρίνουν μεν τοις ἀρχαίοις τανῦν, καὶ παρὰ πόσον ταύτα ἐκείνων ἐξήλλακται λογιζόμενοι, καὶ ὅτι εἰ κατα την αὐτήν ὁρμήν ύπορρέων ἐπὶ τὸ χείρου τὰ πράγματα, οὐδὲν ἔσται τὸ κωλῦν, εἰςω ολίγον χρόνον πρὸς ἄλλο τι σχήμα παντελῶς μεθαρμοσθήναι τάς ἐκκλησίας. ταύτα πολλάκις ἐπ' ἐμαυτοῦ γενόμενος διενοθήν, ὅτι εἰ ἡμῖν οὕτως ἔλεειν τῶν ἐκκλησιῶν ἡ παρατροπὴ καταφαίνεται, ποίαν τινὰ εἰκὸς ἐπὶ τούτως ψυχὴν ἔχειν τῶν τῆς ἀρχαίας εὐσταθείας καὶ ὁμονοίας περὶ την πίστιν τῶν ἐκκλησιῶν τοῦ Κυρίου πεπειραμένων; ἀλλ' ὡσπερ τὸ πολὺ τῆς λύπης τῆς σῆς τελειότητα περιίσταται, οὕτως ἡγούμεθα προσήκειν καὶ τῆς ύπερ τῶν ἐκκλησιῶν μερίμνης τὸ πλέον τῇ σῇ διαφέρειν φρονήσει. πάλαι οἶδα καὶ αὐτός, κατὰ τὴν ἐνυπάρχουσαν μοι μετρίως τῶν πραγμάτων κατάληψιν, μίαν ἐπιγνοὺς ὁδὸν βοηθείας ταῖς καθ'

1 εὐθηνιᾶς editi antiqi. 2 ἔστι Ε. 3 Θεοῦ editi antiqi.
LETTER LXVI

a share of its spitefulness, we shall find none to sympathize with us, because in the season of our tranquillity we failed to pay betimes our contribution of sympathy to the victims of injustice.

LETTER LXVI

To Athanasius, Bishop of Alexandria

I consider that no one is so pained as your Honour at the present condition of the churches, or rather, to speak more truthfully, at their utter ruin; for you can compare the present with the past, and reflect on the extent of the change that has taken place between them, and also on the thought that, if our affairs should continue to ebb for the worse at this same speed, there will be nothing to prevent the churches from being completely changed into some other form within a brief period of time. Many a time, while by myself, I have reflected upon this thought, wondering what, if to us the error of the churches appears so pitiable, the emotion must be in regard to the present state of affairs of a man who has experienced the pristine tranquillity and concord of the churches of the Lord touching the faith. But just as greater sorrow devolves upon your Excellency, so we hold that it is proper for your prudence also to bear a greater solicitude for the churches. I also have long since been aware, from the moderate comprehension of events which I possess, that I recognize but one

2 Athanasius, born about 25 years before Basil, could well remember the peace of the Church preceding the outbreak of Arianism.
ἡμᾶς ἐκκλησίας, τὴν παρὰ τῶν δυτικῶν ἐπισκόπων σύμπνοιαν. εἰ γὰρ αὐληθεῖν, δὲν ἀνέλαβον ὑπὲρ ἐνός ἡ δύο τῶν κατὰ τὴν δύσιν ἐπὶ κακοδοξία φωραθέντων ξῆλον, τούτων καὶ ὑπὲρ τῆς παροικίας τῶν καθ' ἡμᾶς μερῶν ἐπιδείξασθαι, τάχα ἂν τι γένοιτο τοῖς κοινοῖς ὁφελος, τῶν τε κρατοῦντων τὸ ἀξιόπιστον τοῦ πλῆθους δυσωπομένων, καὶ τῶν ἐκαστάχον λαῶν ἄκολουθοῦντων αὐτοῖς ἀναντιρητῶς.

Τῆς οὖν ταύτα διαπράξασθαι τῆς σῆς συνέσεως δυνατότερος; τῆς συνιδεῖν τὸ δέον ἄξιότερος; τῆς ἐνεργῆσαι τὰ χρήσιμα πρακτικότερος; τῆς πρὸς τὴν καταπόνησιν τῶν ἠδέλφων συμμαθέστερος; τῆς τῆς σεμνότητις σου πολιάς 1 πάση τῇ δύσει αἰδεισιμώτερος; 2 κατάλιπτε τι μνημόσυνον τῷ βίῳ τῆς σῆς ἐπάξιον πολιτείας, τιμιώτατε πάτερ, τοὺς μυρίους ἑκείνους ὑπὲρ τῆς εὐσεβείας ἄθλους ἐν τούτῳ κατακόσμησον 3 ἔργῳ. ἐκπεμψόν τινας ἐκ τῆς ἁγίας τῆς ὑπὸ σὲ ἐκκλησίας ἀνδρας δυνατοὺς ἐν τῇ ὑγιαινούσῃ διδασκαλίᾳ πρὸς τοὺς κατὰ τὴν δύσιν ἐπισκόπους. διήγησαι αὐτοῖς τὰς κατασκούσας ἡμᾶς συμφοράς, ὑπόθου τρόπου ἀντιλήψεως ἱενοῦ Σαμοῦνι ταῖς ἐκκλησίαις, πολεμομενέως τοῖς λαοῖς συγκακοπάθησον. ἀνένεγκε εἰρηνικὰς

1 πολιτείας tres MSS. et Medicaeus sec. man.
2 αἰδεισιμώτατος Ἐ.
3 κατάστησον editi antiqi.

1 παροικία: primarily “a sojourn in a foreign land”; then applied, as here, to groups of Christians in general, since Christians regarded themselves merely as sojourners in this world. From this arose the meaning of “an ecclesiastical district,” “a diocese,” and later “a parish.”

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avenue of assistance to the churches in our part of the world—agreement with the bishops of the West. For if they should be willing to exhibit in the case of the ecclesiastical districts of our region that zeal which they have assumed in behalf of one or two persons in the West who were discovered to be in heterodoxy, perhaps some benefit would result to our common interests, since our rulers are timid about the fidelity of the masses, and the peoples everywhere follow their bishops unquestionably.

Who, then, is more capable of accomplishing this than a man of your wisdom? Who is keener to perceive what is needed? Who is more successful in working out useful projects? Who is more sympathetic towards the suffering of his fellow-men? What is more venerated in the entire West than the white hair of your majestic head? Most honoured father, bequeath to the living some memorial worthy of your polity. By this one work embellish those innumerable labours which you have performed for the sake of the true faith. Send forth from the holy church under your care to the bishops of the West a number of men who are mighty in the true doctrine. Describe to these bishops the misfortunes which afflict us. Suggest a method of assistance. Become a Samuel to the churches. Share in the sufferings of our people who are feeling the miseries of war. Offer prayers.

2 On the margin of the codex Regius Secundus is found this scholion: περὶ τῶν κατὰ Ῥώμην ἐπισκόπων Αὐξεντίου, καὶ τῶν περὶ αὐτῶν. "Concerning the bishops at Rome, Auxentius, and those with him."

3 According to the Benedictine editors, Valens is meant by τῶν κρατοῦντων, and the bishops, not the rulers, by αὐτοῖς. I have so interpreted the passage.
COLLECTED LETTERS OF SAINT BASIL

προσευχάς· αὐτήσον χάριν παρὰ τοῦ Κυρίου, εἰρήνης τι μνημόσυνον ἐναφεῖναι ¹ ταῖς ἐκκλησίαις. οἴδα ὅτι ἰσθενεῖς αἱ ἐπιστολαὶ πρὸς συμβουλὴν τοῦ τοσοῦτον πράγματος. ἀλλ' οὔτε αὐτοὶ τῆς παρ' ἐτέρων παρακλήσεως χρήσεις, οὐ μάλλον γε ἢ τῶν ἀγωνιστῶν οἱ γενναῖοτατοί τῆς παρὰ τῶν παίδων ὕποψιν ὑποψινῆσεως· οὔτε ἡμεῖς ἀγνοοῦντα διδάσκομεν, ἀλλ' ἐσπουδακότι τὴν ὀρμὴν ἐπιτείνω-μεν.

Πρὸς μὲν οὖν τὰ λοιπὰ τῆς ἀνατολῆς ἱσως σοι καὶ πλειόνων συνεργίας προσδεί, καὶ ἀνάγκη ἀναμένει τοὺς ἐκ τῆς δύσεως. ἡ μέντοι τῆς κατὰ τὴν Ἀντιοχείαν ἐκκλησίαν εὐταξία προδήλως τῆς σῆς ἤρτηται θεοσεβείας· ὡστε τοὺς μὲν οἰκουμηνίας, τοὺς δὲ καθησυχάσαις, ἀποδούναι δὲ τὴν ἱσχὺν τῆς ἐκκλησίας διὰ τῆς συμφωνίας. καὶ γὰρ ὅτι ὀφείλεις, κατὰ τοὺς σοφωτάτους τῶν ἱατρῶν, τῆς ἐπιμελείας ἐκ τῶν καιριωτάτων ἀρχεθαι, παντὸς ἀκριβέστερον αὐτοὺς ἐπίστασαι. τὸ δ' ἄν γενοῦτο ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίας τῆς Ἀν- τιοχείας ἐπικαιριώτερον; ² ἢν εἰ συνεβη πρὸς

1 ἐναφεθήναι editi antiqui.
2 ἐτὶ καιριώτερον alii miss. καιριώτερον editi antiqui.

¹ Combesifius observes the following scholion on the margin of Codex Regius 25: ὅτι τούτων τῶν εὐρημικῶν προσευχῶν μέμνηται καὶ ἐν ταῖς μυστικαῖς εὐχαῖς τῆς θείας λειτουργίας ὁ μέγας πατὴρ. "The great father also recalls these prayers for peace in the mystic prayers of the divine liturgy."

² Reference is made here to the schism caused by the refusal of the Eustathian or Old Catholic party to recognize Meletius as bishop of the whole orthodox party. After the death of Eustathius himself, under whom the church of Antioch had been a bulwark of orthodoxy, several bishops entirely unequal to the task were elected to take his place,
LETTER LXVI

for peace.¹ Ask as a grace from the Lord that He may send upon the churches some memories of peace. I know that letters are weak as regards giving advice in a matter of this character. Still, you yourself do not need exhortation from others any more than the best athletes require encouragement from boys, nor are we teaching one who is ignorant on these points, but, on the contrary, we are urging an additional effort on the part of one who is already earnestly at work.

Regarding the rest of the affairs of the East, you perhaps need the co-operation of a larger number also, and it is necessary to await those from the West. The good condition of the Church at Antioch, however, clearly depends upon your Piety, so that it is your duty to use forbearance toward some, to tranquillize others, and through concord to restore strength to the Church.² For you yourself understand more exactly than anyone else that, after the manner of the most learned physicians, you must give your first care to the most vital parts. Now what could be more vital to the churches of the world than the Church of Antioch? If it came to

and the church was rent with dissension. Finally, Meletius was elected as a compromise candidate. He seems to have been neither a thorough Nicene nor a decided Arian, although he was esteemed by such men as St. John Chrysostom, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Basil, and even his adversary St. Epiphanius. The churches of the West and of Egypt for the most part supported Paulinus who had been ordained by Lucifer of Cagliari, bishop of the Old Catholics. The East supported Meletius. The Benedictine editors suppose the word ὁδικονομήσαν, which is rendered “control,” to refer to Paulinus, and Basil may here be urging the dismissal of Paulinus as bishop. Cf. St. Ambrose, Letter XIII, which deals with this same general topic.

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όμόνοιαν ἐπανελθεῖν, οὐδὲν ἐκώλυεν, ὡσπερ 1 κεφαλὴν ἑρρωμένην, παντὶ τῷ σώματι ἐπιχορηγεῖν τὴν υγίειαν. τῷ ὄντι δὲ τῆς σῆς δεῖται σοφίας καὶ εὐαγγελικῆς συμπαθείας τὰ ἐκεῖνης τῆς πόλεως ἀρρωστήματα. ἢ γε οὐχ ὑπὸ τῶν αἱρετικῶν διατέτμηται μόνον, ἀλλὰ καὶ ὑπὸ τῶν τὰ αὐτὰ φρονεῖν ἀλλήλοις λεγόντων διαστάται. ταῦτα δὲ ἐνώσαι καὶ εἰς ἔνδος 2 σώματος συναγαγεῖν ἀρμονίαν ἐκεῖνου μόνου ἐστί, τοῦ καὶ τοῖς ξηροῖς οστέοις τὴν εἰς νεῦρα καὶ σάρκα πἀλιν ἑπάνοδον τῇ ἀφάτῳ αὐτοῦ δυνάμει χαριζομένου. πάντως δὲ τὰ μεγάλα ὁ 3 Κύριος διὰ τῶν ἄξιων αὐτοῦ ἐνεργεῖ. πἀλιν οὖν καὶ ἐνταῦθα τῇ σῇ μεγαλοφυίᾳ πρέπειν τὴν τῶν τηλικούτων διακονίαν ἐλπίζομεν, ὡστε καταστορέσαι μὲν τοῦ λαοῦ τῶν τάραχον, παῦσαι δὲ τὰς μερικὰς προστασίας, ὕποτάξαι δὲ πάντας ἀλλήλοις ἐν ἀγάπῃ, καὶ τὴν ἀρχαίαν ἱσχύν ἀποδούναι τῇ Ἐκκλησίᾳ.

LXVII

Ἄθανασίῳ, ἐπισκόπῳ Ἀλεξανδρείας

Ἐμοὶ μὲν ἐξαρκεῖν ἑφάνη ἐν τοῖς προτέροις γράμμασι πρὸς τὴν σὴν τιμώτητα τοσοῦτον ἐνδείξασθαι, ὅτι πάν τὸ 4 κατὰ τὴν πίστιν ἑρρωμένων τοῦ κατὰ τὴν ἁγίαν ἐκκλησίαν Ἀντιοχείας λαοῦ εἰς μίαν συμφωνίαν καὶ ἐνωσιν χρῆ ἐναχθῆναι, πρὸς τὸ δηλώσαι, ὅτι τῷ θεοφιλεστάτῳ ἐπισκόπῳ

1 ὡσπερ = E.
2 μίαν = E.
3 ὁ = om, E.
4 ὡσπερ ὁ ἐdit antiq.
pass that this church returned to a state of concord, nothing would prevent its affording health, in the manner of a sound head, to the whole body. And verily the ills of that city stand in need of your wisdom and evangelical sympathy; for it has not only been completely divided by heretics, but it is also being torn asunder by those who affirm that they hold identical opinions with one another. But to unite these parts and to bring them together into the harmony of a single body belongs to Him alone, who by his ineffable power grants even to dry bones a return once more to flesh and muscles. Certainly, however, the Lord performs His mighty deeds through those who are worthy of Him. Again, therefore, on this occasion also we express the hope that the conduct of such important matters may seem fitting to the nobility of your nature, so that you may calm the confusion of the people, put an end to factional usurpations of authority, subject all men to one another in charity, and restore to the Church her pristine strength.

**LETTER LXVII**

To Athanasius, Bishop of Alexandria ¹

It seemed to me sufficient in my former letter to point out so much to your Honour—that all that section of the people of the holy church of Antioch which is strong in its faith ought to be brought into a single harmony and union, my purpose being to show clearly that those who are now divided into

¹ Written at about the same time as the preceding, and on the same general topic.
COLLECTED LETTERS OF SAINT BASIL

Μελετήσο δέοι τὰ εἰς μέρη πλείονα νῦν διηγημένα συνάψαι. ἐπεὶ δὲ ὁ αὐτὸς οὖτος ὁ ἁγαπητὸς συνδιάκονος ἰμῶν Δωρόθεος ἐναργεστέραν τὴν περὶ τούτων ἐπεξήγησε μνήμην, ἀναγκαῖος ἐπισημανύμεθα, ὅτι καὶ πάση τῇ ἀνατολῇ δὲ εὐχῆς, καὶ ἦμῖν τοῖς παντοῖοις αὐτῷ συνημμένοις ἐπιθυμητοῖς, αὐτὸν ἰδειν τὴν ἐκκλησίαν διέποντα τοῦ ¹ Κυρίου, τῇ τε πίστει ἀνεπίληπτον ὅντα, καὶ τῷ βίῳ συνεμίαν πρὸς τοὺς ἄλλους ἐπιδεχόμενον σύγκρισιν, καὶ τῷ ² τοῦ παντός, ὡς εἰπεῖν, σώματος τῆς ἐκκλησίας αὐτὸν προεστάναι, τὰ δὲ λοιπὰ οἶνον μερῶν ἀποτμῆματα εἶναι.

"Ὡστε πανταχόθεν ἀναγκαῖον τε ὁμοῦ καὶ σύμφερον τῷ ἀνδρὶ τούτῳ συναφθῆμαι τοὺς ἄλλους, ὡσπερ τοῖς μεγίλοις τῶν ποταμῶν τοὺς ἐλάττους: περὶ δὲ τοὺς ἄλλους γενέσθαι τινὰ οἰκονομίαν, τῆν κάκεινοι πρέπουσαν, καὶ τὸν λαὸν εἰρηνεύουσαν, καὶ τῇ σῇ συνέσει καὶ περιβοήτῳ ἐντρεχεία καὶ σπουδὴ ἐπιβαλλουσαν. πῶς τῶν δὲ οὐκ ἐλαθέ σου τὴν ἰωνυπέρβλητον φρόνησιν, ὅτι ἥδη καὶ τοῖς ὀμοψύχοις σου τοῖς κατὰ τὴν δύσιν τὰ αὐτὰ ταύτα συνήρεσεν, ³ ως δηλοὶ τὰ γράμματα τὰ διὰ τοῦ μακαρίου Σιλουανοῦ κομισθέντα ἦμῖν.

¹ τοῦ om. E. ² τὸ editi antiqi. ³ συνήρεσεν sex MSS. et editi antiqi.
several parties should unite with the bishop Meletius, dearly beloved of God. But since this same beloved deacon of ours, Dorotheus, has requested that our memorial regarding these matters be made clearer, we perforce are now indicating to you that it is both the desire of the entire East in its prayers and our own also, who are completely in union with Meletius, to see the latter directing the Church of the Lord, since he is a man not open to censure as regards his faith, and in respect to his life admits no comparison with the rest, as also in this respect, that he stands at the head of the whole body of the Church, so to speak, while the residue are, as it were, segments of its limbs.

Accordingly it is for every reason necessary and at the same time expedient that all the rest should unite with this man, just as smaller streams unite with mighty rivers; and respecting these others also, that some sort of an arrangement should be adopted which will be proper to them, will reconcile the people, and will be in accord with your own wisdom, your far-famed industry and zeal. Moreover, it surely has not escaped the notice of your unsurpassed wisdom that this same course of action has already been pleasing to your co-religionists in the West, as is evident from the letter which was brought to us by the blessed Silvanus.

1 Dorotheus, a deacon of the church of Antioch, attached to the communion of Meletius, and employed on several occasions by Basil to carry letters. Cf. Letters XLVIII, L, LII, LXI, LXII, CCLXXIII.

2 Silvanus: his identity here cannot be determined exactly.
COLLECTED LETTERS OF SAINT BASIL

LXVIII

Μελετίῳ, ἐπισκόπῳ 'Ἀντιοχείας

Τέως μὲν ἐβουλήθημεν1 κατασχεῖν παρ' ἑαυτοῖς τὸν εὐλαβέστατον ἀδελφὸν Δωρόθεον τὸν συνδία-
κονον, ὡστε, ἐπὶ τῷ τελεῖ τῶν πραγμάτων ἀποπεμψάμενοι, γνωρίσατε δι' αὐτοῦ ἐκαστα τῶν
πεπραγμένων τῇ τιμιότητι σου. ἐπεὶ δὲ ἤμεραν ἐξ ἡμέρας ὑπερτιθέμενοι εἰς τούτῳ τῷ χρόνῳ
παρετάθημεν, καὶ άμα, ως ἐν ἀπόροις, βουλή τις
ἡμῶν ἐνέπεσε περὶ τῶν πρακτέων,2 ἀπεστείλαμεν
τὸν προειρημένον ἄνδρα καταλαβεῖν ὑμῶν τὴν
ὀσιότητα, καὶ δι' ἑαυτοῦ τε ἀνενεγκεῖν ἐκαστα,
καὶ τὸ υπομνηστικὸν ἡμῶν ἐπιδείξαι, ὅνα, εἰ
φανεῖ κρήσιμως ἔχειν τὰ παρ' ἡμῶν ἐννοθέντα,
εἰς ἑργον ἐλθεῖν παρὰ τῇ ύμετέρᾳ τελειότητος
σπουδασθείς.

Ὡς δὲ συντόμως εἰπεῖν, ἴσως ἐκράτησεν ἐπὶ
tὴν 'Ῥώμην διαβῆναι τὸν αὐτὸν τούτον ἀδελφὸν
ἡμῶν Δωρόθεον, διαγαστήσατι3 τινας τῶν ἀπὸ4
tῆς Ἰταλίας, πρὸς τὴν ἐπίσκεψιν ἡμῶν θαλάσσῃ
χρησάμενοι, ὥν τοὺς ἐμποδίζοντας διαφύγωσι.
τοὺς ἀχρά παραδυναστεύοντας τοῖς κατατοῦσιν εἷδον
μηδὲν βουλομένους μήτε δυναμένους ὑπομνη-
σκεῖν αὐτὸν5 περὶ τῶν ἐκβεβλημένων, ἀλλὰ τὸ
μή τι χείρον ἴδειν ἐν ταῖς ἐκκλησίαις γινόμενον
κέρδος τιθεμένους. εἴ οὖν καὶ τῇ σῇ φρονίσει
χρήσιμον εἶναι τὸ βούλευμα παρασταίη, κατα-
ξιώσει καὶ ἐπιστολὰς τυπώσαι, καὶ υπομνηστικά

1 ἐβουλήθημεν Ε, ἡβουλήθημεν editi antiqui.
2 προκειμένων tres MSS.
3 διαστήσατι Ε.
4 ἐκ Ε.
5 αὐτοῦς editi antiqui.
LETTER LXVIII

LETTER LXVIII

To Meletius, Bishop of Antioch

For a time we wished to keep with us the most reverend brother Dorotheus, our deacon, so that, sending him back at the conclusion of our business, we might use him to inform your Honour of our transactions in detail. But when we kept putting off this conclusion from day to day and found ourselves delayed for a considerable period of time, and when, too, in our perplexity a plan occurred to us regarding the course of action to be adopted, we despatched the aforementioned deacon to meet your Holiness, to report all the facts in person, and to present our memorandum, in order that, if our ideas should appear expedient, they might speedily be put into effect by your Perfection.

To put it briefly, this view prevailed: that this same brother of ours, Dorotheus, should cross over to Rome, and should urge that some of our brethren in Italy should visit us, travelling by sea, so as to avoid any who might seek to hinder them. For I have noticed that those who are very powerful at court are neither willing nor able to bring to the Emperor's attention the question of the exiles, but rather count it as gain that they see nothing worse happening to the churches. If, therefore, the plan should also seem expedient to your wisdom, you will deign to have letters written, and to dictate memo-

1 Of the same date as the preceding. For the identity of Meletius, cf. Letter LXVI, note 4. For a description of his character by Basil, see the previous letter.
2 Cf. letter above.
COLLECTED LETTERS OF SAINT BASIL

υπαγορεύσαι περί ὧν χρῆ διαλεχθῆναι αὐτον καὶ πρὸς τινας.1 ὥστε δὲ ἔχειν ἀξιοπιστίαν τινὰ τὰ γράμματα, συμπαραλήψῃ πάντως τοὺς ὁμογνώμονας, κἂν μὴ παρώσι. τὰ δ' ἐνταύθα ἐτὶ ἐστὶν ἐν ἀδήλῳ, τοῦ Ἐνιπτίου παραγενομένου μὲν, μηδὲν δὲ τέως ἐκφήγαντος. ἀπειλοῦσι μέντοι καὶ συνδρομήν τινα ὁμογνώμονων αὐτοῖς ἐκ τε τῆς Ἀρμενίας τῆς Τετραπόλεως, καὶ ἐκ τῆς Κιλι-κίας.

IΧΙΧ

'Αθανασίω, ἐπισκόπῳ Ἀλεξανδρείας

'Ἡν ἐκ παλαιοῦ 2 περὶ τῆς σῆς τιμιότητος ὑπόληψιν ἔσχομεν, ταύτην ὁ χρόνος προὶ ἡθεβαιοὐ μᾶλλον δὲ καὶ συναύξει ταῖς προσθή-καις τῶν κατὰ μέρος ἐπιγιγμομένων. ὅτι τῶν μὲν ἄλλων τοῖς πλείστοις ἔξαρκεῖ τὸ καθ' ἑαυτὸν ἐκαστὸν περισκοπεῖν, σοὶ δὲ οὐχ ἰκανὸν τοῦτο, ἀλλ' ἡ μέριμνα σοι πασῶν τῶν ἐκκλησιῶν το-σαύτη, ὅση καὶ τῆς ἱδίως παρὰ τοῦ κοινοῦ Δεσπότου ἡμῶν ἐμπιστευθείσης ἐπίκειται· ὥς γε οὐδένα χρόνον διαλείπεις διαλεγόμενος, νουθετῶν, ἐπιστέλλων, ἐκπέμπτων τινὰς ἐκάστοτε τοὺς ὑπο-τιθεμένους τὰ βέλτιστα. καὶ νῦν δὲ ἀπὸ τοῦ ἱεροῦ πληρώματος τοῦ ὕπὸ σὲ κλήρου τοῦ αἱδε-

1 καὶ ὅτε ("and when") add. editi antiqi.
2 ἐκπαλαι: tres MSS. recentiores.

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1 i.e., the deacon, Dorotheus.
randa regarding what matters he \(^1\) must discuss and with what persons. In order, too, that your letters may possess a certain sanction, you will, of course, include the names of all those who are of like mind with yourself, even if they are not present. The state of affairs here is as yet not certain, for, although Euippius \(^2\) is present, up to now he has made no disclosure. However, they are threatening to hold some sort of a meeting of those who are in sympathy with their views both from the Tetrapolis of Armenia and from Cilicia.

LETTER LXIX

To Athanasius, Bishop of Alexandria \(^3\)

The opinion of your Honour which we long ago conceived is being ever confirmed by the passage of time; or rather, it is even being enhanced by the new evidence of particular events. Although most men deem it sufficient to look each to his own particular charge, this is not enough for you, but, on the contrary, you have as great solicitude for all the churches as for the one especially entrusted to you by our common Master; for at no time do you cease to discourse, to admonish, to write, and on each occasion to send out men who give the best advice. Even now we have received with great joy the most

\(^2\) Euippius: a bishop with Arianizing tendencies, from whom in the cause of truth Basil felt obliged to separate. Cf. Letter CXXVIII. Eustathius of Sebaste, in 360, declaimed against Euippius as not worthy of the name of bishop, but in 376 he united with Euippius, and recognized the bishops and presbyters Euippius had ordained. Cf. Letters CCXXVI, CCXXXIX, CCXLIV, CCLI.

\(^3\) Written at the same time as the preceding.
σιμώτατον ἀδελφὸν Πέτρον ἐκπεμφθέντα μετὰ πολλὴς χαρᾶς ἐδεξάμεθα, καὶ τὸν ἄγαθὸν αὐτοῦ τῆς ἀποδημίας σκοπὸν ὑπεδεξάμεθα, ὅν ἐπι- δείκνυται κατ’ ἐντολὰς τῆς σῆς τιμοτητος, τα ἀντιτείνοντα προσαγόμενος, καὶ τὰ διεσπασμένα συνάπτων. οθεν τι καὶ ἤμεις συμβαλέσθαι τῇ περὶ τούτῳ σπουδῆ βουληθέντες, ἐνομίσαμεν ἐπιτηδειοτάτην ἀρχὴν τοῖς πράγμασι δώσειν, εἰ, ὡσπερ ἐπὶ κορυφῆ τῶν ὅλων, ἐπὶ τὴν σὴν ἀναδράμομεν τελειότητα, καὶ σοὶ συμβουλῶ τε χρησαίμεθα καὶ ἤγεμον τῶν πράξεων. οθεν καὶ τὸν ἀδελφὸν Δωρόθεον, τὸν διάκονον τῆς ὑπὸ τῶν τιμώτατον ἐπίσκοπον Μελέτιον ἐκκλησίας, ἀγαθῷ κεχρημένον περὶ τὴν τῆς πίστεως ὀρθότητα ξίλῳ, καὶ ἐπιθυμοῦντα καὶ αὐτὸν τὴν εἱρήμην τῶν ἐκκλησιῶν ἐπιδείν, πρὸς τὴν σὴν θεοσέβειαν ἀνεπέμψαμεν, ὅστε, ταῖς σαι ὕποθήκαις ἀκολουθοῦντα (ἂς καὶ τῷ χρόνῳ καὶ τῇ τῶν πραγμάτων πείρᾳ, καὶ τῷ ὑπὲρ τῶν ἄλλους ἔχειν τὴν ἐκ τοῦ Πνεύματος συμβουλίαν, ἀσφαλεστέρας ποιεῖσθαι δύνασαι), οὕτως ἐγχειρεῖν τοῖς σπουδαζόμενοις.

"Ον καὶ ὑποδέξῃ δηλοῦτι, καὶ προσβλέψεις εἰρηνικοῖς ὀφθαλμοῖς, στηρίζας τε αὐτὸν τῇ διὰ τῶν προσευχῶν βοηθεία, καὶ ἐφοδιάσας γράμμασι, μᾶλλον δὲ καὶ παραξεύξας τινὰς τῶν αὐτὸθεν σπουδαίων, ἐπὶ τὰ προκείμενα ὀδηγήσεις. ἐφάνη δὲ ἡμῖν ἀκόλουθον ἐπιστείλαι τῷ ἐπισκόπῳ Ῥώμης, ἐπισκέψασθαι τὰ ἐνταῦθα καὶ δοῦναι γνώμην, ἐν ἐπείδη ἀπὸ κοινοῦ καὶ συνοδικοῦ

1 αὐτοῦ om. E.  2 κόπον E.  3 ἐπὶ add. Capps.  4 ἀνεπέμψαμεν Capps, ἀναπέμψαι MSS.  5 τισὶ ἐδίτι antiqui.
reverend brother Peter, sent from the holy company of the clergy under your care, and we have approved the noble object of his journey, which he explains according to the commands of your Honour, winning over the recalcitrant and uniting what has been torn asunder. Wherefore we also, wishing to make some contribution to the general enthusiasm for this matter, have thought we should be supplying a most suitable initiative to our undertaking if we should again have recourse to your Perfection, as to the highest of all, and should make use of you as both adviser and director of our actions. Wherefore we have again sent to your Piety our brother Dorotheus, the deacon of the church under the jurisdiction of the most honoured bishop Meletius, he being a man of good zeal regarding orthodoxy in faith, and like yourself eager to see peace in the churches, to the end that he, following your counsels (which you, by reason of your years and your experience in affairs, and of your possessing beyond the rest of us the guidance of the Spirit, are able to make more nearly unerring), may with such help from you take in hand the matters which are the objects of our zeal.

You will no doubt give him welcome, and you will regard him with the eyes of peace; and when you have buttressed him with the support of your prayers and have furnished him with letters for his journey—or better, have attached to him some competent men from this region as companions—you will give him directions for his mission. It has seemed to us advisable in the circumstances, moreover, to write to the bishop of Rome, that he may examine into the state of affairs here, and give us his opinion, so
COLLECTED LETTERS OF SAINT BASIL

On the Council of Ariminum or Rimini the Catholic Encyclopaedia says: "The Council of Rimini was opened early in July, 359, with over four hundred bishops. About eighty Semi-Arians, including Ursacius, Germinius, and Auxentius, withdrew from the orthodox bishops, the most eminent of whom was Restitutus of Carthage; Liberius, Eusebius, Dionysius, and others were still in exile. The two parties sent separate deputations to the Emperor, the orthodox asserting clearly their firm attachment to the faith of Nicaea, while the Arian minority adhered to the Imperial formula. But the inexperienced representatives of the orthodox majority allowed themselves to be deceived, and not only entered into communion with the heretical delegates, but even subscribed, at Nice in Thrace, a formula to the effect merely that the Son is like the Father according to the Scriptures (the words 'in all things' being omitted). On their return to Rimini, they were met with the unanimous protests of their colleagues. But the threats of the consul Taurus, the remonstrances of the Semi-Arians against hindering peace between East and West for a word not contained
that, as it is difficult to send men from Rome by a
general synodical decree, he may himself exercise
full authority in this matter, selecting men capable
of enduring the hardships of a journey, and at the
same time capable, by the gentleness and vigour of
their character, of admonishing those among us who are
perverted, men who possess the power of appropriate
and effective speech and are fully cognizant of all
that has been done since the Council of Ariminum
for the undoing of the actions taken there under
compulsion; and when all this has been done
without the knowledge of anyone, our thought is
that the bishop of Rome shall quietly, through a
mission sent by sea, assume charge of affairs here so
as to escape the notice of the enemies of peace.

It is also demanded by certain people here—quite
necessarily, as it seems to us as well—that they

in Scripture, their privations and their home-sickness—all
combined to weaken the constancy of the orthodox bishops.
And the last twenty were induced to subscribe when
Ursacius had an addition made to the formula of Nice,
declaring that the Son is not a creature like other creatures.
Pope Liberius, having regained his liberty, rejected this
formula, which was thereupon repudiated by many who had
signed it. In view of the hasty manner of its adoption and
lack of approbation by the Holy See, it could have no
authority."

2 i.e. the Romans, particularly the proposed commissioners.
Basil bore it ill that Marcellus, whom he regarded as a
trimmer, was in the words of St. Jerome "fortified by
communion with Julius and Athanasius, popes of Rome and
Alexandria." Cf. De Vir. Illust. 86: "se communione Julii
et Athanasii, Romanae et Alexandrinae urbis pontificum,
esse munitum." St. Athanasius, however, according to
Cardinal Newman, upheld him "to about A.D. 360," but
attacked his tenets pointedly, though without naming him,
in his fourth oration against the Arians.
On Basil's opinion of the heretical doctrines of Marcellus of Ancyra, cf. Letters CXXV and CCLXIII. Marcellus had upheld the cause of orthodoxy at Nicaea. Later, however, while attacking the errors of Asterius, he was supposed to
should themselves exterminate the heresy of Marcellus as being both dangerous and harmful, and foreign to the true faith. For up to the present, in all the letters which they send, while they do not cease anathematizing the abominable Arius up and down and banishing him from the churches, yet against Marcellus, who has exhibited an impiety diametrically opposed to that of Arius, who has in fact been impious concerning the very existence of the Only-begotten Godhead, and has accepted a false signification of "the Word," they have manifestly brought no censure whatever. He gives it as his opinion that the Only-begotten was called "the Word," that He made His appearance in time of need and in due season, but returned again whence He came, and that neither before His coming did He exist nor after His return does He still subsist. And as proofs of this there exist the documents in our possession containing that wicked essay of his. But nevertheless, they have nowhere come out with a repudiation of this man, and that too although they are open to the charge of having (at the beginning in ignorance of the truth) even received him into ecclesiastical communion. Of this man, therefore, the present circumstances demand that appropriate mention be made, so that those who seek an opportunity may have no opportunity, in consequence of our uniting with your Holiness all who are sound in the faith, and of our reveal-

have taught that the Son had no real personality, but was merely an external manifestation of the Father.

2 ὑφεστάναι, i.e. does not exist in essence.
3 i.e. of following the heresy of Marcellus, as they could safely do so long as he remained in good standing for orthodoxy.
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όκλάζοντας φανεροὺς πᾶσι ποιῆσαι· ὦστε τοῦ λοιποῦ γνωρίζειν ἡμᾶς τοὺς ὁμόφρονας, καὶ μὴ, ὃς ἐν νυκτομαχίας, μηδεμίαν φίλων καὶ πολεμίων ἔχειν διάκρισιν. μόνον παρακαλοῦμεν εὐθὺς ὑπὸ τοῦ πρῶτον πλοῦν ἐκπεμφθῆναι τὸν προειρημένον διάκονον, ἵνα δυνηθῇ κατὰ γοῦν τὸ ἑφεξῆς ἔτος γενέσθαι τι, ὧν προσευχόμεθα.

Ἐκείνο δὲ καὶ πρὸ τῶν ἡμετέρων ἁλόγων συνεῖς τε αὐτῶς καὶ φροντιεῖς ἀνθελλοῦτι, ὅπως ἐπιστάντες, ἐὰν ὁ Θεὸς θέλῃ, μὴ ἐναφώσῃ ταῖς ἐκκλησίαις τὰ σχίσματα, ἀλλὰ τοὺς τὰ αὐτὰ φρονοῦντας παντὶ τρόπῳ εἰς ἐνωσιν συνελάσωσι, κἂν τινὰς ἱδίας τῶν πρὸς ἀλλήλους διαφορῶν ἀφορμὰς εὑρωσιν ἔχοντας, ὑπὲρ τοῦ μὴ τὸν ὀρθόδοξοῦντα λαὸν εἰς πολλὰ κατατέμνεσθαι μέρη τοῖς προεστῶσι συναφιστάμενον. πάντα γὰρ δεῖ σπουδάσαι δεύτερα ἡγίσασθαι τῆς εἰρήνης, καὶ πρὸ πάντων τῆς κατὰ 'Αντιόχειαν ἐκκλησίας ἐπιμεληθῆναι, ὥς μὴ ἄσθενεὶν ἐν αὐτῇ τὴν ὀρθὴν μερίδα περὶ τὰ πρόσωπα σχιζομένην. μᾶλλον δὲ, τούτων ἅπαντων καὶ αὐτῶς εἰς ὕστερον ἐπιμελήσῃ, ἐπειδὰν, ὑπὲρ εὐχόμεθα, Θεοῦ συνεργοῦντός σοι, πάντας λάβῃς τὰ τῆς καταστάσεως τῶν ἐκκλησιῶν ἐπιτρέποντας.

1 εἰρημένων editi antiqui. 2 τὰς ἐκκλησίας E. 3 τύχωσιν Vat. Cod. ac Reg. secund. et Coisl. sec.
ing to all men those who are slack in the true faith. The result will be that henceforth we shall be able to recognize those who are of one mind with us, instead of being like those who fight a battle at night—unable to distinguish between friends and foes. We only urge now that the deacon whom we have spoken of be sent away immediately, by the first boat, in order that some of the objects for which we pray may possibly be realized next year at least.

Our next observation you will both understand of yourself even before we make it, and will doubtless see to it that these men assuming charge, if God wills it, do not let schisms loose among the churches, but that they by every means urge into unity those who hold identical doctrines with us, even though they find some who have private reasons for differing with one another, in order that the orthodox laity be not cut up into many factions, by following their leaders into revolt. For they must zealously endeavour to count all things secondary to peace, and above all they must be solicitous for the Church at Antioch, lest the orthodox section of it be weakened by being divided on the question of the persons. Or rather, you yourself will henceforth assume care of all these things, as soon as, according to our prayers, God being your helper, you shall have everyone entrusting into your care whatever pertains to the restoration of peace among the churches.

1 i.e. of the Godhead.
COLLECTED LETTERS OF SAINT BASIL

LXX

'Ανεπίγραφος περὶ συνόδου

'Αρχαίας ἀγάπης θεσμοὺς ἀνανεούσθαι, καὶ πατέρων εἰρήνην τὸ οὐράνιον δῶρον Χριστοῦ καὶ σωτηρίου, ἀπομαρανθέν τῷ χρόνῳ, πάλιν πρὸς τὴν ἀκμὴν ἐπαναγαγεῖν, ἀναγκαῖον μὲν ἡμῖν καὶ ὥφελιμον, τερτιον δὲ εὖ οἴδα ὅτι καὶ τῇ σῇ φιλοχρίστῳ διαθέσει καταφανίζεται. τὰ γὰρ ἀν γενοῦτο χαριστερον, ἢ τοὺς τοσούτω τῷ πλήθει τῶν τόπων διηρημένους τῇ διὰ τῆς ἀγάπης ἐνώσει καθοράν εἰς μίαν μελῶν ἀρμονίαν ἐν σώματι Χριστοῦ δεδέσθαι; ἡ ἀνατολὴ πᾶσα σχεδὸν, τιμιώτατε πάτερ (λέγω δὲ ἀνατολῆν τὰ ἀπὸ τοῦ Ἡλληρικοῦ μέχρις Αἰγύπτου), μεγάλῳ χειμῶνι καὶ κλύδωνι κατασεῖται, τῆς πάλαι μὲν σπαρείσης αἱρέσεως ὑπὸ τοῦ ἔχθροῦ τῆς ἁληθείας 'Αρείου, νῦν δὲ πρὸς τὸ ἀναίσχυντον ἀναφαίεισης καὶ οἰονεὶ ρίζης πικρᾶς καρπῶν ὀλέθριον ἀναδι- δούσης, κατακρατούσης λοιπὸν διὰ τὸ τοὺς μὲν καθ’ ἐκάστην παροικίαν προεστῶτας τοῦ ὅρθοῦ λόγου ἐκ συκοφαντίας καὶ ἐπηρείας τῶν ἐκκλησιῶν ἐκπεσεῖ, παραδοθῆναι δὲ τοὺς αἰχμαλωτίζουσι τὰς ψυχὰς τῶν ἀκεραιοτέρων τὴν τῶν πραγμάτων ἱσχύν. τούτων μίαν προσεδοκίσαμεν λύσιν τὴν τῆς ὑμετέρας εὐσπλαγχνίας ἐπίσκεψιν καὶ ἐψυχαγωγήσας ἡμᾶς ἢ τὸ παράδοξον τῆς ὑμε- τέρας ἀγάπης ἐν τῷ παρελθόντι χρόνῳ, καὶ φήμη

1 διειργμένου editi antiqi.

1 Written in the autumn of 371. All, including Tillemont 48
Without Address, Concerning a Synod

To renew the ties of an old affection and to restore into full bloom the peace of the Fathers, that heavenly and salutary gift of Christ which has become withered by time, is for us both necessary and expedient, and I know well that it will seem delightful to your Christ-loving disposition also. For what could be more pleasant than to behold men who are separated from one another by so vast a diversity of places of residence, bound by the unity of love into a single harmony of members in the body of Christ? Almost the whole East, most honoured Father (by "East" I mean everything from Illyricum to Egypt), is being shaken by a mighty storm and flood, since the heresy, sown long ago by Arius, the enemy of truth, and now already grown up into shamelessness, and, like a bitter root, producing a deadly fruit, at last prevails, because the champions of orthodox teaching in every diocese have been banished from their churches through slander and insult, and the administration of affairs has been surrendered to men who are making prisoners of the souls of those more pure in faith. As the one solution of these difficulties we have looked forward to the visitation of your sympathetic heart; for in times gone by your marvellous affection has always refreshed us, and we were strengthened in our souls

and the Benedictine editors, are agreed that this letter is addressed to Pope Damasus.

2 i.e. roughly, the two eastern prefectures of Diocletian and his successors.

3 i.e. an official visit of a bishop.
The kindness of the bishops of Rome, here mentioned by Basil, is borne out by the evidence both of Dionysius,
for a brief space by the joyful report that we should receive a visitation from you. But since we have been cheated of our hope, unable to contain ourselves longer, we have had recourse to urging you by this letter to rouse yourself to our assistance, and to send us men of like mind with us, who will either reconcile the dissenters, or restore the churches of God to friendship, or will at least make more manifest to you those who are responsible for the confusion. It will thus be clear to you also for the future, with what men it is proper to have communion.

And the request we make is by no means a novel one, but, on the contrary, has been habitual not only with all the blessed and God-beloved men of the past, but also and especially with yourself.1 For we know through a continuous tradition, by the teaching received from our Fathers in answer to our questions and from letters which even to this day are preserved among us, that Dionysius,2 that most blessed bishop, who was pre-eminent among you both for the orthodoxy of his faith and for his virtue in general, was wont to visit our Church of Caesarea by letter, and to exhort our fathers by letter, and to send men to ransom the brethren from captivity. But our present state of affairs is

1 A Greek by birth, and consecrated July 22, a.d. 259, on the death of Sixtus II, during the persecution of Valerian. Nothing is recorded of him except his efforts against heresy.

2 Bishop of Corinth (cf. Eusebius, Hist. Ecl. 4, 23), of Dionysius of Alexandria (Dionysius to Sixtus II, in Euseb., Hist. Ecl. 7, 5), and of Eusebius himself in his history. The troubles referred to here took place in the time of Gallienus, when the Scythians plundered Cappadocia and the neighbouring countries (cf. Sozomen, Ecl. Hist. 2, 6).
COLLECTED LETTERS OF SAINT BASIL

δὲ νῦν καὶ σκυθρωποτέρῳ τὰ καθ' ἡμᾶς, καὶ πλείονος δεόμενα τῆς ἐπιμελείας. οὐ γὰρ οἰκοδο-
μημάτων γηνῶν καταστροφῆν, ἀλλ' ἐκκλησιῶν ἀλοσιν ὀδυρόμεθα· οὕδε δουλείαν σωματικήν,
ἀλλ' αἰχμαλωσίαν ψυχῶν καθ' ἐκάστην ἠμέραν ἐνεργομένην παρὰ τῶν ὑπερμαχοῦντων τῆς
αἰρέσεως καθορῶμεν. ὥστε εἰ μὴ ἡδὴ διανα-
σταίτη πρὸς τὴν ἀντίληψιν, μικρὸν ὑστερον
οὐδὲ οἷς ὀρέξετε τὴν χειρὰ, εὐρίσετε, πάντων
ὑπὸ τὴν ἐπικράτεια τῆς αἰρέσεως γενομένων.

LXXI

Γρηγορίῳ Βασίλειῳ ¹

Ἐδεξάμην τὰ γράμματα τῆς σῆς εὐλαβείας ²
dιὰ τοῦ αἰδεσιμωτάτου ἀδελφοῦ Ἑλληνίου καὶ
όσα ἐνέφημα ἠμῖν, αὕτως ταῦτα γυμνῶς διεγή-
σατο. ἀκούσαντες δὲ ὁπως ³ διετέθημεν, οὐκ ἀμφι-
βάλλεις πάντως. πλὴν ἀλλ' ἐπειδὴ ἐκρίναμεν
πάσης λύπης ἀνωτέραν ποιεῖσθαι τὴν πρὸς σὲ
ἀγάπην ἐδεξάμεθα καὶ ταῦτα ὡς ἡ προσήκον,

¹ Γρηγορίῳ ἐταίρῳ alii MSS.
² τῆς σῆς εὐλαβείας] τῆς εὐλαβείας σου editi antiqui.
³ αὕτως ταῦτα . . . ὁπως] καὶ ταῦτα διηγησαμένου ἀκούσαντες ὁπως editi antiqui.

¹ Written in the year 371. Gregory Nazianzene had
already refused to aid in effecting the election of Basil as
Archbishop of Caesarea. He later refused to support him
in his throne, by refusing to accept any high responsibilities
such as τὴν ἡ τῆς καθεδρᾶς τιμῆν (cf. Greg. Naz., Or. XLIII),
possibly the coadjutor-bishopric at Caesarea. Gregory's
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more difficult and more gloomy, and requires greater solicitude. Indeed, it is not the destruction of earthly buildings that we mourn, but the seizure of churches; nor is it corporeal slavery that we behold, but the captivity of souls which is being brought about daily by the champions of the heresy. Accordingly, unless you immediately rouse yourself to our assistance, you will shortly not even find men to whom to stretch forth your hand, since all will have come under the dominion of the heresy.

LETTER LXXI

Basil to Gregory

I received the letter of your Reverence through our most reverend brother Hellenius, who in person related in plain language what you had intimated to us. How we were affected in hearing this, you certainly can be in no doubt. However, since we have decided to put our love for you above any grievance, we have received even these communications in a becoming manner, and we pray the holy plea was that it was better for Basil's own sake that there be no suspicion of favour to personal friends, and he begged to be excused for staying at Nazianzus. Cf. Greg. Naz., Letter XLV. The present letter is partly an answer to the letter from Gregory which announced this stand, partly a plea that Gregory pay no attention to certain Nazianzene scandal-mongers who had charged Basil with heterodoxy.

2 Hellenius: a surveyor of customs at Nazianzus, the confidential friend both of Basil and Gregory Nazianzene. Besides delivering to Basil the message here referred to, we find him in 372 conveying a message from the bishops of Lesser Armenia. Cf. Letter XCVIII.
COLLECTED LETTERS OF SAINT BASIL

καὶ εὐχόμεθα τῷ ἀγίῳ Θεῷ, τὰς λειτουργένας ἡμέρας ἡ ὦρας 1 οὕτω 2 διαφυλαχθῆναι ἐν τῇ περὶ σὲ διαθέσει, ὡς καὶ ἐν τῷ κατόπιν χρόνῳ, ἐν ὥ οὔδεν ἡμῖν αὐτοῖς οὕτε μικρὸν οὕτε μείζον ἐλλελοιπότις συνέγνωμεν.

Εἰ δὲ ὁ δείνα ἀρτι, παρακύψαι φιλοτιμούμενος πρὸς τὸν βίον τῶν Χριστιανών, εἶτα οἴομενος αὐτῷ σεμιότητά τινα φέρειν τῷ ἡμῖν συνανατρίβεσθαι, ἅ τε οὐκ ἕκουσε κατασκευάζει, καὶ ἃ μὴ ἐνόησεν εξηγεῖται, θαυμαστόν οὐδέν. ἀλλ' ἐκείνῳ θαυμαστόν καὶ παράδοξον, ὅτι τούτων ἁκροατὰς ἔχει τοὺς γυμνιστάτους μοι τῶν παρ' ὑμῖν ἁδελφῶν, καὶ οὐκ ἁκροατὰς μόνον, ἀλλὰ καὶ μαθητάς, ὡς έυικέν. εἰ γε 3 καὶ ἀλλως ἦν παράδοξον τοιοῦτον μὲν εἶναι τὸν διδάσκοντα, 4 ἐμὲ δὲ τὸν διασυνόρρομεν, ἀλλ' οὖν τῶν καιρῶν ἡ καταστροφὴ ἐπαίδευσεν ἡμᾶς πρὸς μηδὲν δυσκολοίνεσιν. πάλαι γὰρ τὰ τούτων ἀτιμότερα συνήθη ἡμῖν γέγονε διὰ τὰς ἁμαρτίας ἡμῶν. ἐγὼ τοίνυν, εἰ μὲν οὔδέπω τοῖς αὐτοῦ ἁδελφοῖς δέδωκα πείραν τῆς ἐμαυτοῦ περὶ τὸν Θεὸν αἰρέσεως, 5 οὔδε γὰρ ἢ ἐχω τι ἀποκρινασθαί σὺς γὰρ οὐκ ἐπεισεν ὁ μακρὸς χρόνος, πῶς συμπεῖσαι ἐπιστολὴ βραχεία; εἰ δὲ ἐκείνα αὐτάρκη, λήρου νομιζέσθωσαν τὰ παρὰ τῶν διαβαλλόντων. πλὴν γε ὅτι, εάν ἐπιτρέψωμεν στόμασιν ἀχάλινώτοις καὶ καρδίαις ἀπαίδευτοις λαλεῖν περὶ ὑμᾶς ἀν

1 ἡμῶν add. Harl.
2 οὕτω om. E.
3 γάρ E.
4 τοιούτων δὲ τούς ἀνεχορένους add. editi antiqi.
5 προαιρέσεως Harl., Vat., et Clarom.

1 Basil avoids mentioning the slanderer by name.
God that for the days or hours that are left to us we may be preserved in the same disposition toward you as in the past, during which we have been conscious of having fallen short in nothing, be it small or great.

But if the person we have in mind, aspiring to peer into the life of the Christians, and also thinking that his being associated with us may bring him a certain degree of prestige, has recently proceeded to trump up things which he has not heard and to relate things of which he has gained no knowledge, there is nothing surprising in that. But the surprising and indeed incredible thing is this—that he finds as hearers of these slanders the truest to me of the brethren among you, and not merely as hearers, but even, it seems, as disciples. Even though, on general grounds, it was incredible that such a man as he should be the teacher and I the object of his disparagement, yet the topsy-turvy condition of the times has taught us to be vexed at nothing. For charges more ignominious than these have for a long time become familiar to us in punishment for our sins. As for me, therefore, if I have never yet given this fellow’s brethren a proof of my opinions regarding God, I certainly have no answer to give now; for how will a brief letter persuade those whom a long life has not convinced? But if that life is in itself sufficient, let that which emanates from the slanderers be considered mere nonsense. Yet we must remember that if we suffer unbridled mouths and uneducated minds to prattle about

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2 The intimation is that he cannot really enter into the brotherhood of Christians, much as he would like to do so, but can only peer at it.
COLLECTED LETTERS OF SAINT BASIL

ἐθέλωσιν, ¹ καὶ ἐτοιμα ἐχωμεν πρὸς ὑποδοχὴν τὰ ὡτα, οὐ μόνον ἡμεῖς τὰ τῶν ἄλλων παρα- 
δεξόμεθα, ἀλλὰ καὶ ἔτεροι τὰ ἡμέτερα.

Τούτων δὲ αἰτιον ἐκεῖνο, ὃ πύλαι μὲν παρεκά- 
λουν μὴ γίνεσθαι, νῦν δὲ ἀπαγορεύσας σιωπῶ, 
τὸ μὴ συντυχιάνειν ἡμᾶς ἄλληλοις. εἰ γὰρ κατὰ 
τὰς ἀρχαίας συνθήκας, καὶ κατὰ τὴν ὁφειλομέ-
νην νῦν ταῖς ἐκκλησίαις παρ᾽ ἡμῶν ἐπιμέλειαν,
τὰ πολλὰ τοῦ ἐνιαυτοῦ μετ᾽ ἄλληλων διή-
γομεν, οὐκ ἂν ἐδώκαμεν πύρωδον τοῖς διαβάλ-
λουσι. σὺ ² δέ, εἰ δοκεί, τούτους μὲν ἐα χαίρειν,
αὐτὸς δὲ παρακλήθητι συγκάμωμεν ἡμῶν εἰς τὸν 
προκείμενον ἀγώνα καὶ συντυχεῖν μεθ᾽ ἡμῶν τῷ 
καθ᾽ ἡμῶν στρατευμένῳ. εἰ γὰρ ὀφθής μόνον,
ἐφέξεις ³ αὐτοῦ τὴν ὀρμὴν καὶ τοὺς συγκροτου-
μένους ἐπὶ τῷ καταστρέψασθαι τὰ τῆς πατρίδος 
πράγματα διαλύσεις, ἡμῶριμον αὐτοῖς κατα-
στήσας, ὅτι αὐτὸς τῇ τοῦ Θεοῦ χάριτι τοῦ καθ᾽ 
ἡμᾶς συλλόγου κατάρχεις,⁴ καὶ φράξεις πάν 
ἀδικον στόμα τῶν λαλοῦντων κατὰ τοῦ Θεοῦ 
ἀνομίαν. ἀν ταῦτα γένηται, αὐτὰ τὰ πράγματα 
δείξει, τίς μὲν ὁ κατακολουθῶν σοι ἐπὶ τὰ καλὰ,
τίς δὲ ὁ μετοκλάξων καὶ προδιδοὺς δειλία τὸν 
λόγον τῆς ἀληθείας. ἐὰν δὲ τὰ τῆς ἐκκλησίας 
προδιδόμενα ἥ, ὠλύγος ⁵ μοι λόγος διὰ ῥημάτων 
πείθειν τοὺς τοσοῦτον μὲ τιθεμένους ἄξιον, ὅσον ⁶ 
ἄν τιμήσωται ἀνθρωποί σύμπω εὐαυτοὺς ⁸ μετρεῖν 
δεδιδαγμένοι. μετ᾽ οὐ πολὺ γάρ, τῇ τοῦ Θεοῦ

¹ θέλωσι Ε.
² σει Ε, editi antiqi.
³ ἐφέξεις Ε.
⁴ κατάρχεις editi antiqi.
⁵ οἴδεις Ε.
⁶ ἐπὶ editi antiqi.
⁷ σε editi antiqi.
⁸ ἐπὶ editi antiqi.
LETTER LXXI

whatever they please, and if we hold our ears ready to receive, not only shall we receive a false idea of the affairs of the others, but they will do the same as to ours.

Now the cause of the present state of affairs is one which I have long urged you not to permit to arise, but which I now through very weariness of repetition pass over in silence—the fact that we do not meet one another. For if we, living up to our old agreements and to the responsibility which we now owe to the churches, were in the habit of spending the greater part of the year together, we should not have given access to these calumniators. But do you, if you approve, disregard these men, and of your own accord be pleased to co-operate with us in the struggle now at hand and to meet, in company with us, the enemy who is arrayed against us. For if you are merely seen, you will stop his attack and will utterly disperse those who are organizing themselves to overthrow their country, by making it known to them that you yourself by the grace of God are the leader of our forces, and that you will close every wicked mouth of such as utter lawlessness against God. If this is done, the facts themselves will show who it is that follows you to the goal of honour, and who it is that shifts hither and thither and in his cowardice betrays the word of truth. But if the interests of the Church are once betrayed, little need be said by me with the idea of persuading by words those who estimate my worth at what men may estimate it who have not yet learned to measure their own selves. For in no

\[7 \, \overset{\text{E.}}{\theta\sigma\upsilon\upsilon}\,\text{E.}\]  \[8 \, \overset{\text{E.}}{\epsilon\alpha\upsilon\tau\omega\iota\iota}\,\text{E.}\]
χάριτι, ἥ διὰ τῶν ἐργῶν ἀπόδειξης τὰς συκοφαντίας ἐλέγξει, διότι ἡ προσδοκῶμεν ὑπὲρ τοῦ λόγου τῆς ἀληθείας τὰχα μὲν τι καὶ μείζουν πείσεσθαι: εἰ δὲ μὴ, πάντως γε τῶν ἐκκλησιῶν καὶ τῶν πατρίδων ἀπελαθήσεσθαι. εὰν δὲ καὶ μηδὲν τῶν ἐλπιζομένων γένηται, οὐ μακράν ἔστι τὸ τοῦ Χριστοῦ δικαστήριον. ὥστε, εἰ μὲν τὴν συντυχίαν διὰ τὰς ἐκκλησίας ἐπιζητεῖς ἔτοιμος συνδραμεῖν ὅποπερ ἃν προκάλη: εἰ δὲ, ἵνα τὰς συκοφαντίας διαλύσω, οὐ σχολή μοι νῦν ἀποκρίνασθαι περὶ τούτων.

LXXII

Ἡσυχίῳ

Οἶδα σοι καὶ τὴν πρὸς ἡμᾶς ἀγάπην, καὶ τὴν περὶ τὰ καλὰ σπουδήν. διότι κρήξων δυσωπῆσαι τὸν ποθεινότατον τίνι Καλλισθένην, ἡγησάμην, εἰ κοινωνών σε λάβοιμι τῆς φροντίδος, ῥάνον κατορθώσειν τὸ σπουδαζόμενον. λελυπηται οἱ ἀνήρ κατὰ τοῦ λογιστάτου Εὐστοχίου, καὶ λελυπηται δικαίων λύπην. ἐγκαλεὶ ἀυτοῦ τοῖς οἰκέταις θράσος κατ' αὐτού καὶ ἀπόνωιαν. τοῦ-

1 ὅτι Ἑ. 2 προσκαλῆ editi antiqui. 3 περὶ editi antiqui.

1 Perhaps Basil is referring to martyrdom.
2 Basil probably refers here both to Caesarea, the place of his birth, and the Pontus, the region of his bringing-up. Cf. Vol. I, p. 48, note 1.
3 Written at about the same time as the preceding. On Hesychius, cf. Letter XLIV.
great while, by the grace of God, the evidence of our deeds will refute their slanders, because we expect to suffer very soon some even greater misfortune for the sake of the doctrine of truth; or, if not that, then at least certainly to be banished from the churches and from our countries. But even if none of these things to which we confidently look forward comes to pass, the judgment of Christ is not far off. Therefore, if you ask for the conference it is for the churches' sake that I am ready to meet with you wherever you summon me; but if it is in order that I may refute these calumnies, then at present I have no leisure to make any reply about them.

LETTER LXXII

To Hesychius

I am fully conscious both of your love for us and of your zeal for what is honourable. Therefore, since I am anxious that our most beloved son Callisthenes be placated, I have thought that, if I were to take you as an associate in my design, I should more easily bring to pass what I so strongly desire. He has conceived a grievance against the most eloquent Eustochius, and he has just grounds for his grievance. He accuses the servants of Eustochius of insolence toward him, aye, and of madness. We think it proper that he should be exhorted, being

4 Callisthenes and Eustochius, mentioned below, were both laymen of Cappadocia. Nothing is known about them except such information as may be obtained from the present and the following letters.
ἐξελθέντα 1 τῷ φῶς, ὃν ἐφόβησεν αὐτοὺς τε 2 τοὺς θεασυνομένους καὶ τοὺς τούτων δεσπότας, καταλῦσαι τὴν φιλονεικίαν, δόντα τὴν χάριν, οὕτω γὰρ ἀμφότερα ὑπάρχει 3 καὶ τὸ παρὰ ἀνθρώπων σεμνῶν, καὶ τὸ παρὰ Θεῶ εὐδόκιμον, ἐὰν τῷ φόβῳ θελήσῃ τὸ μακρόθυμον ἀναμίξαι. αὐτὸς τε οὖν, εἰ τις σοι 4 προὔπάρχει φίλα πρὸς τὸν ἄνδρα καὶ συνήθεια, αἴτησον παρ' αὐτοῦ τὴν χάριν ταύτην καὶ οὗς ἐὰν γινοῦσέν την πόλει δυναμένους αὐτὸν δυσωπήσαι, κοινωνούς λάβε τῆς φροντίδος, εἰπὼν αὐτοῖς, ὅτι τὸ γενόμενον ἐμοὶ μάλιστα κεχαρισμένον ἔσται.

Καὶ ἀπόπεμψαι τὸν συνδιάκονον πράξαντα 5 ὧν ἔνεκεν ἀπεστάλη. αἰσχύνομαι γὰρ, καταφυγόντων πρὸς με τῶν ἀνθρώπων, μὴ δυνηθῆναι αὐτοῖς γενέσθαι τι χρήσιμον.

LXXIII

Καλλισθένει

Ἡχαρίστησα τῷ Θεῷ 6 τοῖς γράμμασιν ἐντυχὼν τῆς εὐγενείας σου πρῶτον μέν, ὅτι ἀνδρός τιμᾶν ἡμᾶς προαιρομένου ἀφίκετο μοι προσηγορία· καὶ γὰρ πολλοῦ μὲν 7 ἀξίων τιθέμεθα τῶν ἁρίστων ἀνδρῶν τῆς συντυχίας· δεύτερον δὲ εἰς εὐφροσύνην, τὸ μνήμης ἀγάθης τυχάνεως. σύμβολον δὲ μνήμης γράμματα, ἀπερ ἐπειδὴ

1 ἀρκεσθήναι παρακληθέντα E, Med. 2 τε om. E.
3 ὑπάρχει Harl. 4 σοι om. E.
5 τί add. E, editi antiqui. 6 τῷ ἀγίῳ add. editi antiqui.

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LETTER LXXIII

content with the fear which he has instilled into the insolent servants themselves and into their masters, to grant them forgiveness and put an end to the quarrel. For in this way he will obtain two things—the respect of men and the approval of God—if he will consent to mingle forbearance with the fear which he inspires. Do you, then, if you have any well-established friendship or intimacy with the man, ask this favour of him; and if you happen to know those persons in the city who are able to appease his anger, receive them as associates in this design, telling them that the doing of this thing will give me the greatest pleasure.

Send back our deacon, also, but only after he has accomplished the purpose for which he was sent. For I am ashamed, when the men in question have taken refuge with me, that the rendering of some service to them should prove beyond my powers.

LETTER LXXIII

To Callisthenes

When I had read the letter of your Nobility, I gave thanks to God: first, because greetings came to me from a man who desired to honour us (for we value highly association with the best men), and secondly, because of the pleasure I received from such kind remembrance. A letter, indeed, is a token of remembrance, and when I received yours

1 Of the same date as the preceding and on the same subject. On Callisthenes, cf. the previous letter, note 2.

7 μέν om. E.
COLLECTED LETTERS OF SAINT BASIL

εδεξάμην καὶ κατέμαθον τὸν ἐν αὐτοῖς νοῦν, ἑθαύμασα ὡς τῷ ὑμῖν κατὰ τὴν παύσεων ὑπόληψιν πατρικὴν ἁπένειμε 2 τὴν αἴδω. τὸ γὰρ φλεγμαίνουτα καὶ ὄργισμένων καὶ ὁμῆσαντα πρὸς τὴν τῶν λευτηκότων ἄμυναν, παραλύσαι μὲν τὸ πολὺ τῆς σφοδρότητος, ἡμᾶς δὲ τοῦ πράγματος γινόμενος ποιήσασθαι, ἐδωκεν ἡμῖν εὐφρανθῆναι ὡς ἐπὶ τέκνῳ πνευματικῷ. ἀντὶ οὖν τοὺτων τί ἄλλο λειπόμενον ἔστιν ἡ εὐχεσθαί σοι τὰ ἀγαθὰ; φίλοις μὲν σε ἤδιστον εἶναι, ἐχθροῖς δὲ φοβερόν, τᾶσι δὲ ὀμοίως αἰδέσιμον, ἵνα καὶ οἱ τῶν προσηκόντων τι ἐλλελοιπότες, αἰσθησίων λαβόντες τῆς ἐν σοὶ πραότητος, ἐαυτῶν καθάψωνται, ὅτι εἰς τοιοῦτον 4 σε ὄντα ἐξή-μαρτσον.

Ἐπειδὴ οὖν 5 προσέταξας τοὺς ὀἰκέτας ἐπὶ τὸν τόπον ἐν ὧν ἀταξίαν ἐπεδείξαντο διαχθῆναι, 6 ἀξίω τὸν σκοπὸν μαθεῖν, καθ' ὅν ἐπιξητεῖ τούτῳ ἡ χρηστότης σου, εἰ μὲν γὰρ αὐτὸς παρέσῃ καὶ αὐτὸς εἰσπράξῃ 7 τῶν τετολμημένων τὴν δίκην, παρέσουνται μὲν οἱ παῖδες, τί γὰρ ἄλλο δεῖ γενέσθαι, εἰ τοῦτο σοι κέκριται; πλὴν ἄλλῳ ἡμεῖς οὐκ ἀδαμεν ποιῶν ἔτι χάριν εἰληφότες ἐσόμεθα, εἰνώσις μὴ ἐξαρκέσωμεν 8 ἐξελέσθαι τοὺς παίδας τῆς τιμωρίας. εἰ δὲ αὐτὸν σε ἡ ἐπὶ τῆς λεωφόρου ἀσχολία καθήξει, τίς ὁ ὑποδε-χόμενος ἐκεῖ τοὺς ἀνθρώπους; τίς δὲ ὁ μέλλων αὐτοὺς ἀντὶ σου ἀμύνεσθαι; ἄλλ' εἰ δοκεῖ σοι

1 ἡμῖν add. E, editi antiqi.
2 ἁπένειμες editi antiqi.
3 ὡς om. E.
4 τοσοῦτον editi antiqi.
5 δὲ editi antiqi.
6 διαδεχθῆναι E.
7 εἰσπράξεις editi antiqi.
8 ἐξαρκέσωμεν editi antiqi.
and learned its purport, I marvelled that the respect you accorded to me was in very truth, according to the conception which all men have, that of a son to a father. For the fact that a man who is blazing with indignation and eager to take vengeance on those who have injured him, should abandon for the most part the vehemence of his emotions, and give us full authority in the matter, afforded us such cause for rejoicing as though it were in a spiritual son. In return for this, therefore, what else is left than to invoke blessings upon you—that you may be most pleasing to your friends, formidable to your enemies, and respected by all alike—in order that those who have at all failed in their duties towards you, perceiving the forbearance of your character, may blame themselves for having wronged so admirable a man as yourself?

Since, therefore, you have given orders that the slaves be taken to the place in which they exhibited their rebellious attitude, I feel that I must learn the object for which your Excellency demands this. For if you are to be there in person and in person to exact the penalty for their audacious deeds, the slaves will indeed be there (for what other course is possible, if this is your decision?), yet as for ourselves, on the other hand, we do not perceive what extra favour we shall have received if our influence does not suffice to secure for the slaves a remission of their punishment. But if you yourself shall be detained by the demands upon your time during the journey, who is to receive the men at the designated place, and who is to punish them in your stead? But if it is your wish that they be brought into your presence and this is your absolute decision, then give

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ελθείν αὐτοὺς εἰς ὅψιν καὶ τοῦτο πάντως κέκριται, μέχρι Σασίμων κέλευσον γενέσθαι αὐτῶν τὴν παράστασιν, καὶ αὐτοῦ δεῖξον σεαυτὸ τὸ πρᾶον τοῦ ἢθος καὶ μεγαλόθυμον. λαβῶν γὰρ ὑπο-χειρίους τοὺς παροξύναντας, καὶ ἐν τούτῳ τὸ εὐκαταφρονήτον ἡ τῆς σεαυτοῦ ἀξίας ἐπιδειξάμενος, ἀφεὶς αὐτοὺς ἀβλαβείς, ὡς ἐν τοῖς προτέροις γράμμασι παρεκαλέσαμεν, ἥμιν μὲν διδοὺς τὴν χάριν, παρὰ δὲ Θεοῦ τὴν ἐφ’ οἷς ποιεῖς ἀντίδοσιν ἐκδεχόμενος.

Καὶ ταύτα λέγω, οὐχ ὡς οὕτως ὀφείλοντος τελεσθῆναι τοῦ πράγματος, ἀλλὰ συνενδίδους τῇ ὑρμῇ σου, καὶ φοβοῦμενος μὴ τι ὑπολείπηται ἁπέπτον τοῦ θυμοῦ, καὶ ὁσπερ ἐπὶ τῶν φλεγμα-νύντων ὀφθαλμῶν καὶ τὰ ἀπαλώτατα τῶν βοη-θημάτων ὀδυνηρὰ φαίνεται, οὕτω καὶ νῦν ὁ ἴμμετρος λόγος ἔξαγριάνη σε μᾶλλον ἡ κατα-στείλη. ἐπεὶ τὸ εὐπρεπέστατον ἦν, καὶ σοὶ μέγιστον κόσμον ἐνεγκεῖν δυνάμενον καὶ ἐμοὶ ἅρκοι τοῖς τούτω ἐμαυτοῦ φίλοις καὶ ἡλικιώτας εἰς σεμνολόγιμα, τὸ ἥμιν ἐπιτραπήναι τὴν ἐκδίκησιν. πάντως δὲ εἰ καὶ ὀμόωσται σοὶ δοῦναι αὐτοὺς τιμωρίαν κατὰ τοὺς νόμους, οὔτε ἡ παρ’ ἥμων ἐπιτίμησις ἐλάττων ἐστὶν εἰς ἐκδίκησιν, οὔτε ὁ θείος νόμος ἀτιμότερος τῶν ἐμπολιτευομένων τῷ βίῳ νομίμων.

Ἀλλ’ ἦν δυνατὸν αὐτούς, ἐνταῦθα ἐπιστρα-φέντας τοῖς ἴμμετέροις νομίμως, ἐν οἷς καὶ αὐτοῖς τὴν ἐλπίδα ἔχεις τῆς σωτηρίας, καὶ σε τῆς ἐπὶ τῷ ὀρκῷ ἀνάγκης ἐλευθερῶσαι, καὶ αὐτοὺς

1 ἁκαταφρόνητον E. 2 σὺς editi antiqui. 3 ἱπολίπηται E. 4 αὐτεῖς E. 5 eis om. E.
orders that their appearance take place no farther away than Sasima, and there show the gentleness and magnanimity of your character. For having once taken into your power those who have angered you, and having by that act clearly indicated that your dignity is not to be made the object of contempt, send them away unharmed, as we besought you in our previous letter, to us granting that favour, but at God's hands awaiting the recompense for your deeds.

I say these things, moreover, not because I think the incident ought to be closed in this way, but by way of conceding something to your impetuous spirit, and because I am afraid that some part of your anger may remain undigested, and that just as, in the case of inflammation of the eyes, even the mildest remedies seem painful, so now our words may arouse your fury instead of calming it. For the fact is that the most besetting solution—the one which is capable of bringing you the greatest credit and is sufficient to enhance the dignity of my standing with my friends and contemporaries—would have been to entrust the punishment into our hands. And certainly, even if you have bound yourself by oath to give them over to the vengeance of the laws, a stern reprimand by us is no less effective in vindicating justice, nor is God's law held in slighter honour than the civil usages which play a part in the lives of men.

Nay, it would have been possible for them to be converted here in this place through the usages of our Church, in which you yourself have your hope of salvation, and thus to set you free from the obligation of your oath, and at the same time
σύμμετρον τοῖς ἡμαρτημένοις ἐκπληρώσαι τὴν
dίκην.

'Αλλὰ πάλιν μακρὰν ποιῶ τὴν ἐπιστολήν.
υπὸ γὰρ τοῦ σφόδρα σπουδάζειν πιθανός σοι
γενέσθαι, οὐδὲν τῶν εἰς διάνοιαν ἐρχομένων
ἀποσιωπῆσαι ἀνέχομαι, φοβούμενος μὴ παρὰ
tούτῳ ἀπρακτός μοι ἡ αἴτησις γένηται, ἐλλιπῶς
μου τὴν διδασκαλίαν ποιησαμένου. ἀλλ', ὁ
τιμωτάτου καὶ γνήσιον θρέμμα τῆς 'Εκκλησίας,
βεβαιῶσον καὶ ἐμοὶ τὰς ἐλπίδας, ὃς ἔχω νῦν
ἐπὶ σοὶ καὶ τὰς πάντων συμφώνως περὶ τῆς
σῆς ἐμμελείας καὶ πραότητος μαρτυρίας, καὶ
ἐπίστειλον τῷ στρατιώτῃ ἀπαλλαγῆναι ἡμῶν ἐν
tάχει, ὃς νῦν γε οὐδὲν ἐπαχθείας οὐδὲ ὑβρεῖς
ἐλλέλοιπε, μᾶλλον αἱρούμενος σε μὴ λυπῆσαι ἡ
πάντας ἡμᾶς οἰκείους ἔχειν καὶ φίλους.

LXXIV
Μαρτινιανῷ

'Ἐμὲ τί οἶει πόσον ποτ' ἀν τιμήσασθαι τὸ
eἰς ταύτων ποθ' ἡμᾶς ἀλλήλοις ἐλθεῖν καὶ ἐπὶ

1 Of the year 371, and addressed to Martinianus, a personal
friend of Basil but otherwise unknown. There seems no
good reason for calling Martinianus an official of Cappadocia,
as Mr. B. Jackson does. On the other hand, the profusion of
literary allusions in the letter, and the compliments to the
knowledge of history and of mankind that Martinianus
possessed, suggest that he was a philosopher or man of letters.
Cf. W. M. Ramsay, Basil of Caesarea, Expositor, 5 Series,
Vol. III (1896), 54.

The policy of the Byzantine government had been uniformly
directed to sub-dividing the great provinces with a view to
diminishing the power of the provincial governors. Cappa-
docia was to be thus divided in 371 by the Emperor Valens,
resolved on this step probably by his enmity towards the
"orthodox" bishop. In any case, this subdivision would
naturally have been made sooner or later by an "orthodox"
themselves to pay the penalty commensurate with their crimes.

But again I am making my letter long. For since I am exceedingly anxious to convince you, I cannot allow myself to pass over in silence any of the ideas that come into my mind, fearing lest otherwise my request may prove unsuccessful,—if I fail to furnish an adequate presentation of the case. But, most honoured and true son of the Church, confirm both the hopes which I now have in you and the unanimous testimony of all to your moderation and gentleness, and command to depart from us at once the soldier, who up to now has omitted nothing in the way of annoyance and insolence, since he chooses rather to avoid offending you than to have us all as his devoted friends.

LETTER LXXIV
To Martinianus

How highly, think you, would I for my part prize the privilege of our some day meeting one bishop, solely as a political policy; and as a matter of fact Cappadocia was later divided into three parts by Justinian. Valens' hatred for Basil, however, was exhibited by his leaving the smaller part of Cappadocia to the metropolis, Caesarea, and making the new province of Second Cappadocia decidedly larger. Caesarea was seriously affected by this change, and shrank to less than half its former size. Basil exerted himself to the utmost in its behalf, but the three letters (the present and two following) which he wrote entreating the intercession of certain influential persons with Valens in favour of Caesarea, are among the poorest in the collection. They are inflated and exaggerated in their description of the loss that would result to Caesarea, and show no appreciation of the causes that recommend the subdivision. The true greatness of Basil, however, appeared immediately afterwards, when Valens came to Caesarea.
COLLECTED LETTERS OF SAINT BASIL

πλείου σοι συγγενέσθαι, ὅστε πάντων ἀπολαύσαι τῶν ἐν σοὶ καλῶν; καὶ γὰρ εἰ μέγα πρὸς μαρτυρίαν παideύσεως τὸ πολλῶν ἀνδρῶν ἰδεῖν ἰάστεα, καὶ νῦν γρώναι, τοῦτο οἶμαι δι' ὀλίγου χαρίζεσθαι τὴν σην ὀμιλίαν. τί γὰρ διαφέρει πόλλους ἰδεῖν κατὰ μέρος, ἢ ἕνα τὸν πάντων ὁμοῦ τὴν πείραν ἀναδεξάμενον; μᾶλλον δὲ ἕγω καὶ πλείστον ἄν ἔχειν εἴπομι τὸ διάφορον, ὅσα ἀταλαίπωρον τὴν γρώσιν τῶν καλῶν προξενεῖ, καὶ καθαρὰν τῆς πρὸς τὸ χείρον ἐπιμεξίας συνά-γει τὴν ἱστορίαν τῆς ἀρετῆς. εἶτε γὰρ πράξις ἀρίστη, εἶτε λόγος μυήμης ἀξίων, εἶτε πολιτεία ἀνδρῶν ὑπερπεφυκότων τοὺς ἄλλους, πάντα τῷ σῷ ταμείῳ τῆς ψυχῆς ἐναπόκειται. ὅστε οὐκ εἰς ἐναντίον μόνον, ὡς ὁ Ἀλκίνους τοῦ Ὀδυσσέως, ἀλλ' εἰς πάντα μον τὸν βίον εὐξαίμην ἄν σον ἀκούειν, καὶ μακρῶν ἄν μοι γενέσθαι τούτων γε ἕνεκα τούτων, καὶ παῦτα δυσκόλως πρὸς αὐτῶν διακείμενος. τί δήποτ' οὖν ἐπιστέλλω νῦν, παρεῖναι δέον; ὅτι μὲ κάμποτα ή πατρίς ἐπείγει πρὸς ἑαυτῆς. οίᾳ γὰρ πέπονθεν, οὐκ ἀγνοεῖς, δ' ἀρίστη: οτι Πενθέως τρόπον Μανιάδες ὄντως τινὲς, δαίμονες, αὐτήν διεσπάσαντο. διαιροῦσι γὰρ αὐτὴν καὶ ἐπιδιαιροῦσιν ὅσπερ

1 τῶν editi antiqui. 2 πολιτεία E. 3 Ἀλκίνους E, editi antiqui. 4 κάμε E, MSS. Med. 5 Perhaps a marginal gloss.

1 Cf. Odyssey, I. 3ff.: πολλῶν δ' ἀνδρώπων ἰδεῖν ἰάστεα καὶ νῦν ἔγνω, | πολλὰ δ' ὁ γ' ἐν πόντῳ πάθεν ἄλγεα ὑν κατὰ θυμόν, etc. "Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of

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another and of having for myself a longer association with you, so as to enjoy all the noble qualities that are yours? For if it is important as a proof of education "to have seen the cities of many men and to have learned their minds," this boon is, I think, conferred in a short time by converse with you. For what superiority is there in seeing many men one by one over seeing one single person who has taken to himself the experience of all mankind? Nay, rather should I say that there is the greatest superiority in whatever provides without hardship an acquaintance with what is noble, and brings together, unsullied by any admixture of evil, the entire record of virtue. For whether it be a noble deed, or a saying worthy of remembrance, or the polities of men who have surpassed all their fellows in natural endowments, all these things are stored away in the treasure-house of your soul. Therefore not merely for a year, like Alcinous listening to Odysseus, but for my whole life I should pray that I might listen to you, and that my life might be prolonged on that account at least, even though I am discontented with it. Why in the world, for instance, am I now writing, when I ought to be with you? It is because my afflicted country urges me to hurry to succour her. For you are not unaware, my good friend, of what she has suffered—that like Pentheus she has been torn asunder by veritable Maenads, demons in fact. They are dividing her, and again dividing her, just as incompetent physicians his comrades." Cf. also the imitation of Horace in De Arte Poetica, 142: Qui mores hominum multorum vidit et urbes.

2 Cf. Odyssey, Bks. 7, 8, 9.
οὶ κακοὶ τῶν ἑαυτῶν, χαλεπώτερα τὰ ἔλκη ποιοῦντες τῇ παρ’ ἑαυτῶν ἀπειρίᾳ. ἔπει δὲ ποὺ
κέκμηκε κατατεμνομένη, λείπεται ἀυτὴν θερα-
πεύειν, ὡς ἀρρωστοῦσαν. ἔπεστειλαν δὲν 1
ἐπείγοντες ἢμᾶς οἱ πολίται καὶ ἀνώγκη ἀπαντῶν,
οὐχ ὡς τί όθελος ἐσομένους τοῖς πράγμασιν,
ἀλλὰ τὴν ἐκ τῆς ἀπολείψεως μέμψει ἐκκλινοντας.
οὐσθα γάρ, ὡς εὐκολοι μὲν ἐλπίσαι οἱ ἁμηχα-
νοῦντες, εὐκολοὶ δὲ ποὺ καὶ καταμέμψασθαι,
ἐπὶ τὸ παρεθέν ἀεὶ τρέποντες τὰς αἰτίας.

Καίτοι ἔγωγε καὶ αὐτοὶ τοῦτον ἔνεκεν ἐδεόμην
σοι συνελθεῖν καὶ δοῦναι γνώμην· μᾶλλον δὲ παρα-
κάλεσαι ἐνθυμηθῆναι τι νεανικὸν καὶ πρέπον τῷ
σεαυτοῦ φρονήματι, καὶ εἰς γόνων κληθείσαν τὴν
πατρίδα ἡμῶν μὴ περιδεῖν, ἀλλὰ καταλάβοντα
τὸ στρατόπεδον εἰπεῖν μετὰ παρρησίας τῆς σῆς
μῆτοι νομίζειν αὐτοὺς δύο κεκτῆσθαι αὐτὶ μᾶς
ἐπαρχίας. οὐ γὰρ ἐξ ἄλλης τινὸς οἰκουμένης
ἐπεισήγαγον τὴν ἑτέραν, 2 ἀλλὰ παραπλήσιον τι
πεποιῆκασιν, ὡσπερ ἄν εἰ τὶς ἵππον ἢ βοῦν
κεκτημένος, εἴτε διχῇ διελὼν δύο νομίζοι ἔχειν
ἐνός ἄντι· 3 οὔτε γὰρ δύο ἑποίησε, καὶ τὸν ἐνα
διέθειρεν εἰπεῖν δὲ καὶ τοῖς παραδυναστεύονσιν,
μὴ τοῦτον αὖξειν τὸν τρόπον τὴν βασιλείαν, οὐ
γὰρ ἐν ἀριθμῷ εἶναι τῇν δύναμιν, ἀλλ’ ἐν τοῖς
πράγμασιν ἐπεὶ νῦν γε ἤγομεθα τοὺς μὲν ἀγνοία
τῆς ἀληθείας ἵσως, τοὺς δὲ τῷ μὴ βούλεσθαι

1 γ’ οὖν Ε. 2 ἡμέραν Ε. 3 ἀντὶ ἐνὸς Ε.
who make wounds worse because of their own inexperience. Therefore, since she has become ill under such dissection, the task remains to heal her as a patient weakened by sickness. Accordingly our fellow-citizens have written urging us to hasten to them, and we must answer the summons, not with the thought that we shall be of any help to them in their difficulties, but in order to avoid the censure that would be occasioned by our failing them. For you know how prone to hope are those who are in distress, but prone, methinks, also to find fault, ever directing their charges against what has been left undone.

And yet for this very reason I wanted to meet you and express my mind to you; or rather to beg you to devise some vigorous measure, worthy of your wisdom, and not to ignore our country when she has fallen to her knees, but going to the court to bid them with your characteristic frankness to give up the notion that they possess two provinces instead of one. For not from some other portion of the earth have they brought in the second province, but what they have done is about the same as if a man, possessing a horse or an ox, should divide it into two parts, and then consider that he had two animals instead of one he had. For he has not created two and he has destroyed the one. I wanted to urge you also to tell those in authority not to try to increase their kingdom in this fashion, for power consists, not in numbers, but in actual things. And they should be told, since we are of the opinion that they now—some perhaps through ignorance of the truth, others through their unwillingness to give offence by their words, and others still through their un-
COLLECTED LETTERS OF SAINT BASIL

λυπεῖν τοῖς ῥήμασι, τούς ἐν καὶ οὐ μέλον αὐτοῖς, περισσῶν τὰ γινόμενα. εἰ μὲν οὖν ἦν δυνατὸν αὐτὸν ἐλθεῖν πρὸς Βασιλέα, τούτῳ κράτιστον μὲν τοῖς πράγμασι, πρέπον δὲ σου τῇ καλῇ τοῦ βίου προαιρέσει. εἰ δὲ βαρὸν ἄλλως καὶ διὰ τὴν ὀραν τοῦ ἔτους καὶ διὰ τὴν ἡλικίαν, ὡς αὐτῶς ἐφης, σύντροφον ἔχουσαν ἐν ἑαυτῇ τὸν ὀκνον, ἀλλὰ τὸ γε ἐπιστεύλαι πόνος οὐδείς. ὡστε, τῇ ἀπὸ τῶν γραμμάτων θοίδειαν χαριζόμενος τῇ πατρίδι, πρῶτον μὲν σαυτῷ συνειδήσεις μηδὲν τῶν εἰς δύναμιν ἤκοντων ἐλλελοιποτέ, ἐπεῖτα μέντοι καὶ τοῖς κάμνουσιν, αὐτῷ τῷ φαίνεσθαι συναλγών, ἀρκούσαν δῶσεις παραμυθιάν. ἀλλ' εἴθε γὰρ ἦν οἴον τε, αὐτὸν ἐπιστάντα τοῖς πράγμασιν, ὄψει λαβεῖν αὐτὰ τὰ σκυθρωτά. οὔτω γὰρ ἰν ἰσως, ἀπ' αὐτῆς τῆς ἐναργείας τῶν ὀρωμένων συγκυνθεῖσιν, ἀφικάς τινα φωνὴν πρέπουσαν καὶ τῇ σῇ μεγαλονοίᾳ καὶ τῇ κατηφείᾳ τῆς πόλεως. σὺ δὲ ἀλλ' ἦμιν διηγομένοις μὴ ἀπιστήσθης. ἦ ὁτι Σιμωνίδου ὄντως ἢ τινός τοιούτου μελοποιοῦ ἔδεομεθα, ἐναργῶς εἰδότος ἐπιστευνάζειν τοῖς πάθεσι; καίτοι τὶ λέγω Σιμωνίδην; δέον Λισχύλου εἰπεῖν, ἢ εἰ δὴ τὶς ἔτερος, παραπλησίως ἑκείνῳ συμφορᾶς μέγεθος ἐναργῶς διαθέμενος, μεγαλοφώνως ὠδύρατο.

1 τοῖς E. 2 ήν om. E. 3 οὐλη editi antiqui. 4 το γε] τότε editi antiqui. 5 χαρισάμενος editi antiqui. 6 ήν om. E. 7 ἐνεργείας E.
LETTER LXXIV

contcern for such matters—are permitting these things to happen. Now if it were possible for you to go to the Emperor himself, this would be the best thing in the circumstances, and would be in keeping with your noble course of life. But if it is difficult on general grounds and because of the season of the year and your age, which, as you yourself have said, is subject to an indwelling slothfulness, still there is no labour in writing a letter at least. Accordingly, if you do your country the service of helping her by letter, you will, in the first place, have the consciousness of not having failed her in anything within your power, and, in the second place, you will be giving, by the very fact that you show sympathy, sufficient consolation to those who are afflicted. But would that it had been possible for you to be present on the scene in person, and to see with your own eyes the melancholy sight as it is. For thus, perhaps, stirred by the very vividness of what you had seen, you would have sent forth a cry of protest befitting both your magnanimity and the sorrow of the city. Nevertheless, when we tell you the facts, do not refuse to believe us. Or is it that we had need of a Simonides ¹ in very truth, or a poet of his powers, with skill to bewail in impressive language great disasters? Yet why do I say Simonides? I should have said Aeschylus,² or someone else who, setting forth impressively as he did a mighty disaster, with mighty voice made lamentation.

¹ Basil is probably thinking of Simonides’ lament on those who died at Thermopylae.
² Basil probably has in mind Aeschylus’ “Seven Against Thebes” and the Orestean trilogy.
COLLECTED LETTERS OF SAINT BASIL

Σύλλογοι μὲν γὰρ ἐκεῖνοι, καὶ λόγοι, αἱ κατ' ἀγορὰν συντυχία τῶν ἐλλογίμων ἁνδρῶν, καὶ ὅσα πρότερον ἐποίει τῇ ἡμετέρᾳ ὑνομαστήν πόλιν ἡμᾶς ἐπιλεξοίπασιν, ὥστε τὸν περὶ παραδείαν καὶ λόγον ἑττον ἂν φανεῖ γνώ τις ἐμβαλῶν τῇ ἀγορᾷ ἢ Ἀθήνης πρότερον οἱ ἀτυμίαι κατεγνωσμένοι, ἢ τὰς χεῖρας ὄντες μὴ καθαροί. ἀντεισήκται δὲ τούτοις Σκυθῶν τινῶν ἡ Μασσαγαγῶν ἅμοισία· μία δὲ φωνὴ ἀπαίτουστων καὶ ἀπαίτομένων καὶ ξαπομένων ταῖς μάστιξι. στοᾶ δ' ἐκατέρωθεν σκυθρωπῶν ἐπηχούσαι ὁιν οἰκεῖαν δοκοῦσιν ἄφιεναι φωνὴν τοῖς γνωμένοις ἐπιστε νάζουσαι. γυμνάσια δὲ κεκλεισμένα καὶ νύκτας ἀλάμπεις οὔκ ἢ ἡμᾶς οὐδὲν λογίζεσθαι ἢ περὶ τοῦ ἣν ἁγωνίαν. κίνδυνος γὰρ οὐχ ὡς τυχών, τῶν κρατοῦντων ύπαιρεθέντων, ὡσπερ ἐρείσμασι πε σοῦσι συγκατενεχθῆναι τὰ πάντα. καὶ τίς ἄν λόγος τῶν κακῶν τῶν ἡμετέρων ἐφίκοιτο; οἱ μὲν οὐχοῦνται φεύγοντες, μέρος τῆς βουλῆς ἡμῶν, οὐ τὸ φαύλοτατον, τὴν ἡειφυγίαν Ποδανδοῦ προτι μήσαντες. ὅταν δὲ Ποδανδὸν εἴπω, τὸν Κείδαν με οἴου λέγειν τῶν Λακωνίκων, ἢ εἰ ποῦ τῆς οἰκουμένης εἶδες βάραθρον ἀυτοφυές, ἢ ἢ καὶ Χαρώνειᾳ τισὶ προσαγορευέναι ἀυτομάτως ἐπηλθεῖν, ἀέρα νοσοποιοῦν ἀναπνέοντα. τοιοῦτος τινὶ ἐοικὸς

1 πε add. E. 2 πάλαι E, editi antiqi.
3 ἢ) οἱ (καὶ ante οἱ in marg. m. recen.) E. 4 οὐ E.
5 ἐπηχούσαι Med. 6 νύκτας editi antiqi.
7 τὸ editi antiqi. 8 ἐρείσματι E. 9 Ποδανδοῦ E.
10 εἰ ποῦ] ὅποι E. 11 φθοροποιόν editi antiqi.

1 Modern Podando, in southern Cappadocia. Established by Valens as the capital of the new division of the province.

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LETTER LXXIV

For the gatherings of old, the orations, the conversations of learned men in the market-place, and all that formerly made our city famous, have left us; in consequence there is now less likelihood of a learned or eloquent man’s entering our Forum than that in former days at Athens men would appear in public who had been convicted of dishonour or were impure of hand. Instead of such men the unrefinement of Scythians or Massagete tribes has come in; we hear but one sound—the voices of men dunning and being dunned, of men lacerated with whips. The porticoes resounding on either side with melancholy echoes seem, as it were, to give forth a voice of their own as they lament over what is being done. As for our closed gymnasia and lampless nights, we cannot take thought of them at all because of our struggle to keep alive. For the danger is not slight that, since those in authority have been removed, the whole edifice will collapse, as it were, together with the falling of its props. What words, indeed, could match our misfortunes? Some have gone into exile, a part of our Council, and that not the most ignoble, preferring exile for life to Podandus.¹ But when I say Podandus, imagine that I say Laconian Ceades,² or any other pit made by nature which you may have seen anywhere in the world, such places as men have been led to designate instinctively as Charonian, since they exhale a deadly vapour. Like some such place as these I would have you consider this accursed

¹ The name given by the Spartans to the pit into which condemned criminals were thrown; cf. Pausanias, 4, 18, 4; Thucydides, 1, 134; Strabo, 8, 367.

² The name given by the Spartans to the pit into which condemned criminals were thrown; cf. Pausanias, 4, 18, 4; Thucydides, 1, 134; Strabo, 8, 367.
nόμισων καὶ τὸ Ποδανδοῦ κακῶν· τριῶν τοῖνυν μοιρῶν, οἱ μὲν φεύγουσιν αὐταίς γυναιξὶ καὶ ἐστίασι ἄπαναστάντες· οἱ δὲ ἀπάγονται ὡσπερ αἰχμάλωτοι, οἱ πλείστοι τῶν ἐν τῇ πόλει ἄριστοι, ἔλεητινόν φίλοις θέαμα, ἔχθροῖς δὲ εὐχὴν ἐκπληροῦντες, εἰ δὴ τις γέγονεν ὅλως τοσοῦτον ἥμιν ἑπαρασάμενος.

τριτάτη δὲ ποιμήν λειτουργεῖν οὐτοῖς δὲ, τὴν τε ἀπόλειψιν τῶν συνῆθων ¹ οὐ φέροντες, καὶ ἀμα τῆς χρείας ἀπονόμητος ² ἀπελευχόμενοι, πρὸς αὐτὸ τὸ ζήν ἀπειρήκασι.

Ταύτα σε φανερὰ ποιήσαι πᾶσι παρακαλοῦμεν τῇ σεαυτοῦ φωνῇ καὶ τῇ σεαυτοῦ παρρησίᾳ τῇ δικαίᾳ, ἢν ἔχεις ἀπὸ τοῦ βίου, ἔκεινο σαφῶς προειπόντα, οὗτος ἕξουσιν εἰς οὐ χινοῖ τὴν φιλανθρωπίαν ἐνδείξοντα. ³

ἡ γὰρ γενήσῃ τι ὁφέλος τοῖς κοινοῖς, ἢ τὸ γε τοῦ Σόλωνος πεποιηκὼς ἔση, ὅσ τοῖς ἀπολειφθεῖσι τῶν πολιτῶν ἁμύνειν ⁴ οὐκ ἔχων, τῆς ἄκροπόλεως ἣδη κατεχομένης, τὰ ὅπλα ἐνδύσ πρὸ τῶν θυρῶν ⁵ ἐκάθεξετο, εὑρῆς ὅν τῷ σχήματι τοὺς γυνομένους οὐ συνεθέμενος. ἔκεινο δὲ ἄκριβῶς οἶδα, ὅτι, καὶ εἰ τίς σοι νῦν τὴν γυνώμην μὴ ἀποδέχοιτο, μικρὸν ύστερών σοι ⁶ εὐνοίας τε ὁμοῦ καὶ συνεσεῖς τὴν μεγίστην ⁷ δόξαν προσθῆσει ὅταν ἰδῃ τὰ πράγματα κατὰ τὴν πρόρρησιν ἀπαντήσαντα.

¹ συνοίκων Med. Harl. ² ἀπονόμητος E.
³ ἐνδείξωνται editi antiqui.
⁴ τῆς ἐλευθερίας add. editi antiqui.
⁵ πολῶν E. ⁶ σοι om. E, editi antiqui.
⁷ μεγάλην E.
LETTER LXXIV

Podandus. Well then, of the three sections of our city, some are going into exile, departing with their wives and hearths; some are being led away as captives, the majority of the best citizens of the state, a miserable spectacle to their friends, but thus fulfilling their enemies' prayers, if indeed any enemy that ever lived has called down so terrible a curse upon us. About a third part of the citizens is still left here; and these, because they cannot endure the separation from their old acquaintances, and being at the same time too weak to cope with the necessities of their situation, despair of life itself.

We exhort you to make these circumstances known to all with that voice of yours and with that righteous boldness of speech which your condition of life confers upon you, proclaiming this fact clearly—that unless they quickly change their policies, they will not have any to whom they may show their benevolence. For you will either be of some assistance to the commonweal, or you will do as Solon¹ did, who, being unable, when the Acropolis already had been captured, to protect his fellow-citizens who were left behind, put on his armour and sat before the gates, making it clear by his attitude that he was not a party to the things being done. Moreover, I am absolutely certain of this, that, even though there may be one who will not now accept your decision in the matter, yet in a short time he will assign to you the greatest renown for both benevolence and wisdom, when he sees events turning out in accordance with your predictions.

¹ This story is related in Plutarch, Solon, 30, and Diogenes Laertius, 1, 49.
COLLECTED LETTERS OF SAINT BASIL

LXXV

'Αβουργίῳ

Πολλῶν οὖν ἄντων ᾧ τὸ σὸν ἱθὸς ύπὲρ τοὺς ἄλλους εἶναι πεποίηκεν, οὐδὲν οὕτως ἴδιον ἐστὶ σὸν ὡς ἡ περὶ τὴν πατρίδα σπουδή, δικαίας αὐτῆς ἀποδιδόντος σου τὰς ἁμοιβάς, ἐξ ης ὀρμηθεὶς τοσοῦτος ἐγένου, ὡστε διὰ πάσης τῆς οἰκουμένης γνώριμον εἶναι σου τὴν περιφάνειαν. αὐτὴ τοῖνυν ἡ πατρίς, ἡ σὲ ἐνεγκουσά καὶ θρεψαμένη, εἰς τὴν τῶν παλαιῶν διηγημάτων ἀπιστίαν περιελήλυθε· καὶ οὐκ ἂν τις ἐπιστὰς ἡμῶν τῇ πόλει, οὐδὲ τῶν πάντων συνήθων, αὐτὴν γνωρίσειν οὕτως εἰς πᾶσαν ἐρημίαν ἀθρόῳς μετασκεύασται, πολλῶν μὲν καὶ πρότερον αὐτῆς ἀφαρεθέντων τῶν πολιτευμένων, νῦν δὲ σχέδου ἀπάντων εἰς τὴν Ποδανδόν μετοικισθέντων. ὃν ἀκρωτηριασθέντες οἱ λειτόμενοι καὶ αὐτὸι εἰς πᾶσαν ἀπόγνωσιν μεταπεπτώκασι, καὶ πᾶσι τοσοῦτον ἐνεποίησαν τής ἁθυμίας τῶν ὄγκου, ὡστε σπανίζειν λοιπῶν καὶ τῶν οἰκητῶν τὴν πόλιν, καὶ γεγενήθαι τὰ τῆδε ἐρημίαν δεινών, ἐλεεινῶν μὲν φίλοις θέαμα, πολλὴν δὲ χαρὰν καὶ εὐθυμίαν φέρον τοῖς πάλαι ἐφεδρεύοσιν ἡμῶν τῷ πτώματι. τίνος οὖν ἦστι χεῖρα ἡμῖν ὀρέξαι; ἤ τίνος συμπαθεῖς ἐφ ἡμῖν ἀφεῖναι δάκρυν, ἀλλ' οὐχὶ τῆς σῆς ἡμερότητος,
LETTER LXXV

LETTER LXXV

To Aburgius

While there are many qualities which have made your character superior to that of others, yet there is no trait so peculiarly your own as your zeal for your homeland, seeing that you render a just recompense to her from whom you were sprung and have reached so high an estate that your fame is known throughout the whole world. But now this very homeland herself, which bore and reared you, has reverted to the incredible condition of early legend; and no one of us, on revisiting the city, even one who had known her well, would recognize her, so completely has she been suddenly transformed into an utter solitude, since many of her citizens were even before this taken from her, and now almost all of them have emigrated to Podandus. Mutilated by the loss of these, the remnants have themselves fallen into utter despair, and have produced in all the rest such an extreme measure of despondency, that the city now suffers a shortage even of inhabitants, and this district has become a terrible solitude, a spectacle inspiring pity in our friends, but affording great joy and satisfaction to those who have long waited for our fall. Whose privilege, therefore, is it to reach out a hand to us, whose is it to shed a tear of sympathy over us, if not your Clemency's, since you

another appeal to save Cappadocia from being divided into two provinces. Cf. Letter LXXIV, note 1. Letters XXXIII, CXLVII, CLXXVIII, CXCVI, and CCCIV are also addressed to Aburgius, an important layman, friend and compatriot of Basil.

2 See previous letter, note 3.
COLLECTED LETTERS OF SAINT BASIL

δς καὶ ἀλλοτρία συμπαθoῖς πόλει τοιαύτα καμπυλοῦση, μὴ ὅτι γε τῇ σε παραγαγοῦσῃ εἰς τὸν βίον; εἴ τις οὖν δύναμις, ταύτην υνών ἐπὶ τῆς παρούσης χρείας ἡμῶν ἐπίδειξαι. 1 πάντως δὲ μεγάλην ἑχεις τὴν παρὰ τοῦ Θεοῦ ῥοπῆν, ὃς ἐπὶ οὐδενὸς καιροῦ καταλέλυτε σε, καὶ πολλὰς ἑδωκὲ σοι τῆς παρ’ ἐαυτοῦ 2 εὐμενείας τὰς ἀποδείξεις: μόνον ἑαυτὸν ἱερὸ θελήσῃς ὅλως διαναστήμαι πρὸς τὴν ἐπιμέλειαν ἡμῶν, καὶ τῇ προσοψηφῇ σοι δυνάμει χρήσασθαι εἰς τὴν ὑπὲρ τῶν πολιτῶν βοήθειαν.

LXXVI

Σωφρονίῳ μαγίστρῳ

Τὸ μὲν μέγεθος τῶν καταλαβοῦσῶν συμφορῶν τήν πατρίδα ἡμῶν αὐτὸν ἐμὲ ἴναγκαζε, 3 καταλαβόντα τὸ στρατόπεδον, τῇ τε σῇ μεγαλοφυίᾳ διηγήσασθαι τὴν κατέχουσαν ἡμῶν τὴν πόλιν κατήφειαν, καὶ τοῖς λοιποῖς ὅσοι ἐπὶ μεγίστης ἐστε δυνάμεως τῶν πραγμάτων. ἐπειδὴ δὲ ἡ τε τοῦ σώματος ἄρρωστι καὶ ἡ τῶν ἐκκλησίων ἐπιμέλεια κατέχει με, τέως διὰ γράμματος ἀποδύρασθαι πρὸς τὴν σὴν μεγαλόνοιαν ἐπείχθην, γνωρίζων, ὅτι οὔτε σκάφος ἐν πελάγει πνεύμασι βιαίος καταβαπτισθέν οὕτως ἄθροῶς ἡφανίσθη ποτὲ, οὐ σεισμοὶ ἐκτριβέεισα πόλις, οὐχ ὑδαίν εἰπεκλυσθεῖσα, εἰς ἄθροὸν 4 ἁφανισμὸν ἐχώρησεν οὕτως, ὡς ἡ ἁμετέρα τῇ καινῇ ταύτῃ τῶν πραγ-

1 ἐπίδειξε Ε. 2 αὐτοῦ editi antiqui.
3 ἐν add. editi antiqui.
4 εἰς ἄθροὸν . . . παντελῆ] εἰς ἀπάλειαν ἐχώρησε παντελῶς οὕτως ὡς ἡ ἁμετέρα . . . εἰς ἄθροὸν ἠλθεν ἁφανισμὸν editi antiqui. 80
LETTER LXXVI

would sympathize even with a foreign city labouring under such misfortune, to say nothing of the city that brought you into life? If, therefore, you have any power to act, show it to us now in our present need. But assuredly you do possess great strength from God, who in no time of need has abandoned you, and who has given you many proofs of His goodwill—but only if you consent whole-heartedly to rise up and take us under your care, and to exercise the power which has come to you for the assistance of your fellow-citizens.

LETTER LXXVI

To Sophronius, the Master

The magnitude of the misfortunes which have fallen upon our country was constraining me to go to court and in person to describe the miseries which now afflict our city, not only to your noble self, but likewise to all others who, like you, are in positions of greatest influence in the state. But since both bodily ill-health and my solicitude for the churches detains me, I have been compelled meanwhile to pour out to your Magnanimity by letter my bitter lamentations, making known to you that no boat submerged on the high seas by violent winds has ever disappeared so quickly, no city destroyed by earthquakes or buried by floods of water has met with such sudden effacement from the earth, as our own, swallowed up by this new administration of our

1 Of about the same date as the preceding, and on the same general topic. For Sophronius, magister officiorum, cf. Letter XXXII, note 1. Cf. also Letters XLVI, CLXXVII, CLXXX, CXCIII, CCLXXII.
COLLECTED LETTERS OF SAINT BASIL

μάτων οἰκονομία καταποθεῖσαι εἰς ἀπώλειαν ἔχωρησε παντελῆ. καὶ μῦθος γέγονε τὰ ἡμέτερα. οἴχεται μὲν γὰρ τὸ πολίτευμα: πάν δὲ τὸ πολιτικὸν¹ σύνταγμα, τῇ περὶ τοὺς κρατοῦντας ἄθυμία καταλιπτὼν² τὴν ἐν τῇ πόλει οἰκησιν, διὰ τῆς ἀγροικίας πλανᾶται. ἐπιλέλουσε δὲ λοιπὸν καὶ ἡ τῶν ἀναγκαίων διάθεσις, καὶ ὅλως ἀφρότατον θέαμα γεγένηται ἡ πρώτερον ἀνδράσι τε λογίως ἐπαγαλλομένη καὶ τοῖς λοιποῖς, οἷς εὐθηνοῦσαν πόλεις ἀνευδεσάς διάγουσαι.

Μίαν δὲ ἐνομίσαμεν ὡς ἐν δεινοῖς παραμυθίαν εἶναι, τὸ ἐπιστευόμεν τοῖς πάθεσιν ἡμῶν πρὸς τὴν σὴν ἡμερότητα, καὶ παρακαλέσαι, εἰ τις δύναμις, χείρα ὀρέξαι τῇ πόλει ἡμῶν εἰς γόνον κλιθεσθῇ. τὸν δὲ τρόπον δι’ οὐ ἄν γένοιο ἐν καιρῷ³ τοῖς πράγμασιν, αὐτὸς μὲν εἰσηγεῖσθαι οὐκ ἔχω, σοὶ δὲ πάντως καὶ εὑρεῖν διὰ τὴν σύνεσιν ράδιον, καὶ χρήσασθαι⁴ τοῖς εὑρεθεῖσι, διὰ τὴν παρὰ Θεοῦ σοι δεδομένην δύναμιν, οὐ χαλεπόν.

LXXVII

'Ανεπίγραφος περὶ Θηρασίου

"Ἐν καὶ τούτο τῆς ἀγαθῆς ἀρχῆς τοῦ μεγάλου ἀπηλαύσαμεν Θηρασίου, τῆς σῆς λογιστῆτος τὴν

¹ πολιτῶν Vat.
² καταλιπτῶντες E, Harl., Reg. secundus, Clarom.
³ σωτῆρ add. editi antiqi. ⁴ χρήσασθαι editi antiqi.

¹ Written at about the same time as the preceding, perhaps to the Elpidius mentioned in the following letter. The 82
LETTER LXXVII

affairs, has gone to utter destruction. And all that was ours has become no more than a legend. For gone is our government; and the whole body politic, having abandoned its domicile in the city through despondency over the fate of its magistrates, is wandering aimlessly through the countryside. Aye, even the marketing of the necessities of life has now ceased, and the city, which formerly was wont to glory both in its men of learning and in all else in which cities abound which enjoy freedom from fear, has become altogether a most unlovely spectacle.

Our sole consolation, considering the terrible plight we are in, has seemed to be to bewail our sufferings to your Clemency. and to urge you, if you have influence, to stretch a hand to our city now fallen to her knees. As to the means by which you may opportunely intervene in the situation, I cannot myself suggest them to you, but you by means of your sagacity can assuredly discover them readily and, once discovered, employ them without difficulty, through the influence which God has given you.

LETTER LXXVII

Without Address, about Therasius

This one advantage we enjoyed from the good administration of the great Therasius—the visits

Therasius mentioned here appears to have been a governor of Cappadocia, who was removed from his office after a brief tenure of it, as the result of calumnious charges brought against him by certain corrupt persons to whom his excellent administration had caused annoyance. Therasius may be the governor in whose behalf Basil wrote to Sophronius, the prefect of Constantinople, in 372. Cf. Letter XCVI.
COLLECTED LETTERS OF SAINT BASIL

επιδημίαν συνεχῶς ἡμῶν γυμνέμενην. τὸ αὐτὸ δὲ τοῦτο ἐξήμιώθημεν στερηθέντες τοῦ ἄρχοντος. ἄλλῳ ἐπειδὴ τὰ ἁπαξ ἡμῶν παρὰ τοῦ Θεοῦ χαρισθέντα μένει βέβαια καὶ ταῖς ψυχαῖς ἀλλήλων ἐνοικούμενα διὰ τῆς μνήμης, εἰ καὶ τοῖς σώμασι διωρίσμεθα, γράφωμεν γοῦν συνεχῶς καὶ φθεγγώμεθα¹ πρὸς ἄλληλους τὰ ἀναγκαῖα, καὶ μάλιστα νῦν, ὅτε ὁ χειμῶν τὴν ὀλιγοχρόνιον ταύτην ἐκεχειρίαν ἐσπείσατο.

Ἐλπίζομεν δὲ μὴ ἀπολεῖψεσθαί σε τοῦ βασιλείου ἐνδρός Ὁμαςίου, πρέπου εἶναι κρίματα κοινωνεῖν τῷ ἀνδρὶ τοιούτων φροντίδων, ἡ γ` οὐ μὲν οὖν ² καὶ μάτην πρόφασιν ἄσμενίζοντα παρέχουσάν σοι ³ ἰδεῖν τε τοὺς φίλους, καὶ παρ` αὐτῶν θεαθῆναι. πολλᾶ δὲ ἔχων εἰπεῖν καὶ περὶ πολλῶν, εἰς τὴν συντυχίαν ὑπερεθέμην, οὐκ ἀσφαλές εἶναι ἡγούμενος ἔπιστολαῖς τὰ τοιαῦτα καταπιστεῦειν.

LXXVIII

Ἀνεπίγραφος ὑπὲρ Ἐλπίδιον

Οὐκ ἔλαβεν ἡμᾶς ἡ ἁγαθὴ σοῦ στούν ἐπὶ τῶν αἰδεσιμώτατον ἐταῖρον ἡμῶν Ἐλπίδιον, ὅπως τῇ συνήθει σεαυτοῦ συνέσει ἐδώκας καὶ ἕλθον φίλανθρωπίας τῷ ἄρχοντι. ταύτην οὖν τὴν χάριν νῦν σὲ τελειῶσαι παρακαλοῦμεν ⁴ διὰ τοῦ γράμματος,

¹ φθεγγώμεθα E.
³ σε E, Reg. secundus, Clarom.
⁴ παρακαλῶ μὲν editi antiqui.
LETTER LXXVIII

which your Excellence used continually to make to us. But we have been robbed of even this, now that we have been deprived of our governor. However, since favours we have once received from God abide steadfast and dwell through memory in the souls of both of us, even though we have been separated in body, let us at least write frequently and tell each other of our necessities, and particularly at this time when the storm has consented to this very brief period of truce.

We hope, however, that you will not forsake that most admirable man, Therasius, deeming it proper to share with him matters of such concern, or rather not without purpose availing yourself of an excuse which provides you an opportunity to see your friends and to be seen by them. However, though I have much to say on various topics, I have put them off until our meeting, not judging it safe to entrust such matters to letters.

LETTER LXXVIII

Without Address, in behalf of Elpidius

We have not failed to notice your kind interest in our most venerable friend Elpidius, how in accordance with your usual sagacity you have given the prefect an occasion for exercising his benevolence. Therefore, we now urge you by this letter to complete this favour and to remind the Prefect to place over

1 Of the same date as the preceding. It is difficult to identify this Elpidius. The cause of Basil's uneasiness seems to be the general situation spoken of in the several letters above.
COLLECTED LETTERS OF SAINT BASIL

καὶ ὑπομνῆσαι τῶν ἀρχοντα οἰκεῖω προστάγματι ἐπὶ τῆς πατρίδος ἡμῶν καταστήματι τῶν ἀνδρα πᾶσαν σχεδὸν τὴν φροντίδα τῶν δημοσίων ἐξηρτημένων. ὡστε πολλὰς έξεις καὶ εὐπροσώ-
pους ύποβάλλειν προφάσεις τῷ ἀρχοντι, έξ ὧν ἀναγκαῖως ἐγιμένειν αὐτῶν τῇ πατρίδι ἡμῶν προστάξει. οί δὲ τὰ ἐνταῦθα, καὶ ὅσον ἄξιος τοῖς πράγμασιν ὁ ἀνήρ, πάντως οὐδὲν δεήσῃ παρ' ἡμῶν διδαχῆμαι, αὐτὸς τῇ ἑαυτοῦ συνέσει ἀκριβῶς ἐπιστάμενος.

LXXIX

Εὐσταθίῳ, ἐπισκόπῳ Σεβαστείας

Καὶ πρὸ τοῦ δέχεσθαι τὰ γράμματα, ἦδειν τὸν πόνον ὅν ἔχεις ὑπὲρ πάσας ψυχῆς, ἐξαιρέτως δὲ ὑπὲρ τῆς ἡμετέρας ταπεινώσεως, διὰ τὸ προβε-
βλήσθαι ἐν τῷ ἄγωνι τούτῳ καὶ δεξάμενος 2
παρὰ τοῦ αἰδεσιμωτάτου Ἐλευσινίου τὰ γράμ-

1 Εὐσταθίῳ tantum habent E et Harl.
2 δὲ add. E, editi antiqi.

1 Written in the year 371. Eustathius was bishop of Sebaste or Sebasteia (modern Sivas), a town of the Pontus on the northern bank of the Halys and capital of Armenia Minor (c. A.D. 357-380). By his frequent changes of opinion, Eustathius naturally lost the confidence of the rival schools of theology, and was regarded with suspicion by all. However, he secured and for many years retained the affection and respect of St. Basil.

On Basil’s elevation to the episcopate in A.D. 370, Eustathius showed the greatest joy, and expressed an earnest desire to aid his friend in his new and responsible office. The present letter exhibits the same kindly feeling between the two bishops. On the plea that Basil would have 86
our country by an appropriate order the man who has dependent upon him nearly the whole care of its public affairs. Consequently you will be able to submit many fair-seeming reasons to the Prefect, which will of necessity induce him to order this man to remain in charge of our country. But what the situation is there, and how valuable the man is in the circumstances, you will certainly not need to be informed by us, since of your own sagacity you have accurate knowledge thereof.

LETTER LXXIX

To Eustathius, Bishop of Sebaste

Even before receiving your letter, I was fully aware of the toil which you undergo for every soul, and especially for our own Humility, because you must bear the brunt in this conflict; and when I received the letter from the most reverend Eleusinius, and saw his very presence before me, I need of fellow-helpers and counsellors, Eustathius recommended certain persons to his notice, who, as Basil later bitterly complained (Letter CCIII, 3), turned out to be spies of his actions and watchers of his words, interpreting all in a malevolent sense, and reporting his supposed heretical leanings to their chief. From the moment that Basil made this discovery until his death a bitter struggle was waged between the two. Basil was harassed continually until he died in A.D. 379, Eustathius himself dying soon after. Strangely enough, Peter, St. Basil's brother, succeeded Eustathius on the episcopal throne of Sebaste.

1 A common title in Byzantine times.
2 Known only from this letter. He was sent with the present letter, apparently to warn Basil of the approach of the Emperor Valens, and to express the apprehension he felt for the safety of Catholics, and especially for Basil himself.
COLLECTED LETTERS OF SAINT BASIL

ματα, καὶ αὐτὴν αὐτοῦ τὴν παρουσίαν θεσαμένος, ἐδόξασα τὸ θεῖον ἐν τοιούτῳ παραστάσει καὶ συνασπιστήν διὰ τῆς πνευματικῆς βοηθείας ἐν τοῖς ὑπὲρ εὐσέβειάς ἀγῳ χαρισάμενον ἦμῖν. γνωσκέτω δὲ ἡ ἀνυπέρβλητος σου θεοσέβεια μέχρι νῦν προσβολάς μεν τινας παρὰ τῶν μεγάλων ἀρχόντων ἦμῖν γεγενήθαι, καὶ ταύτας σφοδράς, τοῦ τε ἐπάρχον καὶ τοῦ περὶ τὸν κοιτῶν διαλεξόμενων ἁγιοπαθῶς ὑπὲρ τῶν ἐναντίων τέως δὲ ἀτρέπτως ἢμᾶς πᾶσαν προσβολὴν ὑπομεῖναι τῷ ἐλεῖ τοῦ Θεοῦ, τῷ χαριζομένῳ ἦμῖν τὴν συνεργίαν τοῦ Πνεύματος καὶ ἐνδυναμώσασαν ἦμῶν δι’ αὐτοῦ τὴν ἁσθένειαν.

LXXX

'Αθανασίῳ, ἐπισκόπῳ 'Αλεξανδρείας

"Οσον τῶν ἐκκλησίων τα ἀρρωστήματα ἐπὶ τὸ μεῖζον πρόεισι, τοσοῦτον πάντες ἐπὶ τὴν σήν ἐπιστρεφόμεθα τελείοτητα, μίαν διὰ τῶν ἐνδυμάτων παραμυθίαν τὴν σήν προστασίαν πεπιστευκότες. δα" καὶ τῇ δυνάμει τῶν προσευχῶν καὶ τῷ εἰδέναι τὰ βέλτιστα τοῖς πράγμασιν ὑποτίθεσθαι, διασώσασθαι ἦμᾶς ἐκ

1 τὸ θείον Capps (on account of the following τό), τὸν Θεόν MSS. et editi.
2 καὶ add. E.
3 τὸν χαριζομένων Coisl. secundus, Reg. secundus.
4 ἐνδυναμώσασαντος Coisl. secundus, Reg. secundus.
5 ἂς E, Med. 6 τὸ] τὸ E. 7 καὶ τὸ add. E.

1 A title commonly applied to bishops in Byzantine times.

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LETTER LXXX

glorified God, who, through His spiritual help, has blessed us with such an assistant and comrade-in-arms in our battles for the Faith. Let your unsurpassed Godliness\(^1\) rest assured that up to the present time some attacks, and these violent ones, have been made upon us by high dignitaries, since both the Prefect\(^2\) and the High Chamberlain\(^3\) have spoken from peculiarly personal motives in favour of our enemies; but so far we have fearlessly sustained every attack through God’s mercy, which is blessing us with the assistance of the Spirit, and through Him has strengthened our weakness.

LETTER LXXX

To Athanasius, Bishop of Alexandria\(^4\)

The more serious the maladies of the churches become, the more we all turn to your Perfection, firmly convinced that the sole consolation left to us in our misfortunes is your patronage; for you, through the efficacy of your prayers and through your knowing how to offer the best suggestions in difficulties, are believed by all alike, who are even

\(^2\) The *praefectus praetorio*. During the later Empire, *i.e.* after Diocletian, the *praefecti praetorio* lost their military power with the suppression of the Praetorian Guards by Constantine. Four prefects continued to be created, who governed the same provinces as before. Their sphere was essentially civil at this time, *i.e.* supreme administration of justice and the finances.

\(^3\) In the charge of the private apartments of the Imperial palace was placed a favourite eunuch, who was styled *praepositus*, or *praepositus sacri cubiculi*, Prefect of the Sacred Bed-chamber.

COLLECTED LETTERS OF SAINT BASIL

tου φοβεροῦ τούτου χειμώνος παρὰ πάντων ὀμοίως τῶν καὶ κατὰ μικρὸν ἢ ἀκοῇ ἢ πείρα γνωριζόντων τὴν τελειότητα σοῦ πιστεύῃ. ¹ διὸ μὴ ἄνησ καὶ προσευχόμενος ὑπὲρ τῶν ψυχῶν ἡμῶν καὶ διεγείρων ἡμᾶς τοῖς γράμμασιν ὥν εἰ ἕδεις ὀπόσον ἔστι τὸ ὠφέλιμον, οὐκ ἂν ποτε παραπεσοῦσάν σοι γραμμάτων ἀφορμὴν πρὸς ἡμᾶς ὑπερέβης. εἰ δὲ καταξιωθείμεν τῇ συνεργίᾳ τῶν προσευχῶν τοῦ ἱδεῖν σε καὶ ἀπολάυσαι τῶν ἐν σοὶ ἄγαθῶν, καὶ προσθεῖναι τῇ ἱστορίᾳ τοῦ ἑμετέρου βίου τὴν συντυχίαν τῆς μεγάλης σου ὄντως καὶ ἀποστολικῆς ψυχῆς, πάντως ἂν ἐαυτοῖς ἐλογισάμεθα, ὃν ἐθλῆβημεν ἐν πάσῃ τῇ ξωῆ ἡμῶν, ἀντίρροπον παρὰ τῆς τοῦ Θεοῦ φιλανθρωπίας ἐσχηκέαν παραμυθίαν.

LXXXI

Ἰυνοκεντιώ ἐπισκόπῳ ⁴

"Οσον εὐθύμησα δεξάμενος γράμματα τῆς ἁγά- πης σου, τοσοῦτον ἐλυπήθην, ὅτι Βάρος ἐπεθηκας ἡμῶν φροντίδος τῆς ὑπερβαινούσης ἡμᾶς. πῶς γὰρ δυνηθῶμεν ἀπὸ τοσοῦτον διαστήματος τοσαῦτης ἡμεῖς οἰκονομίας περιγενέσθαι; ἐώς μὲν γὰρ ἡμᾶς ἐχει ἡ Ἐκκλησία, ὃς ἱδίοις στηρίγμασιν ἐπαναπαύεται, ἐὰν δὲ τι περὶ τῆς ὑμετέρας ξωῆς ὁ Κύριος οἰκονομίσῃ, τίνας δύναμαι ⁵ ὀμοτίμους

¹ πιστεύειν E. ² αὐτοῖς editi antiqui.
³ ἐθλῆβομαι editi antiqui. ⁴ Ρώμης add. absurde Clarom.
⁵ δύναται E.

¹ Of the year 372. According to the supposition of
LETTER LXXXI

slightly acquainted with your Perfection either by hearsay or by personal experience, to have saved us from the present fearful tempest. Therefore do not cease praying for our souls and arousing us by your letters; for if you had known how helpful these latter were, you would never have let pass any opportunity that was offered to you of writing to us. And if, through the co-operation of your prayers, we should be accounted worthy of seeing you, of enjoying the noble qualities that exist in you, and of adding to the experiences of our life a meeting with your truly great and apostolic soul, we should assuredly consider that we had received from the benevolence of God a consolation counter-balancing the afflictions which we have endured during our whole lifetime.

LETTER LXXXI

To Bishop Innocent

Much as I rejoiced on receiving a letter from your Affection, even so I was troubled, because you have put upon us a burden of care which surpasses our strength. For how shall we be able, at so great a distance, to prove equal to so important an administration? For although, so long as the Church has you, it rests, as it were, upon its own foundations, yet if the Lord make some dispensation regarding Wittig, this letter belongs to St. John Chrysostom and is addressed to Pope Innocent I. Cf. his "Studien zur Geschichte des Papstes Innocenz I," in Theologische Quartalschrift, 84, 1902.

2 "Your Affection" (ἀγάπη) was frequently used as a title at this time.
COLLECTED LETTERS OF SAINT BASIL

εντεύθεν ύμιν εἰς τὴν ἐπιμέλειαν τῶν ἀδελφῶν ἐκπέμπειν; ὅπερ σὺ ἐπεξήγησας διὰ τῶν γραμμάτων, καλῶς ποιῶν καὶ ἐμφρόων, βουλόμενος ξύν ἰδεῖν τὸν μετὰ σὲ μέλλοντα κυβερνᾶν τὸ ἐκλεκτὸν ποίμνιον τοῦ Κυρίου· ο καὶ ο μακάριος Μωϋσῆς καὶ ἐπεθύμησε καὶ εἶδεν· ἐπεί οὐν καὶ ὁ τόπος μέγας καὶ περιβόητος, καὶ τὸ σὸν ἔργον παρὰ πολλοῖς ὁμομαστόν, καὶ οί καιροὶ χάλεποί, μεγάλου χρείαν ἔχοντες κυβερνήτου διὰ τὰς συνεχεῖς ζύλας καὶ τοὺς ἐπαινισταμένους κλόδωνας τῇ Ἕκκλησίᾳ, οὐκ ἐνόμισα ἀσφαλές εἶναι τῇ ἐμῇ ὑψωτικῇ ἐπικοινωνίᾳ τὸ πράγματι χρησάσθαι, μάλιστα μεμημένος ὧν ἐγραψας, ὅτι μέλλεις ἐπὶ τοῦ Κυρίου ἀντικαθίστασθαι μοι, δικαζόμενος πρὸς με ὑπὲρ τῆς ἀμελείας τῶν ἐκκλησιῶν.

"Ἰνα οὖν μὴ εἰσέλθω εἰς κρίσιν μετὰ σοῦ, ἄλλα μᾶλλον κοινωνὸν σὲ εὐρώ1 τῆς ἀπολογίας μου τῆς ἐπὶ τοῦ Χριστοῦ, περιβλεψάμενος ἐν τῷ συνεδρίῳ τοῦ πρεσβυτερίου τοῦ κατὰ τὴν πόλιν, ἐξελεξίμην τὸ τιμωτάτον2 σκεύος, τὸν ἐκχονον τοῦ μακαρίου Ἑρμογένους, τοῦ τῆς μεγάλην καὶ ἀρρηκτὸν3 πίστιν γράψαντος ἐν τῇ μεγάλῃ συνόδῳ πρεσβυτερον τῆς Ἕκκλησίας ἐκ πολλῶν ἡδὴ ἐτῶν, εὐσταθῆ τὸν ἀρχον, ἐμπειρὸν κανόνων, ἀκριβῆ τὴν πίστιν, εν ἐγκρατείᾳ καὶ ἀσκήσει μέχρι νῦν διάγοντα· εἰ καὶ ὁτι τὸ εὐτονον αὐτοῦ

1 ἐξ ἐκδ. antiq. 2 τίμιον Harl., Med., et Clarom. 3 ἀρρητὸν E, Harl., Clarom.

1 He was the spiritual offspring of Hermogenes, having been ordained by him. Hermogenes was bishop of Caesarea

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your life, whom of like worth with yourself can I send hence to care for our brethren? As to what you have requested by your letter, acting rightly and wisely in your desire, while still living, to behold the one destined after you to guide the chosen flock of the Lord—even as the blessed Moses both desired and saw—since, now, your place is important and famous, and your achievements renowned among many, and the times are difficult, having need of a great helmsman because of the continual storms and the floods which rise against the Church, I have not thought it safe for my soul to treat the matter perfunctorily, especially when I remember what you have written, that you intend to oppose me before the Lord, and charge me with neglect of the churches.

In order, therefore, that I may not come into litigation with you, but rather may find in you an associate in my defence before Christ, having looked about in the assembly of the presbyters belonging to this city, I have chosen that most worthy vessel, the offspring\(^1\) of the blessed Hermogenes—who, in the great Synod\(^2\), wrote the great and invincible creed. The man of whom I speak has been a presbyter of the Church already for many years, is firm of character, well learned in the canons, strict in the faith, and till now passing his life in continence and asceticism—though in truth the rigour of his

1 in Cappadocia and predecessor of Dianius. Cf. Letters CCXLIV, CCLXIII.

2 i.e., at Nicaea. Basil seems to forget that it was Leontius who was present at Nicaea as bishop of Caesarea, although Hermogenes may have been present in lower orders, and may have written the creed.
COLLECTED LETTERS OF SAINT BASIL

tίς σκληραγωγίας λοιπὸν κατεδαπάνησε ¹ τὴν σάρκα· πτωχὸν καὶ μηδένα πορισμὸν ² ἔχοντα ἐν τῷ κόσμῳ τούτῳ, ὡς μηδὲ ἄρτον αὐτῶν εὑπορεῖν, ἀλλὰ διὰ τῶν χειρῶν εκπλέκειν τὸν βίον μετὰ τῶν ἀδελφῶν τῶν συνόντων αὐτῷ. τούτου ἐμοὶ βουλήτον ἐστὶν ἀποστεῖλαι.

Εἰ οὖν καὶ αὐτὸς τοιούτῳ χρήζεις ἄνδρός, ἀλλὰ μὴ αὐτῷ τὸν νεωτέρον ³ τινὸς ἐπιτηδείου μόνον πρὸς τὸ πέμπεσθαι καὶ τὰς βιωτικὰς ἐξανύειν χρείας, ταχὺ μοι διὰ πρώτης ἀφορμῆς ἐπιστεῖλαι καταξιώσον, ἵνα πέμψω σοι τούτου τὸν ἄνδρα, ἐκλεκτὸν ὅντα τοῦ ⁴ Θεοῦ, καὶ τῷ πράγματι ⁵ ἐπιτηδείου, αἰδέσιμον τοῖς ἐντυγχάνοντα, καὶ ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους. ὅν ἠδυνάμην καὶ εὐθὺς ἐκπέμψαι· ἀλλ' ἐπειδὴ αὐτός προλαβὼν ἐπεξήγησας ἄνθρωπον, τὰ μὲν ἄλλα καλὸν καὶ ἀγαπητὸν ἡμῖν, τοῦ δὲ προειρημένου ἄνδρος παρασκεύασά ἀποδέοντα, ἡβουλήθην σοι φανερῶς γενέσθαι ⁶ τὴν ἐμαυτοῦ γνώμην ἵν', εἰ χρήζεις ἄνδρός τοιοῦτον, ἢ ἐκπέμψῃς τινὰ τῶν ἀδελφῶν τὸν συμπαραληψόμενον αὐτῶν περί τὰς νηστείας, ἢ ἐπιστείλῃς ἡμῖν, ἐὰν μηδένα ⁷ ἐχής τὸν δυνάμενον τῆς μέχρις ἡμῶν ὀδοιπορίας τὸν κάματον ὑποστήρι. 

¹ κατεδάμασε Ε., Harl., Clarom. ² παρισσασμὸν Harl., Med., Clarom. ³ τούτο νεωτέρον] αὐτονεωτέρου Ε. ⁴ τοῦ om. E.
LETTER LXXXI

austere living has by now consumed his flesh—a mendicant and possessed of no means in this world, so that he cannot even provide himself with bread, but through the labour of his hands ekes out his existence in company with the brethren who are with him. This is the man I propose to send you.

If, then, you yourself feel the need of such a man, and not, in very truth, of some younger person, fit only for messenger service and to perform the common duties of life, be kind enough to write to me at the very earliest opportunity, that I may send you this man, who is the elect of God and fitted for this duty, inspiring the respect of those who meet him and schooling in gentleness his opponents. I might have sent him to you at once, but since you yourself anticipated me by asking for a certain person, a man who, though in general virtuous and beloved by us, yet falls far short of the one whom I have just mentioned, I wished to make my purpose clear to you, in order that, if you need a person of this character, you may either send one of the brethren at the time of the fast to escort him hence, or write to us, if you have no one able to undergo the labour of the journey all the way to us.

5 γράμματι E.  6 καταστήσαι editi antiqi.  
7 τηλικούτου Ε.  8 ἐὰν μηδένα] ἐὰν τινά Ε.
"Οταν μὲν πρὸς τὰ πρῶτα άποβλέψωμεν καὶ τὰς δυσκολίας κατίδωμεν, υφ’ ᾧν πᾶσα ἀγαθὴ ἐνέργεια οἶον ὑπὸ τινος δεσμοῦ ἑμποδιζομένη κατέχεται, εἰς ἀπόγνωσιν ἑαυτῶν ἐρχόμεθα παντελῆ; οταν δὲ πάλιν πρὸς τὴν σήν ἀπίδωμεν σεμισπρέπειαν, καὶ λογισώμεθα, ὅτι σὲ ἱατρόν τῶν ἐν ταῖς ἐκκλησίαις ἀρρωστημάτων ὁ Κύριος ἦμων ἔταμιεύσατο, ἀναλαμβάνομεν ἑαυτῶν τοὺς λογισμοὺς, καὶ ἐκ τοῦ κατὰ τὴν ἀπόγνωσιν πτώματος πρὸς τὴν ἐλπίδα 1 τῶν χρηστοτέρων διανοιάζομεθα. λέλυται πᾶσα Ἐκκλησία, ὡς οὐδὲ ἡ σή φρόνησις ἀγνοεῖ. καὶ ὁρᾶς πάντως τὰ ἐκασταχοῦ, οἴου ἀφ’ ὑψηλῆς τινὸς σκοπίας τῆς τοῦ νοῦ θεωρίας· ὅπως, καθάπερ ἐν πελάγει, πολλῶν ὀμοῦ συμπλεόντων, ὑπὸ τῆς βίας τοῦ κλύδωνος πάντες ὀμοῦ ἀλλήλοις προσρήγησαται· καὶ γίνεται τὸ νανάγιον, πὴ μὲν ἐκ τῆς ἐξωθεὶν αἰτίας βιαιῶς κινούσης τὴν θάλατταν, πὴ δὲ ἐκ τῆς τῶν ἐμπλεόντων 2 ταραχῆς ἀντιβαινόντων ἀλλήλοις καὶ διωδομένων. ἀρκεῖ

1 πρὸς τὴν ἐλπίδα] τῇ ἐλπίδι Vat., Reg. uterque, Coisl. secundus.
2 πλεὸντων E, Harl.

1 Written late in the year 371. Cf. Loofs. According to Tillemont (Note LX), the bishops referred to here by Basil, as not in communion with him, are in all probability the Macedonians.
2 σεμισπρέπεια, as frequently in Basil, is used here as a title.
LETTER LXXXII

To Athanasius, Bishop of Alexandria

Whenever we regard our affairs and perceive the difficulties by which every virtuous activity is held in check, hindered as it were by fetters, we arrive at absolute despair of ourselves; but when, on the other hand, we look at your Holiness and consider that our Lord has appointed you the physician to heal the maladies of the churches, we resume our reflections and from the depths of our despair we rise to the hope of better things. The whole Church has been disrupted, as your Wisdom is also not unaware. Furthermore, you assuredly can see, from the lofty watch-tower, so to speak, of your mental vision, what is happening on every hand—how, as on the deep when many ships are sailing together, all are dashed together the one against the other by the violence of the waves, and the shipwreck occurs, partly, it is true, by reason of the external cause which violently agitates the sea, but partly from the confusion that reigns among the sailors, who jostle against and oppose one another. It is enough to

3 φρόνησις, also a title, found in both Athanasius and Basil.
4 Note the fitness of this figure as applied to the Bishop of Alexandria, who could still see the marble lighthouse erected at the eastern extremity of the island of Pharos by Ptolemy II. Note also the sophistic manner in which Basil develops this figure. In general we may say that sophistic influence is seen more in the development of the metaphor by Basil than in his frequent use of it. Cf. Campbell, 108 ff. For a similar use of this nautical metaphor, cf. De Spiritu Sancto, 30.
COLLECTED LETTERS OF SAINT BASIL

ἐπὶ τῆς εἰκόνος ἔσσαί τὸν λόγον, οὕτε τῆς σῆς σοφίας ἐπιτρεπούσης τι πλέον, οὕτε τῆς κατα-στάσεως ἐπιτρεπούσης ἡμῖν τὴν παρρησίαν. καὶ πρὸς ταῦτα

1 τῆς ἱκανοῦ κυβερνήτης; τῆς ἀξιό-πιστοῦ διαναστήσαι τὸν Κύριον ἐπιτιμήσαι τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ; τίς ἔτερος ἢ ὥ ἐκ παιδός
toῖς ὑπὲρ τῆς εὐσεβείας ἐναθλήσας ἁγώσιν;

Ἐπεὶ οὖν ὦρμηται νῦν γνησίως πᾶν τὸ περὶ ἡμᾶς ὑγιαίνων κατὰ τὴν πίστιν εἰς τὴν πρὸς
tοὺς ὁμοδόξους κοινωνίαν καὶ ἐνωσίν, θαρροῦντως

2 ἡλθομεν εἰς τὴν παράκλησίν σου τῆς ἀνεξικακίας,

ἐπιστείλας πᾶσιν ἡμῖν ἐπιστολὴν μίαν, παραί-νεις ἐχουσάν τὸν πρακτέων. οὕτω γὰρ βοῦ-λονται παρὰ σοῦ τὴν ἁρχὴν ὑπάρξας αὐτοῖς τῶν
coiwnikwv diαλέξεων. ἐπειδὴ δὲ ἵσως ὑποπτοῦ

καταφαίνονται 3 σοι τῇ μνήμη τῶν παρελθόντων,

ἐκεῖνο ποίησον, θεοφιλέστατε πάτερ. ἐμοὶ τὰς

πρὸς τοὺς ἐπισκόπους ἐπιστολὰς διάπεμψαι ἢ
diā tinas tῶν αὐτόθεν 4 πιστῶν, ἢ καὶ diā tōu

ἀδελφοῦ Ἀθανασίου τοῦ συνδικόνου ἡμῶν, ἃς

ὑποδεξάμενος οὗ ῥότερον δώσω, μή 5 λαβὼν τὰς

παρ' αὐτῶν ἀποκρίεις. ἐὰν δὲ μή, Ἡμαρτηκὼς

ἐσομαι εἰς σὲ πάσας τὰς ἡμέρας τῆς ζωῆς μου.

πάντως δὲ οὐ 6 πλείονος ἄξιον φόβου τούτο τῷ

1 taútaς E.
2 ϑαρροῦντες editi antiqui, sed ed. Haganoenis ϑαρροῦντας.
3 καταφαίνονται E, editi antiqui.
4 αὐτόθι E.
5 ἢ editi antiqui.
6 οὐδὲ editi antiqui.

2 The story of St. Athanasius, as a "boy bishop," is related by Socrates, Ecc. Hist. 1, 15, and Rufinus, Ecc. Hist. 98
LETTER LXXXII

dismiss the topic with this simile, since your wisdom permits nothing more and the situation permits us no freedom of speech. But who is the helmsman capable of meeting these dangers? Who can be trusted to arouse the Lord that He may rebuke the wind and the sea? Who other than he who from childhood has struggled in the contests in defence of the faith?

Since, therefore, all about us that is sound as regards the faith is already nobly moving toward communion and unity with those of like belief, with confidence have we resorted to this appeal to urge your Patience to write to us all one general letter, containing advice on the course of action we should adopt. For in this manner they wish the initiative in their discussions regarding their communion to be provided by you. But since perhaps they seem to you suspicious because of your recollection of the past, most God-beloved father, act as follows: Send to me the letters intended for the bishops, either by one of your own faithful there, or even by our brother, the deacon Dorotheus, and when I have received them I shall not give them out until I am in possession of the bishops' answers; for, otherwise, "I will be guilty of sin against thee all the days of my life." Assuredly these words could not have

1, 14. While playing a game of baptism with his companions, Athanasius was noticed by Alexander, who thereupon had him educated at the episcopal palace.

3 ἀνεξικακία, used as a title here; Patience or Forbearance.

4 The deacon used so frequently by Basil in the service of a messenger.

5 Cf. Gen. 43. 9: ὡμαρτηκὼς ἐσώμαι πρὸς σὲ πᾶσας τὰς ἡμέρας. "I will be guilty of sin against thee for ever." Judah is speaking to his father Jacob. Basil adds τὺς ὄν μου.
COLLECTED LETTERS OF SAINT BASIL

εξ ἀρχής εἰπόντι πρὸς τὸν πατέρα ἦ ἐμοὶ νῦν πρὸς σὲ τὸν πνευματικὸν πατέρα λέγοντι. εἰ δὲ τούτῳ παντὶ τρόπῳ ἀπηγόρευται παρὰ σοί, ἀλλὰ ἡμᾶς γε τῆς ἐπὶ τῇ διακονίᾳ αἰτίας ἀφες, ἀδόλως καὶ ἀκατασκεύως, ἐπιθυμίᾳ τῆς εἰρήνης καὶ τῆς πρὸς ἀλλήλους ἡμῶν συναφείας τῶν ὀμονοούμενων εἰς τὰ πρὸς τὸν ¹ Κύριον, ἐπὶ τὴν πρεσβείαν ταύτην καὶ μεσιτείαν ² ἀφικομένους.

LXXXIII

Κηνσίτορι

'Ἐμοὶ πρὸς τὴν σὴν εὐγένειαν συνήθεια μὲν καὶ ἡ κατ᾽ ὀφθαλμοὺς συντυχία πάνυ βραχεία γέγονε, γνώσις δὲ ἡ εξ ἀκοῆς, δι᾽ ἣς πολλοὶς συναπτόμεθα τῶν ἐπιφανῶν, οὐκ ὀλγῇ τε οὐδὲ εὐκαταφρόνητος. εἰ δὲ καὶ σοὶ τις ἐκ τῆς φήμης περὶ ἡμῶν ὑπάρχει λόγος, αὐτὸς ἂν εἰδείης ἀμεινοῦ. τὸ δ᾽ οὖν σὸν παρ᾽ ἡμῖν τοιούτων ἔστιν οἷον εἰπομεν. ³ ἐπειδὴ δὲ ⁴ ἐκάλεσέ σε ὁ Θεός εἰς πράγμα φιλανθρωπίας ἐπίδειξιν ἔχον, δι᾽ οὗ δυνατόν ἐστὶ διορθωθῆναι ἡμῶν τὴν πατρίδα παντελῶς ἐδαφισθεῖσαν, ἣγοῦ- μαι πρέπειν μοι ὑπομνῄσαί σοι τὴν χρηστότητα, ἵνα ἐπὶ ἐλπίδι τῆς παρὰ θεοῦ ἀνταπόδοσεως τοιούτων σεαυτὸν καταξιώσῃς παρασχέσθαι, ᾧστε

¹ τὸν om. E. ² καὶ μεσιτείαν om. E. ³ εἰπομεν E, editi antiqui. ⁴ δὲ om. E.

¹ Written in 372. The valuation of property and levying of taxes were based on the census books (libri censuales) prepared 100
LETTER LXXXIII

inspired greater fear in the one who first addressed them to his father than they inspire now in me as I address them to my spiritual father. But if this idea of communion has been entirely rejected by you, still absolve us at least from all blame for our efforts, since honestly and frankly, through a desire for peace and mutual union among those who hold the same beliefs about the Lord, have we entered upon this embassy and mediation.

LETTER LXXXIII

To a Censitor

My acquaintance and personal association with your Nobility has been very brief, but my knowledge of you by report, through which we are brought in contact with many illustrious men, is neither slight nor inconsiderable. But whether we too have any reputation by report with you, you yourself would be the better judge. However, your reputation with us is what we have said. But since God has called you to an office which affords opportunities of displaying kindness, one through which it is possible to set upright again our country now completely levelled with the earth, I think it proper for me to bring a matter to your Excellency's consideration, that in the hope of reward from God you may deign so to conduct yourself as to be held under the supervision of the censitores. The latter were appointed by the Emperor, one for each province or smaller unit of territory. The method of procedure was that followed by the censor at Rome.

2 A Byzantine title.

3 Or "Goodness," also a Byzantine title.
COLLECTED LETTERS OF SAINT BASIL

ἀθανάτου μὲν τής μνήμης ἀξιοῦσθαι, γενέσθαι δὲ αἰωνίων ἀναπαύσεων κληρονόμον, ἐκ τοῦ ἐλαφροτέρας ποιήσαι τοῖς καταπονομένοις τὰς θλίψεις.

Ἐπειδὴ δὲ κάμοι τίς ἑστι κτῆσις περὶ Χαμανηνῆν, ἀξιῶ σε 2 προστίναι αὐτὴς ὡς οἰκείας. μὴ θαυμάζῃς 3 δε, εἰ ἐμαυτοῦ λέγω τὰ τῶν φίλων, μετὰ τής ἄλλης ἀρετῆς καὶ φιλίαν πεπαθεμένος, καὶ μεμνημένος τοῦ σοφῶς εἰπόντος, ἄλλον 4 ἑαυτόν εἶναι τὸν φίλον. τῇ τοῖνυν κτῆσιν τῇ διαφέρουσαν τόδε, ταύτῃ ὡς ἐμαυτοῦ παρατηθεμένον τὰ τῆς οἰκίας δυσχερῆ, δοῦναι αὐτοῖς καὶ τῶν παρελθόντων χρόνων παραμυθίαν, καὶ πρὸς τὸ μέλλον αἱρετὴν αὐτοῖς κατασκευάσαι τὴν οἰκήσιν, τὴν φευκτὴν καὶ ἄπηγορευμένην διὰ τὸ πλήθος τῆς ἐπικειμένης αὐτῆς συντελείας. σπουδᾶσω δὲ καὶ αὐτὸς περιτυχῶν σοι τῇ κοσμίωτητι ἐντελέστερον περὶ ἐκάστου διαλεχθῆναι.

LXXXIV

Ἡγεμόνι

Σχεδὸν μὲν ἄπιστὸν ἑστιν ὁ μέλλω γράφειν, γεγράψεται δὲ τῆς ἀληθείας ἐνεκεν. οτι, πᾶσαν

1 μηχανήν Med. 2 ἀξιῶ σε] ἀξίωσαί E.
3 θαυμάζῃς E. 4 ἄλλον E.

1 Pythagoras is supposed to have been the first to utter these words. They occur also in Aristotle, Magna Moralia, II. 15 (ἐτερος ἑγάω), and in Cicero, Laelius, 21, 80 (alter idem).

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worthy of undying remembrance, and as to become
an heir to eternal peace, for having lightened the
burdens of such as are afflicted.

Since I too have a certain property in the vicinity
of Chamanene, I request you to take care of it as you
would of your own. But do not think it strange, if
I call the property of my friends my own, since along
with other virtues I have learned friendship, and have
been mindful of the wise saying that a friend is
another self.\(^1\) This property, therefore, which
belongs to him, I entrust to your Honour's\(^2\) care
just as if it were my own; and I urge you, after
examining into the misfortunes of this household, to
offer them both consolation for the past, and for the
future to render desirable for them the residence
which now is being shunned and abandoned on
account of the multitude of taxes imposed upon it.
I myself, moreover, shall be eager to meet your
Decorum\(^3\) and talk at greater length about each
particular.

LETTER LXXXIV

TO A GOVERNOR\(^4\)

WHAT I am about to write is almost incredible,
but it shall be written for the sake of truth. It

\(^1\) Also a Byzantine title.
\(^2\) Written in 372. The person addressed is probably
Elias, governor of Cappadocia. Basil here writes in behalf
of an old man, whose four-year-old grandson has been placed
on the senatorial roll, thus compelling his grandfather to
serve again. Cf. also Letters XCIV and XCVI.
COLLECTED LETTERS OF SAINT BASIL

έχων ἐπιθυμίαν ὡς οἴον τε ἢν πυκνότατα διάλεγεσθαι σοὺ τῇ καλοκαγαθίᾳ, ἐπειδὴ ἐυροῦν ταύτην

γραμμάτων τήν ἀφορμὴν, οὐκ ἐπέδραμον τῷ ἐρμαιῷ, ἀλλὰ ἀπώκυψα καὶ ἀπεδύησα. τὸ οὖν

παράδοξον ἐν τούτῳ, ὅτι ἀπερ ἡν χόμη ὑπάρξαι, ταῦτα γενόμενα οὐκ ἐδεχόμην. αὐτίον δὲ, ὅτι

αἰσχύνομαι δοκεῖν, μὴ φιλίας γε ἐνεκεν καθαρῶς, ἀλλὰ χρείαν τινὰ θεραπεύων ἐκάστοτε, γράφειν.

ἀλλά με ἐκείνῳ εἰσῆλθεν (ὅ καὶ σε βούλομαι διανοθέντα, μὴτοι νομίζειν ἡμᾶς ἐμπορικὸς μᾶλ-

λον ἡ φιλικός ποιεῖσθαι τὰς διαλέξεις), ὅτι χρή
ti διάφορων ἔχειν τὰς τῶν ἀρχόντων προσφήσεις

παρὰ τοὺς ἰδιώτας, οὐ γὰρ ὁμοίως ἐντενκέον

ἡμῖν ἰατρῷ τε ἀνδρὶ καὶ τῷ πυχόντι, οὔτε ἄρχοντι

δηλοντί καὶ ἰδιώτῃ ἀλλὰ πειρατέον τοῦ μὲν ἐκ

τῆς τέχνης, τοῦ δὲ ἀπὸ τῆς ἔξουσίας ἀπολαύειν

eἰς τὰ ἡμέτερα. ὡσπερ οὖν τοῖς ἐν ἡλίῳ βαδί-

ζουσιν ἐπηται πάντως ἡ σκιά, κἂν αὐτοὶ μὴ

προέλωνται, οὔτω καὶ ταῖς πρὸς τοὺς ἄρχοντας

ὁμιλίαι ἀκολουθεῖ τι καὶ παρεμπόρευμα, ἡ τῶν

καμπύντων βοήθεια.

Τὴν μὲν οὖν πρώτην αἰτίαν τῆς ἐπιστολῆς

πληροῦτω αὐτὸ τὸ προσεπεῖν σου τὴν μεγα-

λόνοιν. ὃ, καὶ μηδεμία πρόφασις τῶ 4 γράφειν

προσῆ, ἀγαθὸν κεφάλαιον αὐτὸ χρὴ νομίζεσθαι. προσείρησο 5 τοῖνν ἡμῖν, ὃ ἄριστε, καὶ φυλάττοιο

1 τὴν add. E. 2 τὴν om. E. 3 ὑπάρξειν E, Med.
4 τοῦ Harl., Med. 5 προσείρησο editi antiqi.

1 A Byzantine title, as also “your Magnanimity” below.
is this,—that although I had every desire to converse with your Nobility\(^1\) as often as possible, when I found this present occasion for writing, I did not rush at my good fortune, but hesitated and drew back. Now the strange part of all this is that, when that very opportunity came for which I prayed, I was not inclined to take it. And the reason is that I am ashamed to seem to write, not disinterestedly out of friendship, but serving some advantage on every occasion. However, the thought occurred to me (I want you as well to reflect on this point, and thus refrain from considering that we carry on our discussions with you after the manner of merchants rather than of friends), that some distinction should be made between words addressed to officials and those addressed to private persons. For we ought not to converse in the same manner with a physician as with any ordinary person, nor, obviously, with a magistrate in the same way as with a person in private station, but from the skill of the one and from the authority of the other we should try to derive some benefit for ourselves. Therefore, just as a shadow always pursues those who walk in the sun, even though they themselves do not so wish, so too in intercourse with magistrates there is an attendant incident of trafficking—assistance for the afflicted.

Accordingly, let our very salutation of your Magnanimity fulfil the primary cause of our letter; this, even if no other pretext for writing were at hand, should be considered a good subject in itself. Receive, then, our salutation, most excellent Sir, and may you be protected in every act of your life, as you pass from office to office and as you confer
τῶ βίω παντὶ, ἀρχὰς εξ ἀρχῶν ἀμειβόν καὶ ἄλλοτε ἀλλοις ταῖς ἑπιστασίαις ἐνεργετῶν. τούτῳ γὰρ ἐμοὶ τε ποιεῖν σύνηθες, καὶ σοὶ ὀφειλόμενον παρὰ τῶν καὶ κατὰ μικρὸν πεπειραμένων τῆς περὶ τὸ ἄρχειν σου ἄρετης.

Μετὰ δὲ τὴν εὐχὴν, δέξαι καὶ τὴν ὑπὲρ τοῦ ἀθλίου γέροντος ἱκεσίαν, ὅν ἀφίκε μὲν τῶν δημοσίων γράμμα βασιλικὸν μᾶλλον δὲ καὶ πρὸ τοῦ βασιλέως αὐτὸ τὸ ἥγεσεν αὐτό τὴν ἀναγκαίαν ἀτέλειαν. ἐβεβαιώσας δὲ καὶ αὐτὸς τὴν ἀνωθεν χάριν αἰδοὶ τῆς φύσεως, καὶ προμηθεῖα τῶν δημοσίων, ἐμοὶ δοκεῖν, ὡς ἄν μὴ ἀνθρώπω παρανοοῦντι ¹ διὰ τῶν χρόνων κινδυνεύοι ² τι τῶν κοινῶν.

Δι᾽ ἐτέρας δὲ ὁδὸν πάλιν πώς αὐτὸν ἔλαθες, ὁ θαυμάσιε, παραγαγὼν εἰς τὸ μέσον; τὸν γὰρ ὑίοντι ³ αὐτοῦ, οὕτω τέταρτον ἐτῶν ἀπὸ γενέσεως ἄγοντα, κελεύσας τοῦ βουλευτηρίου μετέχειν, τι ἄλλο καὶ οὔχι τὸν πρεσβύτην διὰ τοῦ ἐκγόνου πάλιν εξ ἀρχῆς παράγεις εἰς τὰ δημόσια; ἀλλὰ νῦν ἱκετεύομεν ἀμφοτέρων σε λαβεῖν τῶν ἡλικίων οἰκτον, καὶ ἀμφοτέρους ἀνείναι διὰ τὰ προσόντα ἐκατέρω ἔλεεινά. ὅ μὲν γὰρ οὐκ εἰδὲ ⁴ γονέας, οὐδὲ ἐγνώρισε, ἀλλὰ διὰ ἀλλοτρίων χειρῶν εἰς τῶν βίου τοῦτον εἰσῆλθεν, εὐθὺς ⁵ ἐκ σπαργάνων ἀμφοτέρων ὅρφανοισθείς; ὃ δὲ τοσοῦτον ἐταμιεύθη τῷ βίῳ, ὡς μηδὲν αὐτῶν εἴδος συμφορᾶς παρελθεῖν· ἐπεὶ δὲ μὲν γὰρ νῦν τελευτήν ἀφρον εἰδὲ δὲ οἴκου ἐρημοῦ διαδόχων· ὥστεται δὲ νῦν, ἐὰν μὴ τι

¹ παρανοοοῦντι editi antiqi. ² κινδυνεύῃ editi antiqi. ³ νῦν γονίν editi antiqi. ⁴ oide editi antiqi.
benefits now on some and now on others by your government. For it is my custom to speak thus, and it is due to you from those who have experienced, even in small measure, the excellence of your administration.

After my prayer, receive also my petition in behalf of an unfortunate old man, whom an Imperial decree has exempted from public burdens; nay, rather, old age itself, even before the Emperor, had granted him the inevitable exemption. You yourself, also, have confirmed the Imperial favour by your respect for Nature, and by your prudent care of the public interests, as it seems to me, lest any public interest should be endangered by a man whose mind is becoming deranged through age.

But how, respected Sir, did you inadvertently drag him again into the midst of public affairs by another way? For when you commanded his grandson, not yet in his fourth year, to take his place in the municipal senate, what else are you doing than to drag the old man into public affairs afresh in the person of his grandchild? But now we beseech you to take pity upon the ages of both, and to exempt both on account of what is worthy of pity in each. For the one has not seen his parents, nor has he known them, but he entered this life through alien hands, having been bereft of both parents from his very swaddling clothes; and the other has been granted so long a period of life that he has escaped no form of calamity. For he saw a son's untimely death; he saw a house made destitute of its succession; and he will now see (unless you yourself hit upon

5 εὐθὺς om. E. 6 ἐπ' add. E.
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αὐτὸς ἄξιον τῆς σεαυτοῦ φιλανθρωπίας διανοηθῆς, τὴν παραμυθίαν τῆς ἀπαίδιας, ταύτην ἀφορμὴν αὐτῷ μυρίων γεννησομένην κακῶν. οὐ γὰρ δήπου τὸ παιδίον εἰς βουλευτὰς συντελέσει, ἢ ἐκλέξει τὰς εἰσφορᾶς, ἢ στρατιώταις χορηγήσει τὸ σιτηρέσιον, ἢλί ἀνάγκη πάλιν τοῦ ἁθλίου γέροντος τὴν πολιαν κατασχύνεσθαι. δὸς οὖν χάριν καὶ τοῖς νόμοις ἀκόλουθον καὶ τῇ φύσει συμβαίνουσαν, τῷ μὲν προστάξας μέχρι τῆς τῶν ἀνδρῶν ἡλικίας συγχωρηθῆναι, τὸν δὲ ἐπὶ τῆς κλίνης ἀναμένειν τοῦ θάνατον. πραγμάτων δὲ συνέχειαν καὶ τὸ τῆς ἀνάγκης ἀπαραίτητον ἄλλοι προβαλλέσθωσαν. οὐ γὰρ δὴ τοῦ σοῦ τρόπου ἢ κακῶς πράττοντας περιδεῖν, ἢ νόμων ὀλιγωρῆσαι, ἢ φίλοις μὴ εἰξῆναι καθικετύνουσί, κἂν τὰ ἐξ ἀνθρώπων σε περιεστήκει ¹ πράγματα.

LXXXV

Περὶ τοῦ μὴ δεῖν ὀρκοῦν ²

Οὐ πανόμεθα κατὰ πᾶσαν σύνοδον διαμαρτυρόμενοι καὶ ἰδίᾳ ἐν ταῖς συντυχίαις περὶ τῶν αὐτῶν διαλεγόμενοι, ὡστε τοὺς ὄρκους ἑπὶ τοῖς δημοσίοις τελέσμαι μὴ ἐπάγεσθαι παρὰ τῶν ἀπαιτητῶν τοῖς ἀγροίκοις. λειτομένον ἦν ³ καὶ

¹ περιέστηκε editi antiqi.
² ὡστε παῦσασθαι τοὺς τῶν δημοσίων πράκτορας τοὺς ὄρκους τοῖς ὑποτελέσιν ἐπάγοντος Harl., Reg. secundus, Coisl. secundus.
³ οὖν add. Reg. secundus.

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some remedy worthy of your kindness) that this consolation of his childlessness is destined to become the cause of countless troubles. For of course the child will not be counted among the senators, or collect taxes, or furnish provision-money for soldiers, but it will be necessary for the white locks of the wretched old man again to be put to shame. Grant, therefore, a favour both consistent with the laws and in agreement with Nature, ordering that exemption be granted to the one until he reach man’s estate, and that the other be allowed to await his death in his bed. Let others offer the excuse of pressing business and inexorable necessity! For indeed it is not in keeping with your character either to allow men to suffer hardships, or to belittle the laws, or to refuse to yield to the petitions of your friends, even if the personal affairs of your subjects crowd upon your attention.

LETTER LXXXV

About there Being No Necessity of Taking the Oath ¹

We do not cease protesting solemnly at every synod and arguing on the same matter in our private conversations, namely, that in regard to the public taxes oaths should not be required of the farmers by the collectors. It was left to us, also by letter on

¹ Written in the year 372. For the distress of the Cappadocians under the heavy burden of taxation, cf. Letter LXXIV and note 1. A very disagreeable feature of the system of taxation was the practice of putting the people of the country under oath as to their inability to pay. The Church condemned the taking of oaths.
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dià του γραμματος περὶ τῶν αὐτῶν ἐνώπιον Θεοῦ καὶ ἀνθρώπων διαμαρτύρασθαι, ὅτι προσήκει
παύσασθαι ὑμᾶς στὸν θάνατον ταῖς ψυχαῖς τῶν ἀνθρώπων ἔπαγοντας, καὶ ἄλλους ἐπινοῆσαι τινὰς
πρότους τῶν ἀπαίτησεως, τᾶς ἐν ψυχὰς συγχωρήσαι τοῖς ἀνθρώποις ἀτρώτους ἔχειν. τάντα
πρὸς σὲ γράφομεν, οὐχ ὡς σοῦ δεομένου τῆς ἐκ τῶν λόγων παρακλήσεως (οἳκοδεν ἡὰρ ἔχεις τᾶς
περὶ τὸ φοβεῖσθαι τῶν Κύριου ἀφορμάς), ἀλλὰ ἕνα διὰ σοῦ πάντες οἱ ἀνεχόμενοι σοι διδαχθῶσι ὑπὲρ
παροργίζεις τὸν ἄγιον, μηδὲ ἀπηγορευμένον πράγμα τῇ πονηρᾷ συνήθεια εἰς ἀδιαφορίαν
κατάγειν. καὶ γὰρ οὔτε ὅφελός τι αὐτοῖς πρὸς
τὰς ἀπαίτησεως ἐκ τῶν ὅρκων ἑκτί, καὶ ὁμολογούμενον κακὸν τῇ ψυχῇ προσλαμβάνουσιν,
ἐπειδὰν γὰρ καταμελετήσωσι τὰς ἐπιρκίας οἱ ἀνθρωποί, οὐκέτι ἑαυτοὺς ἐπείγουσι πρὸς τὴν
ἐκτίσιν, ἄλλα ἀπόλυτης ὁ πλοῦν καὶ ἀναβολὴς ἀφορμήν ἐξευρήσατε ἑαυτοῖς τῶν ὅρκων οἶονται.

Εἴτε οὖν ἦξεῖαν ἐπάγει τὴν ἀνταπόδοσιν τοῖς ἐπιωρηκόσιν ού Κύριος, οὐχ ἦξουσι τοὺς ὑπα-
κούσιντας, τῶν ὑπενθύμων ὑπὸ τῆς τιμωρίας ἀναλωθέντων εἴτε διὰ μακροθυμίας ἀνέχεται ὁ
Δεσπότης (ὁ προλαβὼν εἴτον, ὅτι οἱ πεπειρα-
μένοι τῆς ἀνοχῆς τοῦ Κύριου καταφρονοῦσιν
ἀυτοῦ τῆς χρηστότητος), μὴ ἀνομείτωσαν δια-
κενήσις, μηδὲ παροξυνότωσαν ἐφ' ἑαυτοὺς τὸν Θεόν.

Εἴρηται ἡμῖν τὰ ἡμῖν ἐπιβάλλοντα· ὑφονται
οἱ ἀπειθοῦντες.

1 ἡμᾶς Ε., 2 τῶν Θεοῦ editi antiqui.
3 καταμελήσωσι Ε., editi antiqui.
LETTER LXXXV

this same subject, to protest before God and men, that you should cease bringing death upon men’s souls, but should think out some other methods of tax-exaction, and permit men to keep their souls uninjured. These things we are writing to you, not with the thought that you are in need of our written exhortation (for you have reasons at home for fearing the Lord), but in order that through you all who are subject to you may be taught not to rouse the Holy One to anger, and not to render a forbidden act a matter of indifference through evil habit. For the people derive no help from the oaths in combating the demand for taxes, but they do receive into their soul an acknowledged evil. For whenever men become fully practised in perjury, they no longer exert themselves to make payment, but think that the oath has been devised for them as an instrument of deception and a pretext for delay.

Now if the Lord brings swift retribution upon the perjured, the collectors will have none to answer their summons, for those will have been destroyed by God’s punishment who have committed the perjury; and if the Master endures with patience (and as I have said before, those who have experienced the Lord’s forbearance scorn His goodness), let them not transgress the law for no benefit,¹ nor yet provoke God against themselves.

We have spoken what is in keeping with our duty; those who do not obey will see to it.

¹ i.e. they will not escape their taxes even if they swear to their inability to pay them.

4 τὰς] τῆς E. 5 αὐτοὺς E.
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LXXXVI

Τῶν ἡγεμόνων

Οἶδα μεγίστην καὶ πρώτην σπουδὴν οὖσαν τῇ τιμιώτητί σου πάντα¹ τρόπον χαρίζεσθαι τῷ δικαίῳ, δευτέραν δὲ τὸ καὶ τοὺς² φίλους εὐ ποιεῖν καὶ τῶν προσφευγόντων τῇ προστασίᾳ τῆς σῆς μεγαλονοίας ἀντιποιεῖσθαι. πάντα τοίνυν εἰς ταῦτα συνεδραμεν ἐπὶ τῆς παρούσης ὑποθέσεως, καὶ γὰρ δικαίον ἔστι τὸ πράγμα, ὑπὲρ οὗ τὴν πρεσβείαν ποιούμεθα, καὶ ἡμῖν κεχαρισμένον, οὕς ἐν τοῖς φίλοις ἀριθμεῖν τοῖς σεαυτοῦ³ κατηξίωσας, καὶ ὀφειλόμενον τοῖς τὴν στερρότητά σου εἰς τὴν ὑπὲρ ὁν πεποίθασι βοήθειαν ἐπικαλομένους.

Σίτον γὰρ, ὅν μόνον εἰχε πρὸς⁴ τὴν ἀναγκαίαν τοῦ βίου διαγωγήν ὁ ποθεινότατος ἄδελφος Δωρόθεος, διηρπασίαν τινας ἐν Βηρίσοις⁵ τῶν τὰ δημόσια διοικεῖν πεπιστευμένων, εἴτε ἂφ' ἐαυτῶν ἐλθόντες ἐπὶ τὴν βίαν, εἴτε καὶ ἐτέρων αὐτοὶς ὑποθεμένων. πλὴν οὐδαμόθεν αὐτῶν τὸ πράγμα ἰνεγκλητον, τὸ γὰρ ἵττου ἀδικεῖ ὁ οἴκοθεν ποιηρῶς ή ὁ ἐτέρων κακία υπηρετούμενος; καὶ τοῖς πεποινθόσιν ἡ ξημία ὀμοία. τοῦτον ἁξιοῦμεν, δι' ὅν ἀφηρέθη μὲν ἀπολαβεῖν, καὶ μὴ ἔξειναι αὐτοῖς ἐπὶ ἐτέρωις⁷ τὴν αἰτίαν τῶν τετολμημένων ἀναφέρειν⁸ ὅσον δὲ⁹ ἁξίον τὸ τὴν ἐκ τῆς σιτοδείας

¹ κατά Ε. ² τοῖς om. Ε. ³ ἐαυτοῦ Ε., Med.
⁴ πρὸς] εἰς K. ⁵ Βηρίσοις E.
⁶ εἴκ αὐτῶν τὸ ἀφαίρεθεν add, editi Paris.
⁷ ἐτέρωις E. ⁸ φέρειν E.
⁹ ὅσον . . . τοσοῦτον] ὅσον . . . τοσοῦτον editi antiqi.

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I know that the first and greatest object of your Honour's zeal is to favour the cause of justice in every way, and the second, to benefit your friends and to take action in the interests of those who flee to the protection of your Magnanimity. Hence we are completely in accord in the present case. For the thing for which we plead is just, and a favour to us, whom you have deigned to number among your friends, and an obligation due to those who implore your Constancy for assistance in alleviating their sufferings.

For the grain, which alone our very dear brother Dorotheus possessed for meeting the necessities of life, has been stolen by certain persons at Brisi of those who are entrusted with the administration of public affairs, whether they resorted to this act of violence of their own accord, or were instigated thereto by others. From no point of view, however, is their action blameless. For in what respect does he who is evil in himself commit less wrong than he who serves the wickedness of others? To the victims, moreover, the injury inflicted is the same. We ask that Dorotheus shall get back the grain from those by whom it was taken from him, and that they should not be allowed to put the blame for their audacity upon others. And as much as it

1 Of the same year as the preceding. Some MSS. (Reg. secundus and Bigot.) add to the present title: παραθετικὴ ὑπὲρ πρεσβυτέρων περὶ καθαρταγῆς σῖτου, "of recommendation in behalf of presbyters on the stealing of grain."
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διαφυγεῖν ἀνάγκην, τοσοῦτον τὴν χάριν τιμη-
σόμεθα τὴν παρὰ τῆς σῆς μεγαλοφυίας, ἐὰν ἄρα
dοῦναι καταξιώσης.

LXXXVII

'Ανεπίγραφος ὑπὲρ τῶν αὐτῶν 1

'Εθαύμασα πῶς, σοῦ μεσιτεύοντος, τοσοῦτον
ἐτολμήθη κακὸν κατὰ τοῦ συμπρεσβυτέρου 2 ὡστε
ἡν μόνην εἴχεν ἀφορμήν τοῦ βίου, ταύτην διάρπασ-
θήναι, καὶ τὸ δεινότατον, ὅτι οἱ τούτο τετολμη-
κότες ἐπὶ σὲ 3 τὴν αἰτίαν ὃν πεποιήκασιν ἀνα-
φέρουσιν 4 ὃν ὦν ὡς ἐπιτρέπειν τὰ τοιαῦτα
γίνεσθαι, ἀλλὰ καὶ παντὶ σθένει διακωλύειν
ἀκόλουθον ἥν, μάλιστα μὲν κατὰ πάντων, εἰ δ' ἄρα,
kατὰ γοῦν τῶν πρεσβυτέρων, καὶ τούτων
ὁσοὶ ἠμῖν ὀμόσυνχοι, καὶ τὴν αὐτὴν τῆς εὐσεβείας
ὁδὸν πορευόμενοι. εἰ τι ὁμὸν φροντίζεις τοῦ
ἀναπαύσαι ἡμᾶς, ταχέως διορθώθηναι τὰ γενόμενα
ποίησον, δύνασαι γὰρ σὺν Θεῷ καὶ ταύτα καὶ
ἐτι μείζων τοιῶν κατορθοῦν, ὅσ᾽ ἂν ἐθέλης.
ἐπέστειλα δὲ καὶ τῷ ἄρχοντι τῆς πατρίδος, ἵνα,
ἐὰν ἀφ' 5 ἐαυτῶν μὴ θελήσωσι ποιῆσαι τὰ δίκαια,
ἐκ 6 τῆς κινήσεως τῶν δικαστηρίων ἀναγκασθῶσι
ποίησαι.

1 ἐπὶ κῆσεi E; ἐπὶ εἰδικῆς ali MSS.; ἐπὶ σκῆς editi
antiqui.
2 πρεσβυτέρου τοῦ, Med.
3 ἐπὶ σὲ om. E.
4 εἰς add. E, editi antiqui.
5 ἀφ' editi antiqui.
6 ἀπὸ E

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LETTER LXXXVII

is worth to escape the privations of a famine, at so much shall we value the favour bestowed by your Magnanimity, if you deign to grant it.

LETTER LXXXVII

Without Address, on the Same Subject

I am surprised that, with you acting as mediator, so great an outrage has been perpetrated against our presbyter—that he has been plundered of the sole support of life which he possessed, and, worst of all, that the perpetrators of this deed lay the blame for the act which they have committed on you; for it was incumbent on you, not only not to allow such things to be done, but also, with all your power, to prevent their being done, if possible against any man, but if such things must be, against any presbyter at least, or, of presbyters, against such as are of like mind with us and are journeying along the same road of piety. If, therefore, you are at all concerned to put us at ease, see to it that what has been done be quickly rectified. For with God's help you can succeed in these and in still greater things for whomsoever you will. I have written also to the governor of my native land in order that, if they do not wish to do what is right of themselves, they may be forced to do so under pressure of the courts.

1 Of the same date and on the same subject as the preceding.
2 i.e. Dorotheus. Cf. preceding letter.
COLLECTED LETTERS OF SAINT BASIL

LXXXVIII

'Ανεπίγραφος, ἐπὶ άπαιτητή χρημάτων

Τὴν δυσκολίαν τῆς συγκομιδῆς τοῦ πραγματευτικοῦ χρυσίου πάντων μᾶλλον ἡ σή τιμότης κατέμαθε· καὶ τῆς πενίας ἦμῶν οὐδένα μάρτυρα τοιούτων ἔχομεν, οἶον σὲ, ὅσ ἐκ τῆς μεγάλης φιλανθρωπίας καὶ συνεπάθειας ἦμῖν καὶ συμπεριπνέχθης μέχρι τοῦ παρόντος τὰ δυνατά, οὐδαμοῦ τὸ πράον τῆς ἐαυτοῦ τῶν τρόπων καταστάσεως ἐκ τῆς τῶν ἁνωθεν ἐπίκειμένων παραχὴς παρακινήσας. ἔπει οὖν ὑπολείπεται ἦμῖν ἐκ τοῦ παντὸς σταθμοῦ ὅλιγον ἐτί χρυσίον, καὶ τοῦτο ἄνωγκη ἐκ τοῦ ἐρανοῦ, εἰς ὃν προετρεψάμεθα πᾶσαν τὴν πόλιν, συγκομισθῆναι, παρακαλούμεν σοι τὴν ἱμερότητα μικρὸν τε ἐκτείναι ἦμῖν τὴν προθεσμίαν, πρὸς τὸ καὶ τοὺς ἔξω τῆς πόλεως ὑπομνησθῆναι. ἐν ἀγροῖς γὰρ ἐστὶ τὸ πολὺ τῶν ἐν τέλει, ὡς οὐδὲ αὐτὸς ἄγνοεις. ἐὰν μὲν οὖν ἦ δυνατὸν παρὰ τοσάσοδε λίτρας ἐκπεμφθῆναι, τοσοῦτον γὰρ ἦμῖν ὑπολείπεται, τοῦτο γενέσθαι παρακαλούμεν σὲ· κακεῖνο ἐπαποσταλῆσται ὑστερον· ἐὰν δὲ πῦσα ἢ ἄνωγκη ἄθροον αὐτὸ παραπεμφθῆναι τοῖς θησαυροῖς, ὅπερ ἔξι ἄρχῆς ἣξιόσαμεν, πλατυτέραν ἦμῖν γενέσθαι τὴν προθεσμίαν.

1 Of the same year as the preceding.
2 The Benedictine editors remark on χρυσίον πραγματευτικῶν (aurum comparativum), that it was so called because it was collected for the purpose of providing troops with equipment, according to Gothofredus on Cod. Theod., 7, 6, 3. The provinces of the East, with the exception of Osroene and Isauria, contributed gold instead of actual equipment.
LETTER LXXXVIII

LETTER LXXXVIII

Without Address, for a Tax-collector

The difficulty of collecting gold furnished by contribution your Honour has learned better than anyone else; moreover, we have no witness of our poverty better qualified than yourself, who out of your great kindness have both sympathized with us and, up to the present, have shown us indulgence as far as possible, never allowing the mildness of your disposition to be altered by the distraction occasioned by those in high authority who beset you. Since, therefore, a small amount of the whole sum we owe is still lacking, and this must be got together from the general contribution which we have urged the city as a whole to make, we beseech your Clemency to favour us by extending the period of grace a little in order that those who are absent from the city may be notified. For most of the magistrates are in the country, as you yourself are not unaware. Now, if it is possible that the money, less this particular number of pounds (for this is the sum we still lack), be sent, we ask you that this be done; and the above-named shortage will be dispatched later; but if it is absolutely necessary that the stated sum be forwarded to the treasury all at once, then grant us what we asked in the first place, namely, that the period of grace be extended for us.

A law by Valens on this subject and dated 368 reads: Omnam canonem vestium ex Kal. Sept. ad Kal. Aprilis largitionibus trade, proposita Rectori provinciae vel eius officio condemnationis poena; that is, the gold must be paid between Sept. 1 and April 1. Since Basil is here pleading for an extension of time, if not exemption, this letter may be dated shortly before April 1.
COLLECTED LETTERS OF SAINT BASIL.

LXXXIX

Μελετίω, ἐπισκόπῳ Ἀντιοχείας

Ὁ ἅγαθὸς Θεός, παρασχόμενος ἦμιν προ-
φάσεις προσηγορίῶν πρὸς τὴν σὴν τιμιότητα, τὸ
σφοδρὸν τοῦ πόθου παραμυθεῖται. μάρτυς γὰρ
αὐτὸς τῆς ἐπιθυμίας ἦμων ἵνα ἔχομεν εἰς τὸ
θεάσασθαι σου τὸ 1 πρόσωπον, καὶ ἀπολαῦσαι
τῆς ἁγάθης σου καὶ ψυχωφελοὺς διδασκαλίας.
καὶ νῦν δὲ διὰ τοῦ εὐλαβεστάτου καὶ σπουδαιο-
τάτου ἄδελφοῦ Δωροθέου τοῦ συνδιακόνου ἑρχο-
μένου παρακαλοῦμέν σε προηγουμένως προ-
σεύχεσθαι ὑπὲρ ἦμων, ἵνα μὴ πρόσκομμα ὥμεν
τῷ λαῷ, μηδὲ ἐμπόδιον ταῖς ὑμετέραις εὐχαῖς
πρὸς τὸ δυσωπῆσαι τὸν Κύριον. ἐπείτα καὶ
ὑπομιμνήσκομεν καταξιώσαι σε πάντα τυπῶσαι
diὰ τοῦ προειρημένου ἄδελφοῦ, καὶ εἴ τι δεῖ
ἐπισταλῆναι τοῖς κατὰ τὴν δύσιν, διὰ τὸ ὁφειλεῖν
ἀναγκαῖος καὶ δι’ ἡμετέρου αὐτοῦ ἀπενεχθῆναι
γράμματα, αὐτὸν ὑπαγορεῦσαι τὰς ἐπιστολὰς.
ἡμεῖς γὰρ ἐπιτυχόντες Σαβίνου, τοῦ παρ’ αὐτῶν
ἀποσταλέντος διακόνου, ἐπεστείλαμεν 2 πρὸς τὲ
tοὺς Ἰλλυρίους καὶ πρὸς τοὺς κατὰ τὴν Ἰταλίαν

1 σου τὸ] τοῦτο editi antiqi.
2 ἐπεστείλαμεν Ἐ, editi antiqi.

1 Written before Easter 372. On Meletius, bishop of
Antioch, cf. Letters LVII and LXVIII.
2 A deacon of the church of Antioch, and attached to the
communion of Meletius. The year before (371) he had been
the bearer of two letters from Basil to Athanasius, entreat-
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To Meletius, Bishop of Antioch

The good God, by affording us opportunities of addressing your Honour, assuages the intensity of our longing. For He Himself is a witness of the desire which we have to behold your countenance and to enjoy your good and soul-profiting instruction. And now through our most pious and zealous brother, the deacon Dorotheus, who is setting out, we beseech you, primarily, to pray for us that we may not be a stumbling-block to the people, nor a hindrance to your own prayers for the placation of the Lord. And, secondly, we suggest that you deign to arrange all things through the brother just mentioned, and if there is any need of writing to those in the West, it being an urgent obligation that letters be sent to them from our side also, that you yourself dictate the letters. For we, on meeting the deacon Sabinus, who had been sent by them, have written to the Illyrians and to the pose and heal the schism of the Church of Antioch, by inducing all the orthodox to join with Meletius and his party. Cf. Letters XLVIII, L, and LII. At the close of 371 Basil again sent Dorotheus to Athanasius, with letters to Pope Damasus and the Western bishops, asking for assistance in his efforts to unite the East. Cf. Letter LII. Dorotheus spent the winter in Italy negotiating to no purpose, and returned in 372 to Athanasius and Basil, bringing letters from Damasus which bore witness to the community of their faith, but offered no real assistance. Cf. Letters LXI, LXII, and CCLXXIII. Basil is now sending Dorotheus to Meletius requesting him to draw up more urgent letters to the bishops of the West. These letters, however, are to be sent to Rome, not by Dorotheus, but by the deacon Sabinus.
COLLECTED LETTERS OF SAINT BASIL

καὶ Γαλλίαν ἕπισκόπους, καὶ τινὰς τῶν ἱδίως πρὸς ἡμᾶς ἐπιστειλάντων. εὑλογοῦν δὲ ὡς ἀπὸ κοινοῦ τῆς συνόδου ἀποσταλῆναι τινὰ τὸν κομίζοντα δεύτερα γράμματα, ἀπερ αὐτὸς κέλευσον τυπωθῆναι.

Καὶ περὶ τοῦ αἰδεσιμωτάτου ἐπισκόπου Ἀθανασίου ἀκριβῶς γινώσκουσαν τὴν τελείαν σον φρόνησιν ὑπομιμήσκομεν, ὅτι ἀμήχανον τοῖς παρ’ ἐμοὶ γράμμασιν ἐπιδοῦναι ἤ τι ποιήσαι τὶ τῶν ὁφειλομένων, ἐὰν μὴ καὶ παρ’ ὑμῶν, τῶν τότε τὴν κοινωνίαν αὐτὸν ἀναβαλλομένων, δέχονται τὶνα τρόπον. αὐτὸς γὰρ λέγεται πάνω ὄρμησθαι πρὸς τὸ συναφθῆναι ἡμῖν, καὶ τὰ κατὰ δύναμιν συμβαλέσθαι, λυπεῖσθαι δὲ, ὅτι καὶ τότε παρεπέμφθη ἁκοινώνητος, καὶ ἔτι νῦν ἀτελεῖς μένουσιν αἱ ὑποσχέσεις.

Τὰ δὲ κατὰ τὴν ἀνατολὴν ὅπως διὰκεῖται οὐκ ἔλαβε πάντως τὰς ἁκοῖς τῆς θεσσεβείας σου, καὶ δὲ ἐαυτοῦ δὲ ἀκριβέστερον πάντα τὸ προειρημένος ἀδελφὸς διηρήσεται. ὑπὸ καταξίωσον εὐθὺς ἐκπέμψαι μετὰ τὸ Πάσχα, διὰ τὸ ἀναμένειν τῶς ἀπὸ Σαμοσάτων ἀποκρίσεις· οὐ καὶ τὴν προθυμίαν ἀπόδεξαι, καὶ εὐχαῖς αὐτὸν ἐνυσχύσας, πρόπεμψῃ εἰς τὰ προκείμενα.

1 καὶ Γαλλίαν om. Vat., Reg. secundus.  
2 κοινῆς editi antiqui.  
3 καὶ editi antiqui.  
4 νῦν om. E.

1 Tillemont holds that this cannot apply to Athanasius the Great, because it is unlikely that Meletius would refuse him communion. Maran (Vita Basilii, xxii), however,
LETTER LXXXIX

Bishops in Italy and Gaul, and to certain ones who had sent letters to us privately. It would be prudent that a messenger be sent carrying a second letter from the common synod, and do you yourself command this letter to be written.

Now regarding the most reverend bishop Athanasius, we must remind your perfect wisdom, which knows all accurately, that it is impossible to promote or accomplish any of those things which are necessary by means of letters from me, unless he receives his communion in some way from you also, who once deferred giving it. For he himself is said to have made every effort to unite with us, and, on his part, to have done all in his power; but he is now grieving, they say, because on the occasion in question he was sent away without communion, and because the promises which were made to him remain even yet unfulfilled.¹

How conditions are in the East has assuredly not escaped the ears of your Holiness, and the brother whom we have mentioned above will in person relate everything more accurately. Be kind enough to send him away immediately after Easter, since he is awaiting the replies of the Samosatians; approve his zeal, and having fortified him with your prayers send him forth upon his present business.

shows not only that the circumstances fit in, but that the statement of Meletius' refusal is borne out by Letter CCLVIII, 3. It seems that Athanasius himself was so far committed to the other side in the Antiochene dispute that he could not recognize Meletius.
Τοὺς ἀγιωτάτοις ἀδελφοῖς καὶ ἐπισκόποις τοῖς ἐν τῇ δύσει

'Ὁ ἄγαθὸς Θεός, ὁ ἀεὶ ταῖς θλίψεσι τὰς παρακλήσεις παραξευμηνύει, ἐδωκεν ἡμῖν καὶ νῦν ἐπὶ τῷ πλήθει τῶν ὄδυνῶν εὑρέσθαι τινὰ μετρίαν παράκλησιν ἐκ τῶν γραμμάτων, ἃ παρὰ τῆς ύμετέρας ὀρθότητος ὁ τιμιώτατος πατὴρ ἡμῶν Ἀθανάσιος ὁ ἐπίσκοπος δεξάμενος διεπέμψατο ἡμῖν, ὑγιοὺς πίστεως μαρτυρίαν, καὶ τῆς ἀνεπηρεάστου ὑμῶν ὀμονοίας καὶ συμπνοίας ἀποδέχει· ἡμῖν ἔχοντα, ὡστε καὶ ποιμένας ἀναδεικνύναι τοῖς ἱκνεῖτε τῶν πατέρων ἀκολουθοῦντας καὶ τῶν λαῶν τοῦ Κυρίου μετ' ἐπιστήμης ποιμαίνοντας. ταῦτα πάντα ἡμῖν φανεν ἡμᾶς τοσοῦτον, ὡστε λύσαι ἡμῶν τὴν κατήφειαν, καὶ μειδιάμα τι βραχύ ταῖς ψυχαῖς ἡμῶν ἐμπούησαι ἀπὸ τῆς σκυθρωπῆς ταύτης τῶν πραγμάτων καταστάσεως, ἔν ἡ νῦν καθεστήκαμεν。

Ἐπέτευκε δὲ ἡμῖν τὴν παράκλησιν ὁ Κύριος διὰ τοῦ νῦν ἡμῶν τοῦ εὐλαβεστάτου συνδιακόνου Σαβίνου, ὃς καὶ τὰ παρ' ἡμῶν καλὰ διηγησάμενος ἀκριβῶς ἐθρεψεν ἡμῶν τὰς ψυχὰς· καὶ τὰ ἡμέτερα δὲ, τῇ πείρᾳ μαθῶν, ἐναργῶς ἡμῖν ἀναγγελεῖ, ἵνα προηγομένως μὲν διὰ τῆς ἐκτενοῦς καὶ φιλοπόνου δεήσεως τῆς πρὸς τὸν Κύριον συνα-

1 ἐπισκόποις δυτικοῖς συνοδικῇ, "A synodical letter to the bishops of the West," E.
2 ἐν E. 3 τι add. E. 4 Ἀθανάσιος om. Regii duo.
5 ἀποδεχθήμαι Reg. secundus, Coisl. secundus. τοὺς add. E, editi antiqi.

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LETTER XC

LETTER XC

TO THE MOST HOLY BRETHREN AND BISHOPS OF THE WEST

The good God, who always yokes consolations with afflictions, has granted us even now amid the present multitude of woes that we should find a certain measure of consolation in the letters which our most honoured father, Bishop Athanasius, received from your orthodox selves and forwarded to us, being as they are a testimony to your sound faith, giving proof of your unalterable unanimity and concord, so that they show clearly that the shepherds are following the footsteps of the fathers and with knowledge are feeding the people of the Lord. All this has delighted us to such a degree as to dissolve our dejection and to engender in our souls a faint smile, as it were, after the gloom of the state of affairs in which we at present find ourselves.

And the Lord has increased our consolation through our son, the most reverend deacon Sabinus, who by his accurate account of the goodly situation among you has nourished our souls; and our condition in turn he will report to you plainly when he becomes familiar with it through experience, in order that, in the first place, you may unite with us in our struggle by your earnest and untiring prayer to the

^ Written before Easter of 372. Newman takes this letter and also Letter XCII in close connexion with Letter LXX, which appears to be addressed to Pope Damasus.

6 εὐφρανεύ E. 7 κινήσεως quattuor MSS. 8 δέ om. E.
COLLECTED LETTERS OF SAINT BASIL

γνωσθεὶς ἡμῖν, ἔπειτα δὲ καὶ τὴν ἐνδεχομένην ὑμῖν 1 παραμυθίαν ταῖς καταγωγομέναις ἐκκλησίαις εἰσενέγκασθαι μὴ παραιτήσῃσθε. κέκριμηκε γὰρ τὰ ἑπτάθια, ἀδελφοί τιμῶτατοι, καὶ ἀπείρηκε πρὸς τὰς συνεχεῖς προσβολὰς τῶν ἑαυτῶν ἡ Ἐκκλησία, ὥσπερ τι πλοῦτον ἐν πελάγει μέσῳ ταῖς ἐπαλλήλους πληγαῖς τῶν κυμάτων βασανιζόμενον, εἰ μὴ τις γένοιτο ταχεῖα ἐπισκοπὴ τῆς ἀγαθότητος τοῦ Κυρίου. ὥσπερ οὖν ἡμεῖς ἤδον ἐαυτῶν ἁγαθὸν ποιούμεθα τὴν ὑμετέραν 2 πρὸς ἁλλήλους σύμπνοιν τε καὶ ἑνότητα, οὕτω καὶ ὑμᾶς παρακαλοῦμεν συμπαθῆσαι ἡμῶν ταῖς διαρέσεσι, καὶ μή, ὅτι τῇ θέσει τῶν τόπων διεστήκαμεν, χωρίζειν ἡμᾶς ἢ ἐαυτῶν, ἀλλ' ὅτι ἐνούμεθα τῇ κατὰ τὸ Πνεῦμα κοινωνίᾳ, εἰς τὴν ἐνόσ σῶματος ἡμᾶς συμφωνίαν ἀναλαμβάνειν.

Γνώριμα δὲ τὰ θλίβοντα ἡμᾶς, κἂν ἡμεῖς μὴ λέγωμεν εἰς πᾶσαν γὰρ τὴν οἰκουμένην λοιπὸν ἔξειχθαι. καταπεφράνονται τὰ τῶν πατέρων δογματα ἀποστολικαι παραδόσεις ἐξουδένωνται νεωτεροποιῶν 3 ἀνθρώπων ἐφευρέματα ταῖς ἐκκλησίαις ἐμπολιτεύεται τεχνολογοσ ὁπιτόν, οὐ̂ 4 θεολογοσιν, οἱ ἀνθρωποὶ ή τοῦ κόσμου σοφία τὰ πρωτεῖα φέρεται, παρωσμένη τὸ καύχημα τοῦ σταυροῦ. ποιμένες ἀπελαύνονται, ἀντεισάγονται δὲ λύκοι βαρεῖς, διασπόῦτες τὸ πούμιον τοῦ Χριστοῦ. σικοὶ εὐκτήριοι ἔρημοι τῶν ἐκκλησιαζόντων αἱ ἐρημίαι πλῆρεις τῶν ὀδυρομένων. οἱ πρεσβύτεροι ὀδύρουνται, τὰ παλαιὰ

1 ἡμῖν E. 2 ὑμετέραν E. 3 ἐξουδένωνται νεωτεροποιῶν] ἐξουθένηται, νεωτέρων tres Regii, Coisl. secundus.

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LETTER XC

Lord, and secondly, that you may not refuse to bring all the consolation in your power to our suffering churches. For here all things are sick, most reverend brethren, and in the face of the continuous attacks of her enemies the church has given up the struggle—like a ship in mid-sea when it is buffeted by the successive blows of the waves—unless it receive some speedy visitation of the goodness of the Lord. Therefore, just as we consider your agreement and unity with one another as a special blessing for us, so too we beg you to sympathize with our dissensions and not, because we are separated by our respective geographical positions, to sever us from yourselves, but, inasmuch as we are united in the communion of the Spirit, to take us into the harmony of one single body.

The evils which afflict us are well known, even if we do not now mention them, for long since have they been re-echoed through the whole world. The teachings of the Fathers are scorned; the apostolic traditions are set at naught; the fabrications of innovators are in force in the churches; these men, moreover, train themselves in rhetorical quibbling and not in theology; the wisdom of the world takes first place to itself, having thrust aside the glory of the Cross. The shepherds are driven away, and in their places are introduced troublesome wolves who tear asunder the flock of Christ. The houses of prayer are bereft of those wont to assemble therein; the solitudes are filled with those who weep. The elders weep, comparing the past with

4 οὖ] καὶ οὔχι Ε.
συγκρίνοντες τοῖς παρούσιν, οἵ νέοι ἐλεεινότεροι, μή εἰδότες οἷών ἐστέρημηται.

Ταῦτα ἰκανὰ μὲν κινήσας πρὸς τοὺς τὴν Χριστοῦ ἀγάπην πεπαιδευμένους, συγκρινόμενος δὲ τῇ ἀληθείᾳ τῶν πραγμάτων ὁ λόγος παρὰ πολὺ τῆς ἀξίας αὐτῶν ἀπολείπεται. εἴ τι οὖν παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα οἰκτιρμῶν, κινήθητε πρὸς τὴν ἀντίληψιν ἡμῶν. λάβετε ζῆλον εὐσεβείας, ἐξέλεσθε ἡμᾶς τοῦ χειμῶνος τούτου. λαλεῖσθω καὶ παρ' ἡμῖν μετὰ παρρησίας τὸ ἀγαθὸν ἐκεῖνο κήρυγμα τῶν πατέρων, τὸ καταστρέφων μὲν τὴν δυσώνυμον αἴρεσιν τὴν Ἀρείου, οἰκοδομοῦν δὲ τὰς ἐκκλησίας ἐν τῇ ὑγιαινοῦσῃ διδασκαλίᾳ ἐν ἢ ο Τίὸς ὁμοούσιος ὁμολογεῖται τῷ Πατρί, καὶ τὸ Πνεῦμα τὸ ἄγιον ὁμοτίμως συναριθμεῖται τε καὶ συνλατρεύεται· ἵνα ἡν ὡμῖν ἐδωκεν ο Κύριος ὑπὲρ τῆς ἀληθείας παρρησίαν, καὶ τὸ ἔπι τῇ ὁμολογίᾳ τῆς θείας καὶ σωτηρίου Τριάδος καύχημα, τοῦτο καὶ ἡμῖν διὰ τῶν ὑμετέρων εὐχῶν καὶ τῆς συνεργίας ὑμῶν χαρίστηται. τὸ δὲ καθέκαστον αὐτὸς ὁ προερημένος συνιδιάκονος ἀναγγέλει ὑμῶν τῇ ἀγάπῃ. καὶ πάσι δὲ τοῖς γενομένοις κανονικῶς παρὰ τῆς ὑμετέρας τιμιότητος συνεθέμεθα, τὸν ἀποστολικὸν ὑμῶν ζῆλον ὑπὲρ τῆς ὀρθοδοξίας ἀποδεξάμενοι.

1 εἰς editi antiqui. 2 τινα] τι Ε. 3 καὶ οἰκτιρμωὶ Ε. 4 τού Ε. 5 στερεοῦν editi antiqui, οἰκονομοῦν Harl., Regius.
LETTER XC

the present; the young are more to be pitied, since they know not of what they have been deprived.

These facts are sufficient to move to sympathy those who have been taught the love of Christ; yet my speech in comparison with the true state of things falls far short of a worthy presentation of them. If, then, there is any consolation of love, if there is any communion of the Spirit, if there are any bowels of mercy, be moved to our assistance. Take up the zeal of piety, and rescue us from this storm. And let us also pronounce with boldness that good dogma\(^1\) of the Fathers, which overwhelms the accursed heresy of Arius, and builds the churches on the sound doctrine, wherein the Son is confessed to be consubstantial with the Father, and the Holy Spirit is numbered with them in like honour and so adored; in order that the Lord through your prayers and your co-operation may also bestow upon us that fearlessness in the cause of truth, and that glory in the confession of the divine and saving Trinity, which He has given to you. The deacon whom we have mentioned will himself announce everything in detail to your Affection. Moreover, with all that has been done canonically by your Honours we are in agreement, having welcomed your apostolic zeal for orthodoxy.

\(^1\) Basil in general seems to use δόγματα in the sense of doctrines and practices privately and tacitly sanctioned in the Church, and he reserves κηρύγματα for what is now usually understood as δόγματα.

\(^6\) ημίν E. \(^7\) ἀληθείας editi antiqui.
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Ovalerianus, episcopus Illuvrius 1

Χάρις τῷ Κυρίῳ, 2 τῷ δόντι ἡμῖν ἄρχαιας ἀγάπης καρπὸν ἰδείν ἐν τῇ σῇ καθαρότητι, ὥς γε τοσοῦτον διεστὸς τῷ σώματι, συνήψας ἡμῖν σεαυτόν 3 διὰ γράμματος, καὶ τῷ πνευματικῷ σου καὶ ἁγίῳ πόθῳ περιπτυξάμενος ἡμᾶς, ἀμύθητον τι 4 φίλτρον ταῖς ψυχαῖς ἡμῶν ἐνεποίησας. ἔργῳ γὰρ ἐμάθομεν τῆς παροιμίας τὴν δύναμιν, ὅτι "Ωσπερ ψυχὴ διψώσῃ ψυχρὸν ὑδρῷ, ὤτως ἄγγελια ἀγαθὴ ἐκ γῆς 5 μακρόθεν.

Δεινὸς γὰρ ἔστι παρ’ ἡμῖν λιμὸς ἀγάπης, ἀδελφὲ τιμιώτατε. καὶ ἡ αἰτία πρόδηλος, ὅτι διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ἐψύχη 6 τῶν πολλῶν ἡ ἀγάπη. διὰ τούτο καὶ πολλοὶ ἄξιοι ἡμῖν ἐφανὴ τὸ γράμμα, καὶ ἀμειβόμεθα σε διὰ τοῦ αὐτοῦ ἀνδρὸς τοῦ εὐλαβεστάτου συνδιακόνου ἡμῶν καὶ ἀδελφοῦ Σαβίνου. δι’ οὗ καὶ γνωρίζομέν σοι ἐαυτούς καὶ παρακαλοῦμεν σε ἐπα-

1 Illuvrii Harl., Reg. secundus, Coisl. secundus.
2 Θεφ. nonnulli MSS. 3 εαυτὸν E. 4 τὸ E, Med.
6 ψυγήσεται E.

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1 Before Easter of 372. St. Valerianus, bishop of Aquileia, is first mentioned as being present at the council of Rome in 371. Cf. Theodoret, H.E. 2, 17. He presided at the council held in 381 at Aquileia against the Arian bishops Palladius and Secundinus, although he took small part in the discussion, St. Ambrose being the leader of the Catholics. He was also at the council at Rome in 382. Cf. Theodoret, 128
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To Valerian, Bishop of the Illyrians

Thanks be unto the Lord, who has permitted us to see in your Purity the fruit of pristine love; for you, though so far separated in body, have united yourself to us by letter, and embracing us with your spiritual and holy yearning you have engendered in our souls an ineffable affection. For by experience we have learned the force of the proverb that: “As cold water to a thirsty soul, so is good tidings from a far country.”

For terrible among us is the famine of love, most honoured brother. And the cause is manifest: “because iniquity has abounded, the charity of many has grown cold.” For this reason, indeed, your letter has seemed of great worth to us, and we are answering you through the same person, our most reverend deacon and brother, Sabinus; and through him, moreover, we both make our own con-

H.E. 5, 9. The date of his death is uncertain. He is commemorated on Nov. 27. Under his rule there grew up at Aquileia that group of people of whom Jerome was the most famous, and which he calls in his chronicle (A.D. 378) “a company of the blessed.” Dorotheus or Sabinus had brought letters from Athanasius, and Sabinus one from Valerianus, and Basil is here taking the opportunity to reply.

1 i.e. an exemplification of Christian love as taught in the early Church.

2 Cf. Prov. 25. 25: ὁσπερ ὃδωρ ψυχρὸν ψυχὴ διψώσῃ προσηνέσ, οὕτως ἄγγελια ἀγαθή ἐκ γῆς μακρόθεν.


4 “And because iniquity hath abounded, the charity of many shall grow cold.”

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γρυπνείν ταὶς ὑπὲρ ἠμῶν προσευχαῖς, ἦν δὲ ποτὲ ὁ ἄγιος Θεός καὶ τοῖς ἐνταύθα πράγμασιν γαλήνην καὶ ἰσυχίαν, καὶ ἐπιτιμήσῃ τῷ ἁνέμῳ τοῦ ποτῇ καὶ τῇ θαλάσσῃ, ὥστε παύσασθαι ἡμᾶς τοῦ σάλου καὶ τῆς ἀνατροπῆς, ἐν ἦ νῦν καθεστήκαμεν, ᾧ καταποντισθήσεσθαι1 παντελῶς ἀναμένοντες.

Ἀλλὰ τοῦτο μεγάλως ὡς ἐν τοῖς παρούσιοις ὁ Κύριος ἠμῶν ἐχαρίσατο, τὸ ὑμᾶς ἀκούειν ἐν ἀκριβεῖ συμφωνία καὶ ἐνότητι εἶναι πρὸς ἀλλήλους, καὶ ἀκολύτως παρ’ ὑμῖν τῷ κήρυγμα τῆς εὐσεβείας περιαγγέλλεσθαι. ὅτεδήποτε γὰρ (εἴπερ μὴ) συγκέκλεισται λοιπὸν ὁ χρόνος τοῦ κόσμου τοῦτον, ἀλλ’ ἐτι ἡμέραι τῆς ἀνθρωπίνης ζωῆς ὑπολείπονται) ἀνάγκη παρ’ ὑμῶν ἀνανεώθηναι τὴν πίστιν τῇ ἀνατολῇ, καὶ δὲν ἐλάβετε παρ’ αὐτῆς ἀγαθῶν, τούτων ἐν καιρῷ παρασχέσθαι αὐτῇ τῇ ἀντίδοσιν. τὸ γὰρ ὑγιαῖνον ἐνταύθα μέρος καὶ τὴν τῶν πατέρων εὐσεβείαν ἐκδικοῦν ἰκανός κέκμηκε, πολλαῖς καὶ ποικίλαις μηχανηματῶν προσβολαίς ἐν τῇ ἐαυτοῦ μεθοδείᾳ τοῦ διαβόλου αὐτὸ κατασκέυαστος. ἀλλ’ εὐχαίρεις ὑμετέραις τῶν ἀγαπώντων τῶν Κύριον σβεσθείν μὲν ἡ πονηρὰ καὶ λαοπλάνος αἱρέσις τῆς Ἀρείου κακοδοξίας· ἀναλάμψεις δὲ ἡ ἀγαθὴ τῶν πατέρων ἠμῶν διδασκαλίᾳ τῶν συνελθόντων κατὰ τὴν Νίκαιαν, ὥστε σύμφωνον τῷ σωτηρίῳ βαπτίσματι τὴν δοξολογίαν ἀποπληροῦσθαι3 τῇ μακαρίᾳ Τριάδι.
dition known to you and beseech you to be vigilant in your prayers for us, in order that the holy God may some day grant calm and repose to our concerns here, and may rebuke this wind and sea, so that we can find rest from the tempest-tossing and confusion in which we now find ourselves, ever waiting to be plunged utterly into the deep.

But this great blessing the Lord has bestowed upon us in our present situation—that we hear that you are in strict harmony and unity with one another, and that without hindrance the proclamation of the true faith is being made among you. For at some time (unless the period of this world is now closed, but if days of human existence alone still remain) there must come from you a renewal of the faith for the East, and in due time you must render her a recompense for the blessings which you have received from her. For that portion of us here that is sound and that guards the true doctrine of our fathers has become quite weary, since the devil in his craftiness has struck it down by the many and cunning assaults of his machinations. But by the prayers of you who love the Lord may that wicked and deceiving heresy, the false doctrine of Arius, be extinguished; may the good teaching of our fathers who met at Nicaea shine forth again, so that the doxology in harmony with saving baptism may be duly rendered to the Blessed Trinity.

1 καταποντίζεσθαι editi antiqui.  2 μέγας editi antiqui.  3 ἀναπληροῦσθαι E.
COLLECTED LETTERS OF SAINT BASIL

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Πρὸς Ἰταλοὺς καὶ Γάλλους

Τοῖς θεοφιλεστάτοις καὶ ὁσιωτάτοις ἄδελφοῖς ἑκατέρων 1 συλλειτουργοῖς 2 κατὰ τὴν Ἰταλίαν καὶ Γαλλίαν ὁμοψύχους ἐπισκόπους Μελέτιος, Εὐσέβειος, Βασίλειος, Βάσσος, Γρηγόριος, Πελάγιος, Παῦλος, Ἀνθίμος, Θεόδωτος, Βίθος, Ἀβραάμιος, Ισώνιος, 3 Ζήνων, Θεοδώρητος, Μαρκιανός, Βαραχος, Ἀβραάμιος, Λιβάνιος, Θαλάσσιος, Ἰωσήφ, Βοηθός, Ἰατρίος, 4 Θεόδωτος, Εὐστάθιος, Βαρσύμας, Ἦωνάνης, Χοσρόης, Ἰωσάκης, 6 Νάρσης, Μάρις, Γρηγόριος, Δαφνός, 7 ἐν Κυρίῳ χαίρειν.

Φέρει μὲν τινα παραμυθίαν ταῖς ὁδυνωμέναις ψυχαῖς καὶ στεναγμὸς πολλάκις ἐκ βάθους τῆς καρδίας ἀναπεμπόμενος, καὶ πον καὶ δάκρυον ἁποστάξαν τὸ πολὺ τῆς θλίψεως διεφόρησεν. ἡμῖν δὲ ὅντις ὅσον 8 στεναγμὸς καὶ δάκρυον, παραμυθίαν ἔχει τὸ ἐξειπεῖν ἡμῶν τὰ πάθη πρὸς τὴν ἀγάπην ὑμῶν. ἀλλὰ τις ἡμᾶς καὶ ἐλπὶς χρηστοτέρα θάλπει, ὡς τάχα ἃν, εἰ ἐξαγγείλαιμεν ὑμῖν τὰ λυπόντα ἡμᾶς, διαναστήσαμεν 9 ὑμᾶς πρὸς

1 ἄδελφοίς om. E. 2 τοῖς add. E.
3 Ἴσωνιος Vat. ; Σαβίνος editi antiqi.
4 Ἰατρίος Vat., Coisil. secundus, Reg. secundus.
5 Χρυσορής Coisil. secundus, Reg. secundus.
6 Ἰσάκης Reg. secundus ; Ἰσάκης Coisil. secundus ; Ἰσάκης Harl.
7 καὶ οἱ λοιποὶ add. ed. antiqi ; καὶ οἱ σὺν αὐτοῖς ἄδελφοί add. Med.
8 ὅπως Regii duo, Coisil. secundus.
9 διαναστήσαμεν duo MSS. ; διαναστήσαντες Harl. ; δια-
  ναστήσαμεν editi antiqi.

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To the Italians and Gauls

To our most God-beloved and holy brethren, co-workers in Italy and Gaul, bishops of like mind with us, we, Meletius, Eusebius, Basil, Bassus, Gregory, Pelagius, Paul, Anthimus, Theodotus, Vitus, Abraham, Jobinus, Zeno, Theodoreus, Marcianus, Barachus, Abraham, Libanius, Thalassius, Joseph, Boethus, Iatrius, Theodotus, Eustathius, Barsumas, John, Chosroes, Losaces, Narses, Maris, Gregory, Daphnus, send you greetings in the Lord.

Even a groan repeatedly uttered from the depths of the heart brings some degree of consolation to souls in affliction, and doubtless, too, a falling tear has swept away the greater portion of our anguish. But the telling of our woes to your Charity means for us, not consolation such as groans and tears may bring; nay, there is also hope for better things that warms us, a hope that perhaps, if we should announce to you the causes of our affliction, we might rouse you to take those measures for our

1 Written in 372. 2 Of Antioch.
3 Of Samosata. 4 Of Caesarea.
5 Tillemont (Basil, Note LII) suggests Barses of Edessa.
6 The elder, of Nazianzus. 7 Of Laodicea.
8 Of Tyana. 9 Of Nicopolis. 10 Of Carrhae.
11 Of Batnae. 12 Of Perrha. 13 Of Tyre.
14 Of Urimi in Syria.
15 Maran would read Otreius of Melitine for Iatrius.
16 Of Sebasteia.
17 Maran would read Isaaces, identifying him with the Isaoces of Armenia Major.
18 Probably Gregory of Nyssa, lately consecrated.
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tὴν ἀντίληψιν ἡμῶν, ἢν πάλαι μὲν¹ προσεδο-
κήσαμεν παρ’ ύμῶν ταῖς κατὰ τὴν ἀνατολὴν
ἐκκλησίας γενήσεσθαι, οὐδέπω² δὲ τετυχήκαμεν,
πάντως τοῦ³ ἐν σοφία τὰ ἡμέτερα διοικοῦντος
Θεοῦ, κατὰ τὰ ἠθεώρητα αὐτοῦ τῆς δικαιοσύνης
κρίματα, πλείον χρόνῳ παραταθήναι ἡμᾶς⁴ ἐν
τοῖς πειρασμοῖς τούτοις οἰκονομήσαντος. οὐ γὰρ
δῆπον ἡγοῦσθαι τὰ καθ’ ἡμᾶς, ἄδελφοι τιμώτα-
τοι, ὅτι ἡ ἀκοὴ καὶ ἐπὶ⁵ τὰ ἐσχάτα τῆς οἰκο-
μένης ἐξέδραμεν⁶ οὐδὲ ἁσυμπαθεῖς ποι ὑμεῖς
πρὸς τοὺς ὁμοφύχους τῶν ἄδελφῶν, μαθηταὶ
ὑπάρχοντες τοῦ Ἀποστόλου, τοῦ πλῆρωμα εἶναι
τοῦ νόμου τὴν πρὸς τοῦ πλησίον ἀγάπην διδά-
σκοντος. ἀλλ′ ὀπερ εἴπαμεν, ἐπέσχεν ύμῶν τὴν
όρμην ἡ δικαία τοῦ Θεοῦ κρίσις, ἐκπληρωθῆναι
ἡμῶν τὴν διατεταγμένην ἐπὶ ταῖς ἁμαρτίαις ἡμῶν
θλίψιν ἐπιμετροῦσα.⁷ ἀλλὰ υἱὸν γοῦν, καὶ πρὸς
τὸν ὑπὲρ τῆς ἀληθείας ἥλιον καὶ τὴν ἡμετέραν
συμπάθειαν, διαναστήναι ύμᾶς παρακαλοῦμεν,
pάντα μαθόντας, καὶ ὅσα πρὸ τοῦτο τὰς ἁκοὰς
ὑμῶν διέφυγε, παρὰ τοῦ εὐλαβεστάτου ἄδελφοῦ
ἡμῶν τοῦ συνδιακόνου Σαβίνου, ὃς δυνηθεῖσα
ὑμῖν καὶ ὅσα τὴν ἐπιστολὴν διαφεύγει παρ’
ἐαυτοῦ διηγήσασθαι. δι’ οὗ παρακαλοῦμεν ύμᾶς
ἐνδύσασθαι σπλάγχνα οἰκτιρμοῦ, καὶ ἀποθέσθαι
μὲν πάντα οἴκου, ἀναλαβεῖν δὲ τὸν κόπον τῆς
ἀγάπης καὶ μήτε ὁδὸν μῆκος, μήτε τὰς κατ’
οίκου ἁσχολίας, μῆτ’ ἀλλο τῶν ἀνθρωπίνων
ὑπολογίσασθαι.

¹ μὲν om. E. ² οὐδέποτε editi antiqi. ³ τὰ πάντα add. E. editi antiqi. ⁴ ἡμᾶς E. ⁵ εἰς editi antiqi. ⁶ διεδραμεν editi antiqi.

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relief which we have long been expecting would come from you to the churches in the East, but which we have not yet received—surely for the reason that God, who in His wisdom disposes our affairs, has ordained according to the inscrutable judgments of His justice that we should be racked in these trials for a still longer period. For you surely have not remained ignorant how affairs are amongst us, most honoured brethren, whereof the rumour has gone forth to the uttermost parts of the world; nor are you, methinks, without sympathy for brethren of like mind with yourselves, being disciples of the Apostle,\(^1\) who teaches that the love of neighbour is the fulfilling of the law. But, as we have said, it is the righteous judgment of God, meting out to us for fulfilment the suffering appointed for our offences, that has restrained your interest in our behalf. But now at least, by your zeal for the truth and by the sympathy you have for us, we implore you to rouse yourselves, when you have learned the whole story, even what has hitherto escaped your ears, from our most revered brother, the deacon Sabinus, who will be able to relate to you by word of mouth whatever is not contained in our letter. Through him we beseech you to put on the bowels of mercy, to cast aside all hesitation, and to take up the labour of love; and to take into consideration neither length of journey, nor the business you may have at home, nor any other concern of man.

\(^1\) Cf. Rom. 13, 10: ἡ ἀγάπη τῆς πληροφορίας κακὸν ὀνκ ἕργαζεται πλήρωμα οὕν νόμον ἡ ἀγάπη.

\(^{''}\) The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.”
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Ou γάρ περὶ μιᾶς ἐκκλησίας ὁ κίνδυνος, οὔδε δύο ἢ τρεῖς αἱ τῷ χαλεπῷ τούτῳ χειμῶνι παραπεσοῦσαι.1 σχεδὸν γὰρ ὑπὸ τῶν ὄρων τοῦ Ἡλληρικοῦ μέχρι Θηβαίδος τὸ τῆς αἰρέσεως κακὸν ἐπινεμεταῖ. ἦς τὰ ποιηρὰ σπέρματα πρότερον μὲν ὁ δυσώνυμος Ὀρέιος κατεβάλετο, ριζωθέντα δὲ διὰ βθοὺς ὑπὸ πολλῶν τῶν ἐν μέσῳ φιλοπόνως τὴν ἁσέβειαν γεωργημαντῶν, νῦν τοὺς φθοροποιοὺς καρποὺς ἐξεβλώστησεν.2 ἀνατετραπταῖς μὲν γὰρ τὰ τῆς ἐνυσσεβείας δόγματα, συγκέχυντα αὐτὸ ἐκκλησίας θεσμοὶ. φιλαρχίας δὲ τῶν μὴ φοβομενῶν τὸν Κύριον ταῖς προστασίαις ἐπιτηδέως καὶ ἐκ τοῦ προφανοῦς λοιποῦ ἀθλον δυσεβείας ἡ προεδρία πρόκειται: ὡστε ὁ τὰ χαλεπώτερα βλασφημήσας εἰς ἐπισκοπὴν3 λαοῦ προτιμότερος. οὐχεῖται σεμνότης ἱερατική ἐπιθελοίπασιν οἱ ποιμαίνοντες μετ' ἐπιστήμης ποίμνων τοῦ Κύριου, οἰκονομίας πτωχῶν εἰς ἰδίας ἀπολαίπους καὶ δόρων διανομᾶς παρανος λισκόντων ἰεὶ4 τῶν φιλαρχοῦντων. ἡμαύρωται κανόνων ἀκρίβεια. ἐξουσία τοῦ ἀμαρτάνειν πολλῆς οἱ γὰρ διὰ σπουδῆς ἀνθρωπίνης5 παρελθόντες ἐπὶ τὸ ἀρχεῖν ἐν αὐτῷ τούτῳ τῆς σπουδῆς τὴν χάριν ἀνταναπληροῦσι, τῷ πάντῃ πρὸς ἱδονῆν εἰς ἱδονήν ἐνδιδόναι6 τοῖς ἀμαρτάνουσιν. ἀπόλωλε κρίμα δίκαιον πᾶς τῶν ἡθοματίς τῆς καρδίας αὐτοῦ πορεύεται. ἡ ποιηρία ἀμετρος, οἱ λαοὶ

1 περιποιῶσαι editi antiqui.
2 ἐξεβλώστησαν E, editi antiqui.
3 ἐπίσκοπον alii MSS.
4 τὸ add. E.
6 διὰ σπουδῆς ἀνθρωπίνης] σπουδαῖς ἀνθρωπίναις editi antiqui.
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For the danger is not confined to a single church, nor are there two or three only which have been overthrown by this fierce tempest. For we can almost say that the curse of this heresy is spreading out from the borders of Illyricum to the Thebaid; its baneful seeds were formerly scattered by the infamous Arius, and, taking deep root through the efforts of many who have cultivated them assiduously in the meantime, they have now produced their death-dealing fruits. For the teachings of the true faith have been overthrown and the ordinances of the Church have been set at naught. The lust for office on the part of men who do not fear the Lord leaps upon the positions of high authority, and quite openly now the foremost place is offered as a prize for impiety; and consequently that man who has uttered the more horrible blasphemies is accounted the more worthy of the episcopal direction of the people. Gone is the dignity of the priesthood. None are left to tend the flock of the Lord with knowledge, while ambitious men ever squander the sums collected for the poor on their own pleasures and for the distribution of gifts. The strict observance of the canons has been weakened. Licence to commit sin has become widespread; for those who have come into office through the favour of men take this very means of returning thanks for the favour—conceding to sinners whatever will conduce to their pleasure. Just judgment is dead; each and every one proceeds according to the whim of his own heart. Wickedness goes beyond all

7 διδόναι E, editi antiqi.
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ἀνουθέτητοι, οἱ προεστῶτες ἀπαρρησίαστοι· δούλοι γὰρ τῶν δεδωκότων τὴν χάριν, οἱ δὲ ἀνθρώπων ἐαυτοῖς τὴν δυναστείαν κατακτησάμενοι. ὡδὴ δὲ καὶ ὁπλοὶ τινὶ τοῦ πρὸς ἀλλήλους πολέμου ἡ ἐκδίκησις δήθεν τῆς ὀρθοδοξίας ἐπινεύσθαι, καὶ τὰς ἰδίας ἐχθρὰς ἐπικρυψάμενοι ὑπὲρ τῆς εὐσεβείας ἐχθραίνειν κατασχηματίζονται. ἄλλοι δὲ, τὸν ἐπὶ τοῖς αἰτχίστοις ἐκκλίνοντες ἔλεγχον, τους λαοὺς εἰς τὴν κατἀλλήλων φιλοσεβίλιαν ἐκμαίνουσιν, ὡς τοῖς κοινοῖς κακοῖς τὸ καθὲ ἐαυτοὺς συσκιάσωσι.

Διὸ καὶ ἀστοιχός ἐστὶν ὁ πόλεμος οὗτος, τῶν τὰ πονηρὰ εἰρημένων τὴν κοινὴν εἰρήνην, ὡς ἀποκαλυπτοῦσαν αὐτῶν τὰ κρυπτὰ τῆς αἰσχύνης, ὑφορμέμων. ἐπὶ τούτοις ἑλῶσιν οἱ ἄπιστοι, σαλεύονται οἱ ὁλιγόπιστοι ἀμφίβολος ἡ πίστις, ἄγνωσία κατακέχυται τῶν ψυχῶν, διὰ τὸ μιμεῖσθαι ἡν ἀλήθειαν τοὺς δολοῦντας τὸν λόγον ἐν κακοργίᾳ. συγὰ μὲν γὰρ τὰ τῶν εὐσεβοῦντων στόματα, ἀνεῖται δὲ πᾶσα βλάσφημος γλώσσα. ἐβεβηλώθη τὰ ἅγια, φεύγουσι τοὺς εὐκτηρίους οἰκους οἱ υγιαίνοντες τῶν λαῶν ὡς ἀσεβείας διδασκαλεία, κατὰ δὲ τὰς ἐρημίας πρὸς τὸν ἐν οὐρανοῖς Δεσπότην μετὰ στεναχμῶν καὶ δακρύων τὰς χεῖρας αἴρουσιν. ἐφθασε γὰρ πάντως καὶ μέχρις ὑμῶν τὰ γινόμενα ἐν ταῖς πλείσταις τῶν πόλεων, ὅτι οἱ λαοὶ σὺν γυναιξί καὶ παιίδοις καὶ αὐτοῖς τοῖς πρεσβύταις, πρὸ τῶν τειχῶν ἐκχυθέντες, εὖ τῷ ὑπαίθρῳ τελοῦσι τὰς προσευχὰς, φέροντες πάσας τὰς ἐκ τοῦ ἀέρος κακο-
bounds, the laity are deaf to admonition, their leaders are without freedom of speech; for those who have obtained power for themselves through the favour of men are the slaves of those who have conferred the favour. And already, to serve them as a weapon in their warfare with one another, "the vindication of orthodoxy," forsooth, has been devised by some, and they, concealing their private enmities, pretend that they hate one another for religion's sake! Still others, to avoid exposure for their shameful deeds, inflame the laity to mutual strife in order that they may use the public ills to screen their own conduct.

Hence this is a truceless war, for the perpetrators of these evil deeds dread a general peace on the ground that it will lay bare their hidden acts of shame. At this state of affairs unbelievers laugh, those of little faith waver; the true faith is ambiguous; ignorance is poured down upon souls by reason of the fact that those who maliciously falsify doctrine imitate the truth. For the lips of the pious are silent, yet every blasphemous tongue is let loose. Holy things have been profaned, those of the laity who are sound in faith flee the houses of prayer as schools of impiety, and in the solitudes they raise their hands with groans and tears to the Master in heaven. For surely what is happening in most of our cities has already reached even you—that the laity with their wives, their children, and even their aged, having poured forth in front of the walls, offer up their prayers under the open sky, enduring all the discomforts of the weather
παθείας σὺν πολλῇ τῇ μακροθυμίᾳ, τὴν παρὰ τοῦ Κυρίου ἀντιλήψιν ἀγαμένοντες.

Τὸς θρῆνος τῶν συμφορῶν τούτων ἄξιος; ποιαὶ πηγαὶ διακρύων κακοίς τοσοῦτοις ἀρκέσουσιν; 1 ἐώς οὖν ἐτί δοκοῦσιν ἐστάναι τινὲς, ἐώς ἐτί ἰχνος τῆς παλαιᾶς καταστάσεως διασώζεται, 2 πρὸν τέλειον ταῖς ἐκκλησίαις ἐπέλθη 3 τὸ νανάγμον, ἐπεί χθετεῖ πρὸς ἡμᾶς, ἐπεί χθετεῖ ἡ ἡ, καὶ δεόμεθα, ἀδελφοὶ γνησιώτατοι δοτε χείρα τοῖς εἰς γόνν κλειδεῖσι. συγκινήθητο εφ ήμῖν τὰ ἀδελφικὰ ὑμῶν σπλάγχνα, προχυθῆτο διάκρινα συμπαθείας. μὴ περίδητε τὸ ἡμίσι τὴς οἰκουμένης ὑπὸ τῆς πλάνης καταποθέν, μὴ ἀνάσχημα ἀποσβεσθῆναι τὴν πίστιν, παρ' ὅς πρῶτον ἐξέλαμψε.

Τὶ ὅπι ποιήσαντες ἀντιλήψεσθε τῶν πραγμάτων, καὶ πῶς τὸ πρὸς τοὺς θλιβομένους συμπαθεῖς εἰπείδεξεσθε, 4 οὐ παρ' ἡμῶν πάντως δησεις μαθεῖν ἡμᾶς, ἀλλ' αὐτὸ τὸ Πνεῦμα τὸ ἀγιον ὑμῖν ὑποθήσεται. πλὴν ἐν ότι τὰχους χρεία πρὸς τὸ περισώσασθαι τοὺς περιλειφθέντας, καὶ παρουσίας ἀδελφῶν πλειόνων, ὡστε πλήρωμα εἶναι συνόδου τοὺς ἐπιδημοῦστας, ἢν μὴ μόνον ἐκ τῆς τῶν ἀποστειλαίτων σεμνότητος, ἢλλὰ καὶ ἐκ τοῦ οἰκείου ἀριθμοῦ τὸ ἀξιόπιστον εἰς διόρθωσιν ἦ, 5 καὶ τὴν ἐν Νικαίᾳ γραφεῖσαν παρὰ τῶν πατέρων ἡμῶν πίστιν ἀνανεώσωται, 6 καὶ τὴν αἱρέσιν ἐκκηρύξωσι, 7 καὶ ταῖς ἐκκλησίαις τὰ εἰρηνικὰ διαλέξονται, τοὺς τὰ αὐτὰ φρονοῦντας συνάγοντες 8 εἰς ὁμονοιαν. τοῦτο γὰρ δῆπον τὸ

1 ἐπιδείσωσι editi antici. 2 διασώζηται E. 3 ἐπελθεῖν Reg. duo. 4 εἰπείδεξεσθε E, Harl. 5 μαθεῖν editi antici. 6 ὕ Capps, oί MSS. et editi. 7 ἀνανεώσωται Capps: ἀνανεώσονται MSS. et editi.
LETTER XCII

with great patience, while they await assistance from the Lord.

What song of lamentation can do justice to such calamities as these? What fountains of tears will be adequate for such misfortunes? Therefore, while some still seem to keep their feet, while a trace of the old order of things is still preserved, before complete shipwreck comes upon our churches, hasten to us, yes, hasten to us at once, we implore you, most true and dear brethren; stretch forth your hands to us who have fallen to our knees. Let your fraternal hearts be moved in our behalf, let your tears of sympathy be poured forth. Do not suffer half the world to be swallowed up by error; do not allow the faith to be extinguished in those lands where it first flashed forth.

What action you must take, then, to assist us, and how you are to show sympathy to those in affliction, surely you will not need to learn from us, but the Holy Spirit himself will direct you. But remember that there is need of haste, if those who are still left are to be saved, and of the presence of several brethren, that they in visiting us may complete the number of the synod, so that by reason not only of the high standing of those who have sent them, but also of the number of the delegates they themselves constitute, they may have the prestige to effect a reform: and may restore the creed which was written by our fathers at Nicaea, may banish the heresy, and may speak to the churches a message of peace by bringing those of like convictions into unity. For this, clearly, is the most pitiful

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8 ἔκκηρπόζοντοι tres MSS.; ἐκριζάζοντο editi antiqui.
9 συναγάγοντες E, Harl.
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πάντων ἐλεεινότατον ὅτι καὶ τὸ δοκοῦν υγιαίνειν ἐφ' έαυτὸ ἐμερίσθη· καὶ περιεστήκεν ἡμᾶς, ὡς ἔσικε, παραπλήσια πάθη τοῖς ποτὲ κατὰ τὴν Οὐσεπασιανοῦ πολιορκίαν τὰ Ἰεροσόλυμα περισχούσιν. ἐκείνοι τε γὰρ ὁμοῦ μὲν τῷ ἐξωθεὶν συνεῖχοντο πολέμῳ, ὁμοῦ δὲ καὶ τῇ ἐνδοθεὶν στάσει τῶν ὦμοφύλων κατανηλίσκοντο. ἡμῖν δὲ πρὸς τῷ φανερῷ πολέμῳ τῶν αἱρετικῶν ἐτὶ καὶ ὁ παρὰ τῶν δοκοῦντων ὤρθοδοξεῖν ἐπαναστάς πρὸς ἐσχατον ἀσθενείας τὰς ἐκκλησίας κατηγαγεν. ἐφ' ἀπερ καὶ μάλιστα τῆς παρ' ὦμοις χρήζομεν θωσθείᾳ, ὡστε τοὺς τὴν ἀποστολικὴν ὀμολογοῦντας πίστιν, ἃ παρεπενήθησαι σχίσματα διαλύσαντας, ὑποταγήμαυν τοῦ λοιποῦ τῇ αὐθεντίᾳ τῆς Ἐκκλησίας, ἡν ἁρτιον γένηται τὸ σῶμα τοῦ Χριστοῦ, πᾶσι τοῖς μέλεσιν εἰς ὀλοκληρίων ἐπανελθόν, καὶ μὴ μόνον τὰ παρ' ἑτέροις μακαρίζωμεν ᾑγαθά, ὅπερ νῦν ποιοῦμεν, ἀλλὰ καὶ τὰς ἡμετέρας αὐτῶν ἐπίδωμεν ἐκκλησίας τὸ ἄρχαῖον καύχημα τῆς ὀρθοδοξίας ἀπολαβοῦσας. τῷ ὀντι γὰρ τοῦ ἀνωτάτου μακαρισμοῦ ἄξιον τὸ τῇ ἡμετέρᾳ δεσποτείᾳ χαρισθεῖν παρὰ τοῦ Κυρίου τὸ μὲν κιβόθιλον ἄπο τοῦ δοκίμου καὶ καθαροῦ διακρίνειν, τὴν δὲ τῶν πατέρων πίστιν ἀνευ τινὸς ὑποστολῆς κηρύσσειν ἂν καὶ ἡμὲῖς ἐδεξάμεθα, καὶ ἐπέγνωμεν ἐκ τῶν ἀποστολικῶν χαρακτηρῶν μεμορφωμένην, συνθέμενοι καὶ αὐτῇ καὶ πᾶσι 142
condition of all—that even that group of us which is apparently sound has become divided against itself; and we are encircled, as it seems, by like calamities to those which once fell on Jerusalem during the siege of Vespasian. For the inhabitants of that city were at one and the same time being hemmed in by the war waged from outside and wasted by the dissension of their own people inside. And so it is with us: in addition to the open war waged by heretics, the other war that has come upon us from those who are supposed to be orthodox has reduced the churches to the last degree of weakness. It is against this that we are especially in need of your assistance, that those who confess the apostolic faith, having put an end to the schisms of their own devising, may henceforth become subject to the authority of the Church, that the body of Christ, having returned to unity in all its parts, may be made perfect, and that we may not only felicitate the good fortunes of others, as we now do, but may also see our own churches recover their ancient glory of orthodoxy. For truly it is a thing that calls for the highest felicitation, that it has been granted by the Lord to your piety to distinguish the spurious from the approved and the pure, and to proclaim the faith of the fathers without any evasion. This faith we too have received, and we recognized it from the apostolic traits with which it was characterized, having submitted ourselves both to it and

1 τὰ E.  2 ὃ] ἦ E.  3 ὀμοδοξεῖν Harl., Vat., Reg. primus.  4 τῆς E.  5 ἀ παρεπευνώησαν ἀπερ ἐπευνώησαν editi antiqi.
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τοῖς ἐν τῷ συνοδικῷ γράμματι κανονικῷ καὶ ἐνθέσμως δεδοματισμένοις.

XCIII

Πρὸς Καισάριαν ¹ πατρικίαν, περὶ κοινωνίας

Καὶ τὸ κοινωνεῖν δὲ καθ’ ἐκάστην ἡμέραν, καὶ μετελαμβάνειν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ, καλὸν καὶ ἑπωφελές, αὐτοῦ σαφῶς λέγοντος: ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωῆν αἰώνιον. τὸς γὰρ ὠμφιβάλλει, ὅτι τὸ μετέχειν συνεχῶς τῆς ζωῆς οὐδὲν ἀλλο ² ἐστὶν ἣ ζῆν πολλαχῶς; ἡμεῖς μέντοιγε τέταρτον καθ’ ἐκάστην ἐβδομάδα κοινωνοῦμεν, ἐν τῇ Κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ Σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις ἕαν ἡ μνήμη ἁγίου ³ τινός.

Τὸ δὲ ἐν τοῖς τοῦ διωγμοῦ καιροῖς ἀναγκάζεσθαι

¹ πρὸς Καισάριον πατρικίον περὶ κοινωνίας Colbertinums MS.; in quodam codice Regio occurrît fragmentum huius epistolæ sic inscriptum: ἐκ τῆς πρὸς Καισάριον ἐπιστολῆς.

² τὶ add. quidam MSS.

³ μάρτυρος editi antiqi.

¹ For this synodical letter, cf. Théodoret 1, 8 and Socrates 1, 9. The Benedictine editors are surprised that Basil shows agreement with this synodical letter, since it defines the Son as τῆς αὐτῆς ὑποστάσεως καὶ οὐσίας (of the same essence and substance). It is, however, not in the synodical letter, but in the anathemas originally appended to the creed, that it is denied that He is of a different substance or essence. Even here it is not said positively that He is of the same substance or essence. For a discussion of these theological terms, cf. Letters VIII and XXXVIII with notes.
LETTER XCIII

to all the doctrines which have been canonically and legally promulgated in the synodical letter.¹

LETTER XCIII

To The Patrician, Caesaria,² on Communion

And also to take communion every day, that is to say, to partake of the holy body and blood of Christ, is good and beneficial, since He himself clearly says: "He that eateth My flesh, and drinketh My blood, hath everlasting life."³ For who can doubt that sharing continually in the life is nothing else than living in many ways? We for our part, however, take communion four times each week—on Sunday, on Wednesday, on Friday, and on Saturday⁴—and on the other days only when there is a commemoration of a saint.⁵

On the question of a person being compelled, in

² Written in 372. Note that some MSS. read Caesarius. Tillemont (Basil, Note XXXIV) says that Arnaud does not consider this letter as Basil's, but that he gives no reason for denying its authenticity. Tillemont himself thinks that it is a fragment of a letter, and indeed the first words appear to be a continuation. Although it is lacking in many manuscripts, there appears no worthy reason for doubting its authorship.

³ John 6. 54.

⁴ The Greek meanings are literally: Lord's Day, the Fourth, Preparation, and Sabbath.

⁵ Note the variant reading μάρτυρος, "of a martyr." Basil in a letter to Saint Ambrose (CXCVII) says the same honour was accorded to Saint Dionysius of Milan at his place of burial as to a martyr. Gregory Thaumaturgus at Neocaesarea, Athanasius, and Basil, all received like honour soon after death.
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tina, μὴ παρόντος ἱερέως ἡ λειτουργοῦ, τὴν κοινωνίαν λαμβάνειν τῇ ἱδίᾳ χειρί, μηδαμῶς εἶναι βαρύ περιττὸν ἐστὶν ἀποδεικνύναι, διὰ τὸ καὶ τὴν μακρὰν συνήθειαν τοῦτο δὲ αὐτῶν τῶν πραγμάτων πιστώσασθαι. πάντες γὰρ οἱ κατὰ τὰς ἐρήμους 2 μονάξοντες, ἐνθα μὴ ἐστὶν ἱερεύς, κοινωνίαν οἶκοι κατέχοντες ἂφ’ ἑαυτῶν μεταλαμβάνουσι. ἐν Ἀλεξανδρείᾳ δὲ καὶ ἐν Λιγύπτῳ ἐκαστος καὶ τῶν ἐν λαῷ τελούντων ὡς ἐπὶ τὸ πλεῖστον ἐχεῖ κοινωνίαν εἰς τὸ ὀλίκῳ αὐτοῦ, καὶ ὅτε βούλεται 3 μεταλαμβάνει δὲ ἑαυτοῦ. ἀπαξ γὰρ τὴν θυσίαν τοῦ ἱερέως τελειώσαντος καὶ δεδωκότος, ὁ λαβὼν αὐτὴν ὡς ὀλὴν ὁμοῦ, καθ’ ἐκάστην μεταλαμβάνων, παρὰ τοῦ δεδωκότος εἰκότως μεταλαμβάνειν 4 καὶ ὑποδέχεσθαι πιστεύειν ὀφείλει. καὶ γὰρ καὶ ἐν τῇ ἐκκλησίᾳ ὁ ἱερεύς ἐπιδίδωσι τὴν μερίδα καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ’ ἐξουσίας ἀπάσης, καὶ οὕτω προσάγει τῷ στόματι τῇ ἱδίᾳ χειρί. ταῦτα τούνων ἐστὶ τῇ δυνάμει, εἴτε μίαν μερίδα δέξεται τις παρὰ τοῦ ἱερέως, εἴτε πολλὰς μερίδας ὁμοῦ.

1 καὶ om. E. 2 ἐρήμιας multi MSS. 3 καὶ ὅτε . . . ἑαυτοῦ om. E, editi antiqi. 4 μεταλαμβάνει E, alii MSS.

1 Cf. Catholic Encyclopaedia, under "Eucharist." In general it is by Divine and ecclesiastical right that the laity should as a rule receive communion only from the consecrated hand of the priest. Cf. Trent Sess. XIII, cap. VIII. The

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times of persecution when no priest or ministrant is present, to take communion with his own hand, it is superfluous to point out that this is in no wise sinful, since long custom has sanctioned this practice from the very force of circumstances. For all who live the monastic life in the solitudes, where there is no priest, keep the communion at home and partake of it from their own hands. At Alexandria also and in Egypt, each person, even those belonging to the laity, as a rule keeps the communion in his own home, and partakes of it with his own hands when he so wishes. For when the priest has once consummated the offering and has given it, he who has received it ought confidently to believe that he is partaking of it, even as he has received it, all at once, even when he partakes of it daily. So it is when the rite is performed in the church also—the priest hands over the portion, and the recipient in receiving it has complete right of possession, and by such right raises it to his mouth with his own hand. It is, therefore, in respect of authority, one and the same thing, whether a communicant receives a single portion from the priest or many portions at once.\(^1\)

practice of the laity giving themselves Holy Communion was formerly, and is to-day, allowed only in case of necessity. In early Christian times it was customary for the faithful to take the Blessed Sacrament to their homes and communicate privately, a custom to which Basil refers above. Cf. also Justin Martyr, Apol. I, 85; Tertullian, De Orat. XIX, and Ad Uxor. II, 5; Cyprian, De Lapis, CXXXII; and Jerome, Letter CXXV. Up to the ninth century it was usual for the priest to place the Sacred Host in the right hand of the recipient, who kissed it and then placed it in his own mouth. Women, from the fourth to the ninth centuries, were required to have a cloth wrapped about their right hand in this ceremony.
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XCIV

'Ἡλία ἀρχοντι τῆς ἐπαρχίας

"Ὦρμησα μὲν καὶ αὐτὸς καταλαβεῖν σου τήν τιμίωτητα, ὥς ἄν μὴ τῇ ἀπολείψει ἐλαττόν τι ἔχοιμι τῶν διαβαλλόντων· ἄλλ' ἐπειδὴ ἡ ἀρρωστία τοῦ σώματος διεκόλυσε, σφοδρότερον πολλῷ τῆς συνθείας ἐπιθεμένη, ἀναγκαίως ἤλθον ἐπὶ τὸ γράμμα. ἐγὼ τοῖνυν, ὃ θαυμάσιε, συντυχὼν πρῶν τῇ τιμίωτητί σου, ὤρμησα μὲν καὶ περὶ πάντων τῶν κατὰ τὸν βίον μου πραγμάτων ἀνακοινώσασθαι σου τῇ φρονήσει, ὥσ ᾧ ταῖς μετὰ ταύτα διαβολαίς χώρα τις ὑπολείποιτο. ἄλλ’ ἐπέσχον ἐμαυτόν, λογιζόμενος περὶ τηρηγον εἶναι παντελῶς, καὶ πέρα τοῦ μέτρου φιλότιμον, ἄνδρὲ τοσοῦτον πλῆθος πραγμάτων ἐξηρτημένω ἐτὶ καὶ τάς ἐξω τῶν ἀναγκαίων ἐπιβάλλειν φροντίδας. ὡμοὶ τε, εἰρήσεται γὰρ τάληθες, καὶ ἀλλος ὀκνῆσα μήποτε εἰς ἀνάγκην ἐλθομεν ταῖς κατ’ ἀλλήλων ἀντιλογίαις τρώσαι τήν ψυχήν σου, ὀφελουσαν ἐν τῇ καθαρᾷ περὶ τῶν Θεον εὐλαβεία τέλειον τῶν μισθῶν τῆς θεοσεβείας καρποῦσθαι. τῷ ὁντι γάρ, εάν σε πρὸς έαυτοὺς ἐπιστρέψωμεν ἥμεις, διάγην σου σχολὴν πρὸς τὰ δημόσια καταλείψομεν, καὶ παραπλήσιον ποιήσομεν, ὡσπερ ἂν εἰ τις κυβερνήτην, νεοπαγή
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To Elias, Governor of the Province

I myself have been eager to visit your Honour, lest through failure to do so I should fare worse than my calumniators; but since the ill-health of my body has prevented it, besetting me much more violently than usual, of necessity I have had recourse to writing. When, therefore, respected Sir, I recently met your Honour, I strongly desired to communicate with your wisdom concerning all my temporal affairs, and I desired, too, to hold converse with you in behalf of the churches, so that no room should be left for slanders hereafter. But I checked myself, deeming it altogether officious and unduly zealous to load additional and unnecessary cares on a man already weighed down with such a multitude of duties. At the same time—for the truth must be told—I hesitated especially through fear of being forced, by any controversy we might have with one another, to wound your soul, which in its pure piety toward God is entitled to reap the perfect reward of religion. For truly, if we turn your attention to ourselves, we shall leave you scant leisure for your public duties, and we shall be acting like a man who would burden with an additional cargo a pilot who guides a newly-built ship in the midst of a great

1 Written in 372, at the departure of Valens. On Elias, governor of Cappadocia, cf. also Letters LXXXIV, XCVI. In the present letter, Basil defends himself from the calumnies brought against him by his enemies regarding the church and the hospital he had recently established in the suburbs of Caesarea. Cf. Greg. Naz., Oratio XX; Theodoret, Ecc. Hist. IV, 19; and Sozomen, VI, 34.
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storm, when he ought rather to relieve him of a portion of his freight and lighten the vessel as far as possible. It is for this reason, it seems to me, that the great Emperor, on his part, having learned about this officious tendency of ours, has allowed us to govern the churches ourselves.

I wish, however, that those who keep annoying your honest ears be asked what harm the state receives at our hands; or what, either small or great, of the public interests has suffered injury through our government of the churches; unless, indeed, someone may say that it inflicts injury upon the state to raise in honour of our God a house of prayer built in magnificent fashion, and, grouped about it, a residence, one portion being a generous home reserved for the bishop, and the rest subordinate quarters for the servants of God's worship arranged in order—access to all of which is alike free to you magistrates yourselves and to your retinue. And whom do we wrong when we build hospices for strangers, for those who visit us while on a journey, for those who require some care because of sickness, and when we extend to the latter the necessary comforts, such as nurses, physicians, beasts for travelling and attendants? There must also be occupations to go with these men, both those that are necessary for gaining a livelihood, and also such as have been discovered for a decorous manner of living. And, again, they need still other buildings equipped for their pursuits, all of which are an ornament to the locality, and a source of pride to our governor, since their fame redounds to your

1 One of the duties of the clergy at this time was to act as guides and escort. Cf. Letters XC VIII and CCXLIII.
COLLECTED LETTERS OF SAINT BASIL

νιούσης. ὅσ γε οὐδὲ τούτου ἐνεκεν πρὸς τὴν ἐπιστασίαν ἡμῶν ἐξεβιάσθης, ώς μόνος ἔξαρκῶν τῷ μεγέθει τῆς γρώμης τά τε κατερρυθμότα τῶν ἔργων1 ἀναλαβεῖν, καὶ οἰκίσαι τὰς ἀοικήτους, καὶ ὅλως εἰς πόλεις τὰς ἐρημίας μετασκευάζαι. τὸν οὖν εἰς ταύτα συνεργοῦντα ἔλαινει καὶ ὑβρίζει, ἡ τιμᾶν καὶ περίπετειν, ἀκολουθότερον ἦν; καὶ μὴ οἰνήθης, ὥ στροφει, λόγον μόνον εἶναι τὰ παρ᾽ ἡμῶν ἤδη γὰρ ἐσμεν ἐν τῷ ἔργῳ, τὰς ύλας τέως συμπορίζομενοι.

Τὰ μὲν οὖν πρὸς τὴν τοῦ ἀρχοντος ἀπολογίαν τοιαῦτα. ἄ δὲ δεῖ πρὸς τὰς τῶν φιλανθίων μέμψεις, ώς Χριστιανῷ καὶ φίλῳ πεφροντικότι ἡμῶν τῆς ύπολήψεως ἀποκρίνασθαι, ἀναγκαίον νῦν ἀποσιωπήσαι, ώς καὶ μακρότερα τοῦ μέτρου τῆς ἐπιστολῆς, καὶ ἄλλως οὐκ ἁσφαλῆ 2 γράμμασιν ἄψυχοις καταπιστεύεσθαι. ἵνα δὲ μὴ τὸν πρὸ τῆς συντυχίας χρόνον ταῖς διαβολαῖς τινῶν ὑπαχθείς, υφεῖναι τι τῆς περὶ ἡμᾶς εὐνοίας ἀναγκασθῆς, τὸ τοῦ Ἀλεξάνδρου ποίησον. καὶ γὰρ ἐκείνων φασὶ, διαβαλλόμενον τινὸς τῶν συνήθων, τὴν μὲν ἐτέραν τῶν ἁκοῦν ἀνεῖναι τῷ διαβάλλοντι, τὴν δὲ ἐτέραν ἐπιμελῶς ἐπιφράζασθαι τῇ χειρί, ἐνδεικνύμενον ὅτι δέοι τὸν ὀρθῶς κρίνειν μελλοντα μὴ ὅλον εὐθὺς τοῖς προλαβοῦσιν ἀπάγεσθαι, ἀλλὰ τὸ ἢμισὺ τῆς ἀκροάσεως ἀκέραιον διασώζειν πρὸς ἀπολογίαν τῷ μὴ παρόντι.

1 τῶν ἔργων] τῷ χρόνῳ sex alii MSS.; τῷ χρόνῳ add. editi antiqui.
2 ἁσφαλῆς E.

1 Of this story about Alexander cf. Letter XXIV.

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credit. Nor was it, indeed, on this account that you have been forced to give attention to our affairs—that, namely, you, by reason of the magnitude of your wisdom, are competent single-handed to restore the works which have fallen into ruin, to people the uninhabited areas, and in general to transform the solitudes into cities! Was it, therefore, the more consistent course to harass and insult the man who co-operates with you in these works, or rather to honour him and show him every consideration? And do not think, most excellent Sir, that our protest consists of words alone; for we are already in action, being engaged meanwhile in getting our materials together.

So much, then, for our defence to you as the governor. But as to the answer which we ought to make to you as a Christian and as a friend solicitous of our reputation, in reply to the criticisms of the censorious, this we must pass over in silence at this time as being not only too long for the compass of this letter, but also unsafe to be trusted to soulless written characters. But in order that during the time before our meeting you may not, being gradually influenced by the slanders of certain persons, be forced to relinquish to some extent your goodwill toward us, do what Alexander did. For they say that when a friend of his was being slandered he gave the slanderer free access to one ear, but carefully obstructed the other with his hand, showing that he who intends to judge justly ought not to be at once wholly carried away by those who get at him first, but should keep half his hearing uncontaminated for the plea of the absent party.¹

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XCV

Ἑυσεβίῳ, ἐπισκόπῳ Σαμοσατωί

Πάλαι ἐπιστείλας τῇ θεοσβεβίᾳ σου ἅλλων τέ τινων ἔνεκεν καὶ τοῦ συντυχεῖν ἢμᾶς ἄλληλοις, διήμαρτον τῇ ἐλπίδος, οὐκ ἄφικομένων τῶν γραμ-μάτων εἰς τὰς χεῖρας τῆς σῆς τιμώτητος, τοῦ μακαρίου διακόνου Θεοφράστου δεξαμένου μὲν τὰ γράμματα ἢμῶν ἐπὶ τίνα περιοδεῖαν ἀναγκαῖος ἀποδημούντων,¹ μὴ διαπεμψαμένου δὲ τῇ θεοσβεβίᾳ σου, τῷ προκαταληφθῆναι τῇ ἁρρωστίᾳ υφ’ ἦς ἐκελεύθησεν. ὅθεν τοσοῦτον ὠστερος ἦλθον τοῦ καρφοῦ πρὸς τὸ γράφειν, ὥστε μηδὲ ὅφελος τι ἐλπίζειν ἐκ τῆς ἐπιστολῆς ἐσεθαί ταύτης, εἰς στενῶν παντελῶς κατακλεισθέντος τοῦ χρόνου. ὁ γὰρ τοι θεοφιλέστατος ἐπίσκοπος Μελέτιος καὶ Θεόδοτος ἐπέταξαν ἢμῖν πρὸς αὐτοὺς διαβῆναι, ἀγάπης τε ἐπίδειγμα τὴν ² συντυχίαν ποιούμενοι, καὶ τινα καὶ διώρθωσιν γενέσθαι τῶν νῦν παρα- λυποῦντων βουλόμενοι. ἀπέδειξάν τε ἢμῖν χρόνον μὲν τῆς συντυχίας τὰ μέσα τοῦ προσιόντως μηνὸς Ἰουνίου, τόπον δὲ Φαργαμοῦν ³ τὸ χωρίον, ἐπίση- μον μαρτύρων περιφανείας ⁴ καὶ πολυναθρώστικα συνόδου τῆς κατὰ ἔκαστον παρ’ αὐτοῖς τελου-

1 ἀποδημοῦντος editi antiqui. 2 σήν add. E. 3 Φαρμαγοῦν E. 4 ἐπιφανεία E.

¹ Placed by Loofs in May of 372. For Eusebius cf. earlier letters.
² Probably the bearer of a letter from Basil to Meletius in

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To Eusebius, Bishop of Samosata

Although I long ago wrote to your Piety in regard both to other matters and especially our meeting each other, I was disappointed in my hope, since my letters did not reach the hands of your Honour; for the blessed deacon Theophrastus received the letters from us as we were setting out upon an unavoidable journey abroad, but did not deliver them to your Piety on account of his being seized beforehand by the illness whereof he died. For this reason I have set about writing to you so tardily in comparison with the proper moment that I do not even hope that any benefit will come from this letter, since the time has been reduced to absolutely the scantiest margin. For the most God-beloved bishops, Meletius and Theodotus, bade us go over to them, making such a visit a proof of my love, and also desiring that some amendment might be formed of the things which now trouble them. Moreover, they set as the time of our meeting the middle of the approaching month of June, and as the place, Phargamos, made illustrious by the glory of martyrs and by the largely attended synod held


3 ηερωδεία may here mean the regular tour of a bishop to the parishes of his diocese.

4 Theodotus of Nicopolis was disturbed about Basil's being in communion with Eustathius. On Meletius, bishop of Antioch, cf. Letters LVII, LXVIII, LXXXIX, CXX, CXXIX, CCXVI and notes.
COLLECTED LETTERS OF SAINT BASIL

μένης. έπει δέ ἐδει με, μετὰ τὴν ἐπάνωδον μαθόντα τὴν κοίμησιν τοῦ μακαρίου διακόνου, καὶ τὰς ἐπιστολὰς ἀργὰς παρήμιν κειμένας, μὴ ἴσως ἔγαναι, διὰ τὸ ἐτί ἡμέρας ἡμῖν τριάκοντα καὶ τρεῖς ἐπὶ τὴν προθεσμίαν ὑπολείψατε, ἀπέστειλα κατὰ σπουδὴν τῷ αἰδεσιμωτάτῳ ἀδελφῷ Ἐυσταθίῳ τῷ συλλειτουργῷ ἡμῶν τὰ γράμματα ταῦτα, ὥστε δὲ αὐτοῦ παραπεμφθήναι σοι τῇ σεμιότητι, ἱκεῖν ἐν τάχει ἀνακομισθήναι ἡμῖν τὰς ἀποκρίσεις. εἰ μὲν γὰρ δυνατὸν ἢ ἄλλως ἄρεσκον σοι παραγενέσθαι, καὶ αὐτοὶ παρεσόμεθα: εἰ δὲ μὴ, αὐτοὶ μὲν, ἃν ὁ Θεός θέλῃ, τὸ περισσὸν ἀποτίσομεν χρέος τῆς συντυχίας, εὰν μὴ τι πάλιν ἐπιγένηται ἡμῖν εἰς ἀμαρτίων κόλυμα: τὴν δὲ τῶν ἐπισκόπων ἐντευξίν εἰς ἐτερον χρόνον ὑπερθησόμεθα.

XCVI

Σωφρονίῳ μαγίστρῳ

Καὶ τὰς οὕτω φιλόπολις, ὅσ τὴν ἐνεγκούσαν καὶ θρεψαμένην πατρίδα ἵσα γονεῖσα τιμῶν, ὅσ αὐτὸς σύ, κοινῇ τε πάσῃ τῇ πόλει καὶ ἴδια ἐκάστῳ τὰ ἁγαθὰ συνεχόμενος, καὶ οὐκ εὐχόμενος μόνον, ἀλλὰ καὶ βεβαιῶν τὰς εὐχάς διὰ σαυτοῦ; 2 δύνασαι γὰρ ποιὰ σὺν Θεῷ τὰ τοιαῦτα, καὶ δύναιο γε ἐπὶ μήκιστον, οὕτω χρηστὸς ὄν.

'Αλλ' ὁμοι έπὶ σοῦ ὄναρ ἐπλουτήσεν ἡ πατρίς

1 τιμιότητι editi antiqui. 2 διὰ σαυτοῦ] δι' ἐαυτοῦ E.

Written in 372, on the removal of Elias as governor of 156
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there every year. And since it was imperative for me, after learning on my return home that the now blessed deacon had fallen asleep, and that the letters were still lying here untouched, not to be idle, seeing that only thirty-three days are still left before the appointed time, I have sent this letter in all haste to our most reverend brother and fellow-worker, Eustathius, that through him it may be forwarded to your Majesty and that your reply may be speedily returned to us. For if it is possible or, in general, pleasing to you to come, we ourselves also shall be there; but if not we shall, God willing, ourselves discharge last year's debt and meet you, unless some obstacle again arise, on account of our sins, to prevent it; and we shall defer the meeting of the bishops to another time.

LETTER XCVI

To Sophronius, Master

What man is so patriotic, honouring equally with his parents the fatherland which gave him birth and reared him, as are you yourself, who invoke blessings for the whole city in common and for each individual citizen, and not praying only, but also confirming your prayers by your personal efforts? For it is doubtless by God's aid that you are able to do such things, and may you for the longest time continue to be able, excellent man that you are.

But nevertheless it was under you that our city Cappadocia. Cf. Letters LXXXIV and XCIV, which Basil addresses to Elias.
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ήμων, ἀνδρα μὲν ἔχουσα τῶν τῆς ἐπιμέλειαν αὐτῆς ἐπιτραπέντα, οὗν οὐ φασίν ἄλλον οἱ τὰ παλαιότατα τῶν παρ᾽ ἡμῖν ἐπιστάμενοι ἐπὶ τῶν ἁρχικῶν ἁθώπευτον τοῦ ἁθώπευτον τοῦ πρὸς αὐτὸν πολέμου ἁφορμὴν ἐποίησαντο, καὶ διαβολάς αὐτῶ κατεσκεύασαν, λαθόντες τὰς ἀκοὰς τῆς σῆς τελείωτης. διὸ πανδημεὶ πάντες σκυθρωπάζομεν, ζημιωθέντες ἁρχοντα μόνον δυνάμενον εἰς γόνυ κλιθεῖσαν ἥδη τὴν πόλιν ἡμῶν ἀνορθῶσαι, ἀλήθη φύλακα τοῦ δικαίου, εὐπρόσιτον τοὺς ἀδικομένους, φοβερὸν τοὺς παρανομοῦσιν, ἵσον καὶ πένησι καὶ πλοὺσιος, καὶ τὸ μέγιστον, τὰ τῶν Χριστιανῶν πράγματα πρὸς τὴν ἀρχαίαν ἐπανάγοντα τιμῆν, τὸ γάρ, ὅτι ἀδωρότατος ὤν Ἰσμεν ἁνθρώπων, καὶ οὐδενὸς παρὰ τὸ δίκαιον χαρίζομεν, ὡς μικρότερα τῆς λοιπῆς ἀρετῆς τοῦ ἁνδρὸς παρελίπομεν.

Ταῦτα οὖν μὲν τοῦ καιροῦ μαρτυροῦμεν, ὡσπερ οἱ μονοθύμενε ἐαυτοῖς παραμυθοῦμενοι, οὐχὶ τοῖς πρᾶγμασὶ τι ποιοῦντες χρήσιμον. πλὴν οὐδὲ τοῦτο ἁχρηστον, ἐν τῇ μεγάλῃ σοῦ ψυχῆ τῇ μνήμῃ τοῦ ἁνδρὸς ἀποκεῖσθαι, χάρων τε εἴδέναι ὡς ἐνεργέτῃ τῆς ἐνεγκουσῆς, καὶ εἰ τις ἐπιφύσσεται αὐτῷ τῶν διὰ τὸ μὴ προτιμηθήσει τοῦ δικαίου χαλεπανότων, ὑπερμαχεῖν καὶ προϊστασθαι, πᾶσι ποιήσαντα φανερὸν, ὅτι οἰκεῖον σεαυτῷ τῶν ἁνδρα τίθεσαι, ἀρκοῦσαν ἁφορμὴν εἰς

1 τῶν ἁρχικῶν θρόνων 2 ἁθώπευτον 3 οὐδὲν 4 μὲν om. E. 5 παραμυθοῦμενοι 6 καὶ add. E. 7 ἐνεγκουσῆς 8 ἀποκεῖσθαι. 9 εἰ τις ἐπιφύσσεται αὐτῷ τῶν διὰ τὸ μὴ προτιμηθήσει τοῦ δικαίου χαλεπανότων, ὑπερμαχεῖν καὶ προϊστασθαι, πᾶσι ποιήσαντα φανερὸν, ὅτι οἰκεῖον σεαυτῷ τῶν ἁνδρα τίθεσαι, ἀρκοῦσαν ἁφορμὴν εἰς 158

1 τῶν ἁρχικῶν θρόνων editi antiqi. 2 ἁθώπευτον editi antiqi. 3 οὐδὲν multi MSS. 4 μὲν om. E. 5 παραμυθοῦμενοι E, editi antiqi. 6 καὶ add. E. 7 ἐνεγκουσῆς 8 ἀποκεῖσθαι.
became rich as in a dream, because it had in charge of its administration a man whose like never before ascended the governor's seat, as those declare who are familiar with our ancient history, and then, through the malicious spite of a certain man, was speedily deprived of him—men who made the generosity of the man and his immunity from flattery an excuse for their war upon him, and trumped up against him calumnies, deceiving the ears of your Perfection. Therefore we are one and all, the entire people, dejected at having been deprived of a governor who alone is able to raise again our city, which had already been brought to its knees, who is a true guardian of justice, easy of access for the victims of injustice, terrible to law-breakers, fair to both poor and rich, and, greatest of all, who was restoring Christianity to its ancient honour. For the fact that he was the most incorruptible man we know, and that he never granted a favour in violation of justice, we have passed over as of less significance than the man's other virtues.

But to these things we are bearing witness too late, when the proper season is past, just like those who console themselves by singing dirges but do nothing useful to better their condition. Yet this is not useless—that the recollection of the man should be stored up in your great soul, and that you should feel grateful to him as the benefactor of the land that bore you; and, if any of those who are angry at not having been preferred to this just man should attack him, that you should fight for him and defend him, making it clear to all that you hold this man as one closely bound to you, considering

\[7 \text{ εὐεργέτην Ε.}\]
oikeiôtita tîn ãgathîn perî autôn marturîan tîthêmênos kai tîn tôn pragmâtôn peîran, ou katan tîn tôn chrônôn ãnalogîan úpárchoúsan. ì̇ γâr ouðê an ën polloîs étesi parî álloû gênoîto, tãûta ën òlîgon parî autôn katórhoûtaî. úrkouîsa ð' hîmîn1 xáris kai tôn sýmbrântôn para- muðia, éan kai bâsileî sýstîsis autôn, kai tás épenechêîsas autô diabolâs ápsokeunásis. tãûta sou pâsan2 ouîn tîn pâtrida dià miaû tês ëme- téras3 fowês diâlêgêîsai, kai koiînûn eînai pàn- twôn eûchîn, genvôîsai tî tô ândrô dià tês sîhî telêiôtîtôs deîwôn.

XCVII

Tê Boulê Tûânov

'Ò anâkaklûptûn bâdêa kai faneîroun boulâs karðîan Kûrioûs ëdôke kai toîs tâpeînoûs sýnêsîn tôn dûsthêorîtôn, òs tîves ouîntaî, têchnasmatôn. ouîthn ouîn hîmâs ëladsîn, ouîte tôn pêpragmênon tî kekrammênon. ìlîl' òmous himeîs ouîte dôrômê ouîte ákouómen állo ti h tôîn eîrîhn tûî Òeû kai òsâ 4 prôs aûtîn fêreî. eî ãérâ kai êîteroi dûnatoû, kai megalôi, kai eîautôi pêpoidîtôs, álîl' himeîs oî mî-


1 Written in 372. Valens was ever hostile to Cappadocia. Partly to vent his wrath upon it, and partly to obtain a greater amount of revenue, he had in 370 determined to divide it into two provinces. Podandus, an insignificant

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LETTER XCVII

as sufficient grounds for the attachment the excellent testimony you receive concerning him and also your experience of his deeds—an experience which is not in accordance with the example of the times. For that which could not have been brought about by another in many years has been accomplished in a short time by him. It will be a sufficient favour to us, and a consolation for our afflictions, if you will recommend him to the Emperor, and will do away with the slanders that have been brought against him. Consider that your whole country is addressing these words to you through our single voice, and that it is the common prayer of all that something favourable may come to the man through your Perfection.

LETTER XCVII

To the Senate of Tyana

He who reveals hidden things and makes manifest the counsels of the heart, even the Lord, has bestowed upon the lowly a knowledge of artifices which some think are difficult to understand. Therefore nothing has escaped our notice, nor has anything that has been done remained concealed from us. Yet we ourselves, nevertheless, neither see nor hear anything but the peace of God and whatsoever leads to it. For even if others are powerful, and great, and confident in themselves, we, on the town at the foot of Mt. Taurus, was to be the chief seat of the new province, and half of the executive was transferred there. The resulting dismay and dejection of Caesarea are depicted vividly by Basil in Letters LXXIV, LXXV, and LXXVI.
COLLECTED LETTERS OF SAINT BASIL

déν, καὶ τοῦ μηδενὸς ἅξιον· ὡστε οὐκ ἂν ποτε τοσοῦτον ἑαυτοῖς λάβοιμεν, ὡς ἐν τῇ μονώσει δύνασθαι νομίσαι περιέσεσθαι τῶν πραγμάτων, ἀκριβῶς εἴδοτες, ὅτι πλέον ἡμεῖς τῆς ἐνῶς ἐκάστου τῶν ἀδελφῶν ἐπικουρίας δεόμεθα ἡ ὅσον ἡ ἐτέρα τῶν χειρῶν τῆς ἐτέρας. ἐπεὶ καὶ εὖ αὐτῆς τῆς τοῦ σώματος ἡμῶν κατασκευής τὸ ἀναγκαῖον τῆς κοινωνίας ὁ Κύριος ἡμᾶς ἐδίδαξεν. ὅταν γὰρ πρὸς αὐτὰ ταύτα ἀπίδω 2 τὰ μέλη ἡμῶν, ὅτι ἐν οὐδὲν ἐαυτῷ πρὸς ἐνεργείαν αὐτάρκες, πῶς ἐμαυτὸν λογίσομαι ἐξαρκεῖν ἐαυτῷ πρὸς τὰ τοῦ ἑαυτοῦ πράγματα; οὔτε γὰρ ἄν ποῦς ἀσφαλῶς βαδίσεις, μὴ συνυποστηρίζοντος τοῦ ἐτέρου, οὔτε ὀφθαλμὸς ὑγίως ἵδοι, μὴ κοινωνών ἔχων τὸν ἐτέρον καὶ μετ' αὐτοῦ συμφώνως προσβάλλων τοῖς ὀρατοῖς. ἢ ἂκοῇ ἀκριβεστέρα ἢ δὲ ἀμφοῖν τοῖς πόροιν τὴν φωνὴν δεχομένη, καὶ ἀντίληψις κραταιοτέρα τῇ κοινωνίᾳ τῶν δακτύλων. καὶ ἀπαξαπλῶς οὐδὲν οὔτε τῶν ἐκ φύσεως οὔτε τῶν ἐκ προαιρέσεως κατορθουμένων ὀρῶ ἢ ἂν ἐκ τῆς τῶν ὁμοφύλων συμπνοίας ἐπιτελούμενον ὅπου γε καὶ αὐτῆ ἡ προσευχὴ μὴ ἔχουσα τοὺς συμφωνοῦντας ἀδρανεστέρα ἐστὶ πολλῷ ἑαυτῆς, καὶ ὁ Κύριος ἐπηγείλατο μέσος γενήσεσθαι μεταξὺ δύο ἢ τριῶν ἐπικαλουμένων αὐτὸν ἐν ὀμονοίᾳ. καὶ αὐτὴν δὲ τὴν οἰκονομίαν ὁ Κύριος κατεδέξατο, ἵνα εἴρηνο-

1 ὡστε οὐκ ἂν . . . ἦς] μηδενὸς οὐκ ἂν ποτε τοσοῦτον ἑαυτοῖς ὑπολίθοιμεν, ὡστε editi antiqui.

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contrary, are nothing, and worth nothing; consequently we would never attribute so much to ourselves as to consider that single-handed we could surmount our difficulties, for we know very clearly that we need the help of each and every brother more than one hand needs the other. Indeed, from the very constitution of our bodies the Lord has taught us the necessity of the community. For whenever I look upon these very limbs of ours, and see that no one of them is sufficient in itself to produce action, how can I reason that I of myself suffice to cope with the difficulties of life? For one foot could not make a stride safely unless the other supported it, nor could the eye see accurately unless it had the other as its partner and, working in harmony with it, cast its glance upon the objects of sight. The hearing is more exact when it receives sound through both its channels; and the grasp of the hand is stronger through the combined efforts of the fingers. And to sum up, I see that none of those things which are accomplished either by nature or by deliberate choice is completed without the union of the related forces; since, in truth, even prayer itself, if it be not voiced by many together, is much less efficacious than it might be, and the Lord has promised that He would be in the midst of two or three who should invoke Him together. And indeed the reason why the Lord took up his very stewardship was that He might

1 Cf. Matt. 18, 20: οὐ γὰρ εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεὶ εἰμὶ ἐν μέσῳ αὐτῶν. "For where there are two or three gathered together in My name, there am I in the midst of them."

2 ἀπίσωμεν editi antiqi.
ποιήσῃ διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

"Ωςτε, διὰ ταύτα πάντα, ἐν εἰρήνῃ μένειν τὰς λειτουργίας ἡμῶν ἡμέρας εὐχόμεθα, ἐν εἰρήνῃ δὲ γενέσθαι τὴν κοίμησιν ἡμῶν αὐτοῦμεν. ὑπὲρ ταύτης οὖνδε πόνον ἐλλείπειν ὑποτινα οὖν ἔγνωκα, οὐ ταπεινῶν τι φθέγξασθαι ἢ ποιήσαι, οὐχ ὀδοιπορίας μήκος ὑπολογίσασθαι, οὐκ ἀλλο τοὺς ὀχληρῶν ὑποστείλασθαι, ὡστε τῶν μισθῶν τῆς εἰρήνωποιαίς ἐπιτυχεῖν. κἂν μὲν ἔπηται τις ταύτα καθηγούμενοι ἡμῖν, τούτῳ ἄριστον, καὶ εὐχῇ τυγχάνει πέρας· ἔὰν δὲ πρὸς τὴν ἐναντίαιν ἀφέλκη, εὖ γὰρ οὖνδε οὕτω τῆς ἐμαυτοῦ κρίσεως ἀποστῆσομαι. αὐτὸς δὲ ἐκαστὸς τῆς οἰκείας ἐργασίας ἐν ἡμέρα τῆς ἀνταποδόσεως τοὺς καρποὺς ἐπιγνώσεται.

XCVIII

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Πάνυ ὁρμημένος καταλαβεῖν τὴν Νικόπολιν, μετὰ τὸ δέξασθαι τὰ παρὰ τῆς ὁσιότητος σου γράμματα ἄρνησιν ἔχοντα τῆς ἀφίξεως, παρείθην ἀπὸ τῆς ἐπιθυμίας καὶ πάσης ὀμοῦ τῆς ἀσθενείας ἀνεμνήσθην. ἢλθε δὲ μοι εἰς ἐννοιαν καὶ ἡ τῶν κεκληκτῶν ἁφοσίωσις, ὅτι, παροδικὴν πρὸς

1 λείπειν E. 2 μοχθηρῶν E, Harl., Vat.
3 ἐπιτο editi antiqui.
4 εὐχῇ Capps; εὐχῆς MSS. et editi.
5 ἀφέλκων τῆς αὐτῆς editi antiqui.
6 κοσμιότητος vulgata.
7 ὑπὸ E, editi antiqui.
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through the blood of His cross establish peace both on earth and in heaven.\footnote{\textit{i.e.}, by His Incarnation, the community of Man and God.}

Therefore, on account of all this, we pray that we may abide in peace for the rest of our days, and in peace we ask that our last sleep may come upon us. For the sake of this peace, therefore, I have determined to neglect no effort whatever, not to omit anything as too humble to say or do, not to take into account the length of any journey, and not to shrink before any irksome thing, if so I may obtain the rewards of peace-making. And if anyone follows us who are leading the way in this matter, that is excellent, and my prayer is fulfilled; but if anyone pulls in an opposite direction, I will not be moved thereby to renounce my decision. But each one himself on the day of retribution will acknowledge the fruits of his own works.

LETTER XCVIII

To Eusebius, Bishop of Samosata\footnote{According to Loofs (p. 25), this letter was written at Sebaste in the middle of June 372.}

Although I had been exceedingly eager to visit Nicopolis, yet, after receiving the letter of your Holiness containing the statement that you were not going there, I relinquished my desire, and at the same time remembered all my infirmities of health. Moreover, the perfunctory manner of those who had invited me came to my mind—that after extending

\footnote{\textit{advvías E, Harl., editi antiqi.}}
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ήμας ποιησάμενοι τὴν κλήσιν διὰ τοῦ αἰδεσιμωτάτου ἀδελφοῦ Ἑλληνίου τοῦ ἑξισούντος Ναζιανζουν, δεύτερον περὶ τῶν αὐτῶν ὑπομυνήσκοντα ἡ ὁδηγοῦντα ήμᾶς οὐ κατηξίωσαν ἀποστείλαι. ἐπεὶ οὖν ὑποπτοὶ αὐτοῖς ἐσμέν διὰ τὰς ἀμαρτίας ἡμῶν, ἐφοβήθημεν μή ποὺ τὸ φαιδρὸν αὐτοῖς τῆς πανηγύρεως τῇ παρουσίᾳ ἡμῶν ἐπιθεδώσωμεν. μετὰ μὲν γὰρ τῆς σῆς μεγαλοφυίας καὶ πρὸς τοὺς μεγάλους ἀποδύσασθαι πειρασμοὺς οὐκ ἐκνομοῦμεν, ἀνευ δὲ σοῦ οὐδὲ ταῖς τυχούσαις θλιψεσιν αὐτιβλέψαι αὐτάρκως ἔχομεν. ἐπεὶ οὖν ἐκκλησιαστικὸν ἐνεκεν γίνεσθαι ἡμῶν ἡ πρὸς αὐτοὺς ἐντευξίς ἐμελλε, τὸν μὲν τῆς πανηγύρεως καιρὸν παρέλιπομεν, εἰς ἱσυχίαν δὲ καὶ ἀπαράχον διαγωγὴν τὴν συντυχίαν ὑπερεθέμεθα, καὶ προηρμεθα καταλαβόντες τὴν Νικόπολιν διαλεখήναι περὶ τῶν ταῖς ἐκκλησίαις ἀναγκαῖον τῷ θεοφιλεστάτῳ ἐπισκόπῳ Μελετίῳ, εἰ μέλλοι παρατείσθαι τὴν ἐπὶ Σαμόσατα ὁδόν εἰ δὲ μῆ, αὐτῷ συνυδραμούμεθα, ἐὰν παρ' ἀμφοτέρων τούτῳ ἡμῖν κατάδηλον γένηται, παρὰ τε αὐτοῦ ἐκείνου ἀντυγράψαντος ἡμῖν περὶ τούτων (ἐπεστείλαμεν γὰρ), καὶ παρὰ τῆς σῆς θεοσεβείας.

'Επισκόποις δὲ τοῖς ἐκ τῆς δευτέρας Καππαδοκίας συνυπηχάνειν ἐμέλλομεν οὔ, ἐπειδὴ ἐτέρας

1 ὑπομυνήσκοντα Harl. 2 οὐ κατηξίωσαν] οὐκ ἡξίωσαν Ε.
3 τὰς] τῆς E. 4 Σαμοσάτων Harl.
5 αὐτοῦ E, editi antiqui.

1 A surveyor of Customs at Nazianzus, and confidential friend of both Basil and Gregory Nazianzene. He was an Armenian by race, was married, and the father of a family.
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LETTER XCVIII

to us a passing invitation through our most reverend brother, Hellenius,\(^1\) regulator of taxes at Nazianzus, they did not think it worth while to send a messenger to remind us of this same matter again or to act as our escort. Since, then, because of our sins we are suspected by them, we feared lest perchance by our presence we might disturb their joy of the festival. For in company with your Magnanimity we do not shrink from stripping ourselves for even great trials, but without you we are not self-reliant enough to face even ordinary afflictions. Hence, inasmuch as our meeting with them was to be concerned with ecclesiastical matters, we have let pass the occasion of the festival, we have postponed our meeting to a period of peace and tranquillity, and we have determined to visit Nicopolis and to take up the question of the needs of the churches with the most God-beloved bishop Meletius,\(^2\) in case he should decline to make the journey to Samosata. But if he should not decline, we shall travel thither with him, provided this be made clear to us by you both—by him through a letter written to me in reply regarding this matter (for we have written to him), and by your Piety.

It was also our intention to meet the bishops of Cappadocia Secunda; but they, when they had been

He had a brother who, like himself, had acquired reputation by his eloquence. Both were employed in the administration of justice. In 371 Hellenius conveyed a letter from Gregory to Basil; cf. Basil, Letter LXXI. Hellenius' official title was ἐξοικοστός (peraequator), whose chief duty was to conduct extraordinary local revisions of taxes. Such officials were directly responsible to the praetorian prefects.

\(^1\) For this Meletius, cf. Letters LVII, LXVIII, LXXXIX, CXX, CXXIX, and CCXVI.
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ωνωμάσθησαν ἐπαρχίας, ἐνόμισαν ἀθρώς καὶ ἀλλοεθνεῖς καὶ ἀλλόφυλοι πρὸς ἡμᾶς γεγενήσθαι οἱ τοσοῦτον ἡμᾶς ἡγνώσαν, ὡσον οἱ μηδὲ τὴν ἀρχὴν πεπειραμένοι, ἀλλὰ ἐις λόγους ποτὲ ἀφικόμενοι. Προσεδοκᾶτο δὲ καὶ ἑτέρα συντυχία τοῦ αἰδεσιμωτάτου ἐπισκόπου Ἐὐσταθίου, ἡ καὶ γενομένη ἡμῖν. διὰ γὰρ τὸ παρὰ πολλῶν καταβαίνοντα ἄφικόμεθα αὐτῶν ὡς περὶ τὴν πίστιν παραχαράσσοντά τι, ἀφικόμεθα αὐτῶ εἰς λόγους, καὶ εὐρομεν ἁπὸ Θεοῦ πρὸς πᾶσαν ὁρθότητα εὐγνώμονως ἀκολουθοῦντα. τὰ δὲ τῶν ἐπισκόπων γράμματα παρὰ τὴν αἰτίαν αὐτῶν ἐκείνων οὐκ ἐκομίσθη τῇ τιμίότητί σου, οὐς ἔχρην τὰ παρ’ ἡμῶν διαπέμψασθαι ἀλλὰ καὶ ἐμὲ παρῆλθε, τῇ συνεχείᾳ τῶν φροντίδων ἐκκρούσθεντα τῆς μνήμης.

Τὸν δὲ ἄδελφον 3 Γρηγόριον κἀγὼ ἡβουλόμην 4 οἰκονομεῖν ἐκκλησίαν τῇ αὐτοῦ φύσει σύμμετρον. αὐτὴ δὲ ἢν πᾶσα εἰς ἐν συναχθεῖσα ἡ ψ’ ἡλίω. 5 ἐπειδῆ 6 δὲ τοῦτο ἀδύνατον, ἐστὶν ἐπίσκοπος, μὴ ἐκ τοῦ τόπου σεμνούμενος, ἀλλὰ τὸν τόπον σεμνύνων ἀφ’ ἑαυτοῦ. ἄνωτες γὰρ μεγάλου ἐστὶν οὐ τοῖς μεγαλοῖς μόνον ἀρκεῖν, ἀλλὰ καὶ τὰ μικρὰ μεγάλα ποιεῖν τῇ ἑαυτοῦ δυνάμει.

1 πεπειραμένοι editi antiqui. 2 ἀφικόμενοι editi antiqui. 3 ἔμων, τὸν, add. editi antiqui. 4 ἐβουλόμην E. 5 ψ’ ἡλίω ψ’ ἡλίωs Med. ; ψ’ ἡλίωn Bigot., Reg. secundus, Coisl. secundus. 6 ἐπεὶ editi antiqui.

1 Cf. previous letter and note.
2 According to Tillemont, this reference is to Basil’s own brother, Gregory of Nyssa. Maran, however (Vita Basilii, xxiv), thinks this false, due partly to the introduction into the text of the word ἔμων, which he eliminates. He points
LETTER XCVIII

named as of another province, immediately thought that they had become of a different race and stock from us, and they ignored us as thoroughly as would those who have never had acquaintance with us at all and have never come into converse with us. Another meeting, too, with the most reverend bishop Eustathius was expected by us, and this actually took place. For since he was being denounced by many on the ground that he was falsifying the faith in some way, we entered into conference with him, and we found him, by God's grace, candidly in harmony with all orthodoxy. The letter of the bishop was not delivered to your Honour through the fault of those same persons who should have forwarded the letter from us; but the matter escaped my attention, having been driven from my memory by continual cares.

I also had wished that my brother Gregory were governing a church commensurate with his talents. But such a church would be the whole church under the sun merged into one! But since this is impossible, let him be a bishop, not receiving dignity from his see, but himself conferring dignity upon the see. For it is the part of a truly great man not merely to be equal to great things, but also to make little things great by his own power.

out also that Gregory of Nyssa, although unwilling to accept consecration, never objected after it took place, and was even sent to Nazianzus to console the younger Gregory, who was in distress under like circumstances. Furthermore, Gregory of Nyssa was consecrated in the regular manner, on the demand of the people and clergy with the assent of the bishops of the province. Cf. Letter CCXXV. On the other hand, Gregory the younger was consecrated to Sasima without these formalities. Hence it is probably the latter who is here referred to.

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Τί δὲ δεὶ ¹ ποιῆσαι τῷ Παλματίῳ, μετὰ τοσαύτας παρακλήσεις τῶν ἄδελφῶν ἔτι ὑπηρετοῦντι τῷ Μαξῖμῳ πρὸς τοὺς διωγμοὺς; ἀλλ’ ὀμοὶ οὖν οὖν ὁκνοῦσιν ἐπιστεῖλαι παραγενέσθαι γὰρ καὶ ὑπὸ ἄσθενείας ² σώματος καὶ ὑπὸ ἄσχολιῶν οἰκειακῶν οὐκ ἐπιτρέπονται.

Γίνωσκε μέντοι, θεοφιλέστατε πάτερ, ὅτι πάνυ ³ χρήζει τῆς παρουσίας σου τὰ ἡμέτερα, καὶ ἀνάγκη σε τὸ τίμιον γῆρας ἔτι ἄπαξ κινήσαι, ὑπὲρ τοῦ στῆσαι περιφερομένην λοιπὸν καὶ ἐγγὺς πτώματος οὖσαν τὴν Καππαδοκίαν.

XCIX

Τερεντίῳ Κόμητι

Πάνυ πολλὴν σπουδὴν ἐνστησάμενος πειθαρχῆσαι μερικῶς γοῦν καὶ τῷ βασιλικῷ προστάγματι

¹ ποιῆσαι Med. ² τοῦ add. E. ³ πᾶν editi antiqui.

¹ Otherwise unknown.
² Governor of Cappadocia, successor of Elias, and himself succeeded by Antipater. Cf. Tillemont, note 58. Although, as here indicated, he persecuted the orthodox, in the next year, when he was removed from office and accused of embezzlement of public funds, he had no warmer advocate than Basil. There are three letters of Basil in his behalf to influential laymen, begging them to befriend him in his extremity; to Aburgius (Letter CXLVII); to Trajan (Letter CXLVIII), and another inscribed, probably falsely, to Trajan (Letter CXLIX). The persecutions here mentioned may not be persecutions in the ecclesiastical sense, but severe exactions of tribute.

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LETTER XCIX

But what is to be done in the case of Palmatius, who after so many admonitions from his brethren still supports Maximus in his persecutions? Yet even now they do not hesitate to write to him; for they are not permitted to visit him on account of bodily ill-health and their pressing duties at home.

Now be assured, most God-beloved father, that our situation needs your presence exceedingly, and you must bestir your venerable age once again, that you may give support to Cappadocia, which is even now tottering and near its fall.

LETTER XCIX

To Count Terentius

Although at the outset I felt very great eagerness to obey, in part at least, both the Imperial

3 Probably of Palmatius himself.
4 Written from Satala in July or August 372. Cf. Loofs, 27. Terentius was general and count under Valens, and, though orthodox, held the Arian emperor's favour. Ammianus Marcellinus (27, 12; and 30, 1) belittles him because of his Christianity. Basil addresses the present letter to Terentius, who is in Iberia, in command of twelve legions, and details the difficulties, caused chiefly by Theodotus, in the way of carrying out the Emperor's order to supply Armenia with bishops. The Emperor's order had been enforced by a private letter from Terentius himself.

A still longer letter from Basil to Terentius, written during the Antiochene schism, A.D. 375, seeking to divert him from the side of Paulinus to that of Meletius, is Letter CCXIV.

Another letter of Basil's (CV) is addressed to the daughters of Terentius, who were deaconesses at Samosata.
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καὶ τῷ φιλικῷ τῆς σῆς τιμιότητος γράμματι, οὐ ἐγὼ πάντα λόγον καὶ πᾶσαν γνώμην γέμειν ὅρθης προαιρέσεως καὶ ἀγαθῆς διανοίας πεπίστευκα, εἰς ἐργὸν ἀγαγείν τὴν προθυμίαν οὐκ ἐπετράπην. ¹ αἰτιῶν δὲ τὸ μὲν πρῶτον καὶ ἀληθέστατον αἰ ἐμαὶ ἀμαρτία, πανταχοῦ μοι προσπαντώσαι καὶ ὑποσκελίζουσαι μου τὰ διαβήματα· ἐπειτὰ καὶ ἡ τοῦ δοθέντος ἡμῖν εἰς συνεργίαν ἐπισκόπου πρὸς ἡμᾶς ἀλλοτρίωσις. οὐκ οἶδα γὰρ ὃ τι παθῶν ὁ αἰδεσιμωτάτος ἀδελφὸς ἡμῶν Θεόδοτος, ὁ ἐπαγγελλόμενος ἡμῖν ἄρχης πάντα συμπράξειν, καὶ προθύμως ἡμᾶς ἀπὸ Γητασῶν ἐπὶ Νικόπολιν καταγγέλην,² εἰπεὶ καὶ ἐδείξατο, καὶ ὡς τοίς μὲν ποιῶν, ὅπερ ἡμᾶς καὶ πρέποντα τῷ ἐμῷ βίῳ, οὕτως ἡμᾶς ἐβδολύζατο, καὶ ὡς ἐφοβηθῇ τὰς ἀμαρτίας ἡμῶν, ὡς μήτε εἰς ἐωρημήν ἐυχὴν μήτε εἰς ἐσπεριμὴν ἀνασχέσθαι ἡμᾶς παραλαβεῖν· δίκαια μὲν ποιῶν, ὡς πρὸς ἡμᾶς, καὶ πρέποντα τῷ ἐμῷ βίῳ, οὐ λυσιτελοῦντα δὲ τῇ κοινῇ καταστάσει τῶν ἐκκλησίων βουλεύομενος. τὴν δὲ αἰτίαν τούτων προέφερεν ἡμῖν, ὅτι ἡ νεοχόμεθα εἰς κοινωνίαν τοῦ αἰδεσιμωτάτου ἐπίσκοπον Εὐστάθιον παραδέξασθαι. τὸ μεντοι γενόμενον παρ’ ἡμῶν τοιοῦτον ἐστίν.

Ἡμεῖς, κληθέντες εἰς σύνοδον παρὰ τοῦ ἀδελφοῦ Θεοδότου τελουμένην ³ καὶ ὁμήρωσαντες δι’ ἀγάπην ὑπακούσαι τῇ κλήσει, ἵνα μὴ δόξωμεν ἄπρακτον καὶ ἄργην ποιεῖσθαι τὴν συντριχίαν,

¹ ἐπιστράπην ἐκδίκασιν.   ² καταγγέλῃ ἐκδίκασιν.   ³ τελουμένην ἐκδίκασιν.

¹ Bishop of Nicopolis in Lesser Armenia, an aged prelate of high character and unquestioned orthodoxy. Theodotus was greatly respected by St. Basil, but he was extremely
ordinance and the friendly letter of your Honour, whose every word and every thought I am convinced is filled with right purpose and good intentions, I was not permitted to turn my desire into action. And the reason, the primary and the truest one, is my sins, which come forth to meet me on every side and trip my steps; and, secondly, our alienation from the bishop assigned to co-operate with us. For I do not know what has happened to our most reverend brother Theodotus,¹ that after promising us in the beginning to help in every way, and eagerly bringing us down from Getasa to Nicopolis, yet when he saw us in the city he so loathed us, and so feared our sins, that he could not bring himself to take us with him to either morning or evening prayers; what he did was just, so far as we are concerned, and befitting my life, but was not working for the best interests of the common organization of the churches. But he alleged to us as the cause of this treatment the fact that we had received the most reverend bishop Eustathius into communion. What we have done, however, is this:

When we were summoned to a synod which was being held by our brother Theodotus, and for charity's sake were eager to obey the summons, in order that we should not seem to render the meeting futile and of no effect, we made a special effort to annoyed at Basil's reluctance to sever connexions with Eustathius of Sebaste. On this very account he refused to co-operate with Basil in giving bishops to Lesser Armenia, and he virtually excommunicated Basil on the latter's arrival, by invitation, at Nicopolis. Brotherly relations between the two, however, were later re-established. Two of Basil's extant letters are addressed to Theodotus: Letters CXXI and CXXX.
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εσπουδάσαμεν εἰς λόγους ἐλθείν τῷ προειρημένῳ ἀδελφῷ Εὐσταθίῳ. καὶ προσεύναμεν αὐτῷ τὰ περὶ τῆς πίστεως ἐγκλήματα, ὡσα προφέροντι πρὸς αὐτῷ οἱ περὶ τὸν ἀδελφὸν Θεόδωτον, καὶ ἡξιώσαμεν, εἰ μὲν ἔπεται τῇ ὅρθῃ πίστει, φαινόν ἡμῖν καταστῆσαι, ὡστε ἡμῖν εἶναι κοινωνικοὺς· εἰ δὲ ἀλλοτρίως ἔχεις, ἀκριβῶς εἰδέναι, ὅτι καὶ ἡμεῖς ἔξομεν πρὸς αὐτὸν ἀλλοτρίως. πολλῶν τοιῶν γενομένων λόγων πρὸς ἀλλήλους, καὶ πάσης ἐκείνης τῆς ἡμέρας ἐν τῇ περὶ τούτων σκέψει δαπανηθεὶσας, καταλαβοῦσις λοιπὸν τῆς ἐσπέρας, διεκρίθησαν ἀπ' ἀλλήλων, εἰς οὖν ομολογούμενον πέρας τῶν λόγων ἡ προαγάγοντες. τῇ δὲ ἐξῆς πάλιν, ἐωθεν συγκαθεσθέντες, περὶ τῶν αὐτῶν διελεγόμεθα, ἐπελθόντος ἡδί καὶ τοῦ ἀδελφοῦ Πομενίου, τοῦ προσβυτέρου τῆς Σεβαστείας, καὶ σφοδρῶς ἡμῖν τῶν ἐναντίων γυμνάζοντος λόγων. κατὰ μικρὸν ὅν ἡμεῖς τε, ὑπὲρ δὲν ἔδοξεν ἡμῖν ἐγκαλεῖν, ἀπελυόμεθα, κακείνους εἰς τὴν τῶν ἐπιζητούμενων ύφ' ἡμῶν συγκαθάσεις προηγάγομεν, ὡστε χάριτι τοῦ Κυρίου ἐυφραίνει ἡμᾶς μηδὲ εἰς τὸ συμκρότατον πρὸς ἀλλήλους διαφερομένους. οὕτω τοῖς περὶ ἐνώσεως που ὥραν ἀνέστησεν ἐπὶ τὰς προσευχὰς, εὐχαριστήσαντες τῷ Κυρίῳ τῷ δόντι ἡμῖν τὸ αὐτό φρονεῖν καὶ τὸ αὐτὸ λέγειν. ἐπὶ τούτως ἔδει με καὶ ἔγραφόν τινα παρὰ τοῦ ἀνδρὸς ὀμολογίαν λαβεῖν, ὡστε καὶ τοῖς ἐναντιομένοις αὐτῷ φανερῶν

1 τῶν λόγων Ε, τῶν λόγων in marg. manu recente.
2 ὑπέρ add. Ἕ. 3 προσηγάγομεν editi antiqi.

1 Otherwise unknown.
enter into conference with our brother Eustathius just mentioned. And we presented to him the charges regarding his faith, such as our brother Theodotus and his followers bring against him, and we asked him, in case he followed the orthodox Faith, to make this fact manifest to us so that we might be in communion with him; but if he was otherwise disposed, we asked him to know clearly that we too should be otherwise disposed toward him. Thereupon, after we had conversed much with each other, and after the whole of that day had been consumed in the examination of these matters, evening having now fallen, we parted from each other without having brought our discussion to any conclusion to which we could both agree. But after we had again assembled on the morning of the following day, we were entering upon a discussion of the same subject, when our brother, Poimenius,\(^1\) presbyter of Sebasteia, entered our conference also, and began vigorously to press the opposing doctrine against us.\(^2\) Little by little we for our part, accordingly, kept clearing away the charges upon the strength of which they seemed to accuse us, and we brought them to such an assent regarding the subjects of our investigation that by the grace of the Lord we found ourselves to be differing from one another not even in the smallest point. Thus, therefore, somewhere about the ninth hour we arose for prayer, thanking the Lord who had given us to think and speak the same things. In confirmation of this I ought to have obtained also a written confession from the man, so that his assent might

\(^1\) "Us" and "we" here mean the writer, St. Basil, and not Basil and Eustathius.
γενέσθαι τὴν συγκατάθεσιν, καὶ τοῖς λοιποῖς ἴκαινην εἰναι τοῦ ἀνδρός τῆς προαιρέσεως τῆν ἀπόδειξιν. ἀλλ' ἐβουλήθην αὐτὸς ὑπὲρ 1 πολλῆς ἀκριβείας, τοῖς ἀδελφοῖς συντυχὼν τοῖς περὶ Θεόδοτον, παρ' αὐτῶν λαβεὶν γραμματεῖον πίστεως, καὶ αὐτὸ 2 προτείναι τῷ προειρημένῳ ἱνα ἀμφότερα γένηται, ἢ τε ὀρθή πίστις παρ' αὐτοῦ ὁμολογηθῇ, 3 καὶ αὐτοὶ πληροφορηθῶσι, μηδεμίαν ἔχουτε ἀντιλογίας ὑπόθεσιν ἐκ τοῦ τάς παρ' αὐτῶν προτάσεις παραδεχθήναι. ἀλλ' πρὶν μαθεῖν τίνος ἐνεκεν συνετύχωμεν, καὶ τί ἡμῖν ἐκ τῆς ὁμιλίας κατώρθωται, οἱ περὶ τὸν ἐπίσκοπον Θεόδοτον οὐκέτι ἡμᾶς εἰς τὴν σύνοδον προτρέψασθαι κατηχίσαν. ἀλλ' ἀπὸ μέσης ἀνεξεύξαμεν 4 τῆς ὁδοῦ, ἀθυμήσαντες, ὅτι ἀτελεῖς ἡμῖν ποιοῦσι τοὺς ὑπὲρ τῆς εἰρήνης τῶν ἐκκλησιῶν καμάτους.

Μετὰ ταῦτα τοιῶν, ἐπειδὴ κατέλαβεν ἡμᾶς ἡ ἀνάγκη τῆς ἐπὶ τὴν Ἀρμενίων ὁδοῦ, εἰδὼς τοῦ ἀνδρός τὸ ἴδιότροπον καὶ βουλόμενος ὑπὸ 5 μάρτυρι ἀξιοπίστῳ αὐτὸς τε ὑπὲρ τῶν πεπραγμένων ἀπολογήσασθαι κάκεινον πληροφόρησαι, ἦλθον ἐπὶ τὰ Γῆτάσα τῶν ἀγρόν του ἡθελεστάτου ἐπισκόπου Μελετίου, συμπαράντως μοι 6 καὶ αὐτοῦ τοῦ προειρημένου Θεόδοτον καὶ οὕτως ἐκεῖ, ἐπειδὴ ἐνεκλήθημεν παρ' αὐτοῦ ἐπὶ τῇ 7 πρὸς Εὐστάθιον συναφείᾳ, εἶπον τὸ 8 ἐκ τῆς συν-

1 ὑπὲρ R.J.D., ὑπὸ MSS. et editi. 2 αὐτοὶ E. 3 ὁμολογήται tres MSS. recen. 4 ἀνεξεύξαν editi antiqi. 5 ἐπὶ nonnulli MSS. 6 μοι E. 7 ἐπὶ τῇ . . . συναφείᾳ] περὶ τῆς . . . συναφείας nonnulli MSS. 176
be made clear also to those who oppose him and might be for the rest a sufficient demonstration of the man's convictions. But I desired on my own account, for the sake of complete accuracy, to meet our brothers, the followers of Theodotus, receive from them a written testimonial of faith, and present this to the afore-mentioned Theodotus; my purpose was that two things might be accomplished, namely, that the orthodox Faith should be confessed by him, and that his followers should themselves be fully informed, they having thus no ground for controversy by reason of the fact that the propositions had been accepted by themselves. But before learning for what reason Eustathius and I had met, and what success had been achieved by us as a result of our conference, the followers of the bishop Theodotus no longer deemed it proper to invite us to the synod. But in the middle of our journey we turned back, disheartened that they were rendering of no avail our labours in behalf of the peace of the churches.

After this, therefore, when the necessity of a journey to Armenia fell upon us, being well acquainted with the peculiar character of the man and desirous of having the support of a most trustworthy witness in defending myself for my actions and of giving him full information, I came to Getasa, the field of the most God-beloved bishop Meletius, the afore-mentioned Theodotus being also present at the time; and thus in that place, when we were accused by him on the ground of our connexion with Eustathius, I told him of the happy outcome of our

\[\tau\delta \ldots \kappa\alpha\tau\omicron\rho\omicron\vartheta\omicron\varphi\omicron\mu\alpha\] \[\tau\delta \ldots \kappa\alpha\tau\omicron\rho\omicron\vartheta\omicron\varphi\omicron\mu\alpha\tau\omicron\ E.\]
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tuχίας κατόρθωμα, ὃτι ἐλαβον αὐτὸν εἰς πάντα ἡμῖν ὀμοδοξοῦντα. ὡς δὲ διεβεβαιοῦτο ἐξαρνον γεγενήθαι μετὰ τὴν ἀφ' ἡμῶν ἀναχώρησιν, καὶ διαβεβαιοῦσθαι αὐτὸν τὸις ἰδίοις αὐτοῦ 1 μαθηταῖς, ἢ μὲν εἰς μηδὲν ἡμῖν περὶ τῆς πίστεως συντεθείσθαι, ἀπήντων ἕγω πρὸς ταῦτα (καὶ σκόπει, θαυμασιώτατε, εἰ μὴ δικαιοτάτας 2 καὶ ἀναντιρρήτως ἐποιούμην πρὸς τούτο τὰς ἀποκρίσεις), ὅτι ἐγὼ μὲν πέπεισμαι, εἰκάζων ἐκ τῆς λοιπῆς εὐσταθείας τοῦ ἄνδρός, μὴ οὕτως αὐτοῦ κούφως περιτρέπεσθαι πρὸς τὰ ἐναντία, μηδὲ νῦν μὲν ὀμολογεῖν νῦν δὲ ὑπὲρ ἥν εἶπεν ἀρνεῖσθαι, ἄνδρα καὶ τὸ ὑπὲρ τῶν τυχόντων ψεύδος ὡς φοβερόν ἀποφεύγοντα, μὴ ὅτι γε περὶ τῶν τηλικοῦτων πραγμάτων καὶ οὕτω παρὰ πᾶσι βεβοημένων, 3 ἐλέσθαι ἂν ποτε ἐναντιώθηναι τῇ ἁληθείᾳ. εἰ δὲ ἀρα καὶ ἀληθῆ εἶναι συμβῆ τὰ θρυλλούμενα παρ' ὑμῶν, προτείνω αὐτῷ γραμματείων πᾶσαν ἔχον τῆς ὀρθῆς πίστεως τὴν ἀπόδειξιν χρῆ. ἐάν μὲν οὖν εὐρω αὐτὸν συντιθέμενον ἐγγράφως, ἐπιμενῶ τῇ κοινωνίᾳ· ἐάν δὲ λάβω ἀναδύομεν, ἁποστήσομαι αὐτῶν τῆς συναφείας. ἀποδεξαμένου τὸν λόγον τοῦ ἐπισκόπου Μελετίου καὶ τοῦ ἄδελφου Διοδώρου τοῦ συμπρεσβυτέρου (παρὴ γὰρ τοῖς γινομένοις), συνθέμενοι ὁ αἴδεσιμώτατος ἄδελφος Θεόδοτος ἐκεῖ, καὶ παρακλησάς ἡμᾶς κατελθεῖν ἐπὶ Νικόπολιν, ἵνα καὶ τὴν ἐκκλησίαν αὐτοῦ ἐπισκεψόμεθα, καὶ αὐτῶν λάβομεν τῆς μέχρι Σατάλων ὀδοιπορίας συνεμποροῦν, καταλιπτῶν 4 ἡμᾶς ἐν Γητάσοις, ἐπειδὴ

1 ἐαυτοῦ Ε.
2 δικαιοτάτως καὶ ἀναντιρρήτως Reg. primus et Bigot.

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meeting, that I found him agreeing with us in every belief. But as he kept maintaining that Eustathius had denied all this after taking his departure from us, and had personally declared to his own disciples that in truth he had not come into any agreement whatever on the question of faith, I met these charges (and observe, most respected Sir, whether I did not make the most just and irrefutable replies thereto) by saying that I was convinced, basing my judgment on the general stability of the man's character, that he would not be so lightly turned to opposite views, that he would not now agree and now deny what he had just said, and that a man who shuns falsehood even in trivial affairs as a fearful thing, to say nothing of matters of such importance and so talked of by all, would never choose to gainsay the truth. But if he did do this, and if what is common talk among you should turn out to be true, we ought to propose to him a written statement containing a complete proof of his orthodox faith. If, then, I find that he affirms his agreement in writing, I shall remain in communion with him; but if I catch him drawing back, I shall sever all connexions with him. Although the bishop Meletius and our brother Diodorus, the presbyter (for he was present while all this was going on), accepted this decision, and although our most reverend brother Theodotus agreed on that occasion, and urged us to go down to Nicopolis in order that we should not only visit his church but also take him as a fellow-traveller on our journey as far as Satala, yet he left us at Getasa, and when

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3 ἐβεβοημένον Ἑ; διὰβεβοημένων editi antiqui.  
4 συνέμπορον, καταλιπών] συνέκπορον καταλιπόντα editi antiqui.
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κατελάβομεν τὴν Νικόπολιν, ἐπιλαθόμενος ὁμως τε παρ’ ἐμοῦ ἡκουσέν. ὃν τε συνέθετο ἡμῖν, ἐκεῖνας ταῖς ὑβρεσὶ καὶ ταῖς ἀτιμίαις, ἃς μικρῷ πρόσθεν διηγησάμην, κατασχύνας ἡμᾶς ἀπέτεμψε.

Πῶς οὖν ἦν δυνατὸν μοι, τιμιωτάτη κεφαλή, ποιήσαι τι τῶν προστεταγμέων, καὶ δοῦναι ἐπισκόπους τῇ Ἁρμενίᾳ, οὗτῳ πρός με τοῦ κοινωνοῦ τῆς φροντίδος διατεθέντος, παρ’ οὗ ἔγω προσεδόκων τοὺς ἐπιτηδείους ἀνδρας εὐρίσεων; διὰ τὸ εἶναι ἐν τῇ παροικίᾳ αὐτοῦ καὶ εὐλαβείς καὶ συνετοῖς καὶ τῆς γηλώτης ἐμπειροὺς καὶ τὰ λοιπὰ ἱδιώματα τοῦ ἔθνους ἐπισταμένους; ὅσον εἰδὼς τὰ ὀνόματα, ἐκών σιωπήσομαι, ἵνα μὴ τι ἐμπόδιον γένηται πρὸς τὸ ἐν ἐτέρῳ γοῦν χρόνῳ χρησιμεύθηναι τῇ Ἁρμενίᾳ.

Καὶ νῦν ἑγερόμενος μέχρι Σατάλων ἐν τοιούτῳ σώματι, τὰ μὲν λοιπὰ ἔδοξα τῇ τοῦ Θεοῦ χάριτι καθιστάν, εἰρημεύσας τοὺς τῆς Ἁρμενίας ἐπισκόπους, καὶ διαλεξθείς αὐτοῖς τὰ πρέποντα, ὥστε ἀποθέσαι τὴν συνήθη ἀδιαφορίαν καὶ ἀναλαβεῖν τὴν γνησίαν τοῦ Κυρίου ὑπὲρ τῶν ἐκκλησίων σπουδήν, δους αὐτοῖς καὶ τύπους περὶ τῶν ἀδιαφόρως κατὰ τὴν Ἁρμενίαν παρανομομενῶν, ὅπως αὐτοῖς προσῆκεν ἐπιμελεῖσθαι. ἐδεξάμην δὲ καὶ ὑψίσταμα παρὰ τῆς ἐκκλησίας Σατάλων, παράκλησιν ἔχοντα δοθήναι αὐτοῖς παρ’ ἡμῶν ἐπίσκοπον. ἐπιμελέστε ὑμᾶς καὶ τὴν περιχυθεῖσαν βλασφημίαν τῷ ἀδελφῷ ἡμῶν

1 te par’ ἐμοῦ τοιότω ἡμῶν E. 2 ἡκουσέν editi antiqi. 3 κεφαλῆ E. 4 ἐκουσίως editi antiqi.
we arrived at Nicopolis, forgetful alike of what he had heard from me and what he had agreed to with us, he put us to shame with those acts of insolence and indignity which I mentioned a little while ago, and sent us away.

How then was it possible for me, most honoured Sir, to perform any of the commands laid upon me, and to furnish bishops to Armenia, when my associate in the business was thus disposed towards me, the man through whom I expected to discover the suitable men? The reason is that in his parish there are pious and sagacious persons, who are skilled in the language and are well versed in the other peculiarities of that nation. Although I know their names, I shall willingly remain silent, lest anything should arise to prevent their being of service to Armenia at another time.

And now having come to Satala in such a state of body, I seem, by the grace of God, to have settled all other questions; for I have established peace among the bishops of Armenia, and have argued with them in befitting terms to put aside their customary indifference, and to take up again the true zeal of the Lord in behalf of the churches; I have also given them rules regarding those acts, due to indifference, which are committed throughout Armenia in violation of the law, to show them how it is fitting that they should take heed of those things. I have received, too, a voted decision from the church of Satala, with the request that a bishop be given them by us. This matter has concerned me, and also to investigate the slander which has

\[5 \text{ διαφοράν} \text{ Bigot.}, \text{ Reg. secundus, Coisl. secundus.}\]
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Κυρίλλω τῷ ἐπισκόπῳ Ἀρμενίας ἀνερευνήσαν· καὶ διὰ τῆς χάριτος τοῦ Θεοῦ εὑρομεν αὐτὴν ψευδῶς κινηθεῖσαν ἐκ διαβολῆς τῶν μισοῦντων αὐτῶν· ἢν καὶ φανερῶς ὠμολογήσαν ἐφ’ ἡμῶν. καὶ ἐδόξαμεν μετρίως ἡμεροῦν πρὸς αὐτὸν τὸν ἐν Σατάλοις λαὸν, ὡστε μηκέτι αὐτοῦ τὴν κοινωνίαν φεύγειν. εἰ δὲ μικρὰ ταῦτα καὶ οὐδενὸς ἀξία, ἀλλὰ παρ’ ἡμῶν οὐδὲν ἢν πλέον δυνατὸν γενέσθαι, διὰ τὴν ἐκ τοῦ διαβόλου περιεργίας ἡμῶν αὐτῶν πρὸς ἀλλήλους ἀσυμφωνίαν. ταῦτα με ἔδει 1 σιωπᾶν, ἵνα μὴ δόξῳ δημοσιεύειν ἐμαυτῷ τὰ ὀνείδη· ἀλλ’ ἐπείδη οὐκ ἢν ἄλλως ἀπολογήσασθαι σου τῇ μεγαλοφυίᾳ, εἰς ἀνάγκην ἢλθον πᾶσαν τῶν γεγονότων τὴν ἀλήθειαν διηγήσασθαι.

C

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Οὗτος εἶδον τὰ γράμματα τῆς ἀγάπης σου ἐν τῇ γείτονι χώρᾳ τῆς Ἀρμενίας, 3 ὡς ἀν ἠδοιεν οἱ θαλαττεύοντες πυρσὸν ἐν πελάγει πόρρωθεν φρυκτωρῷμενον, ἄλλως τε κἂν ἀγριαίνουσά πως τύχοι 4 ἡ θύλασσα ὑπ’ ἀνέμων. καὶ γὰρ φύσει μὲν ἢδυ καὶ παρηγορίαν ἔχον πολλὴν τὸ τῆς σῆς σεμνότητος γράμμα, τότε δὲ μάλιστα τὴν ἂπ’ αὐτοῦ 4 χάριν ὁ καιρὸς συνηὔξησεν, 5 ὁν ὁποῖος

1 ταῦτα με ἔδει ταῦτα ἔδει μὲν editi antiqi.
2 τῶν Ἀρμενίων editi antiqi. 3 τύχη editi antiqi.
4 ἀπ’ αὐτοῦ] ἐπ’ αὐτῷ E, Harl.
5 προσηὔξησεν editi antiqi.

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been heaped upon our brother, Cyril, the bishop of Armenia; and through the grace of God we have found that it was falsely fomented by the calumny of his enemies, and this the latter have openly confessed before us. And it seems that in a measure we have reconciled the laity in Satala to him, so that they no longer avoid his communion. Now if these things are trivial and of no importance, on the other hand there was nothing further which we could do, owing to our discord between one and another, caused by the busy activity of the devil. I ought to have kept silent on these matters, that I may not appear to be spreading abroad the reproaches against myself; but since I could make my defence to your Magnanimity in no other way, I have found it necessary to relate the whole truth of what has taken place.

LETTER C

To Eusebius, Bishop of Samosata

I beheld the letter of your Charity in this neighbouring country of Armenia, with the same feelings with which men at sea would behold a beacon fire shining from afar upon the deep, especially if the sea should chance to be in an angry state by reason of the winds. For the letter of your August Reverence, though naturally possessing sweetness and great consolation, then especially had its charm enhanced by the occasion of its arrival. What the occasion

1 According to Loofs (30), written from Armenia in July or August 372. Previous letters addressed by Basil to Eusebius of Samosata are XXVII, XXX, XXXI, XXXIV, XLVII, XLVIII, XCV, XCVIII.
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ἡν, καὶ ὁπώς ἡμᾶς λυπῆσας, ἐγὼ μὲν οὐκ ἂν εἴπομι, κρίνας ἀπαξ ἐπιλαθέσθαι τῶν λυπηρῶν· ὁ μέντοι συνδιάκονοι ἡμῶν διηγήσεται σοι τῇ θεοσέβειᾳ.

Ἐμὲ δὲ ἐπέλυπτε παντελῶς τὸ σῶμα, ὥστε μηδὲ τὰς σμικροτάτας κινήσεις δύνασθαι ἄλυπως φέρειν. πλὴν ἀλλ’ εὐχομαι δυνηθήναι μοι τὴν παλαιὰν ἐπιθυμίαν νῦν γοῦν διὰ τῆς βοηθείας τῶν σῶν προσευχῶν ἐκπληρωθῆναι· εἰ καὶ ὅτι πολλὴν μοι πεποίηκε τὴν δυσκολίαν ἡ ἀποδημία αὐτῆ, τοσοῦτον χρόνῳ ἁμεληθέντων τῶν κατὰ τὴν ἠμετέραν ἐκκλησίαν πραγμάτων. ἐὰν δὲ ὁ Θεός, ἐως ἐσμὲν ὑπὲρ γῆς, καταξιώσῃ ἡμᾶς ἰδεῖν ἐπὶ τῆς ἐκκλησίας ἡμῶν τὴν σὴν θεοσέβειαν, οὕτως ἀγαθὰς ἐλπίδας καὶ ἐπὶ τοῖς μέλλουσιν ἔξομεν, ὡς οὐ πάντη ἐσμὲν ἀποβλητοὶ τῶν ὀφρεῶν τοῦ Θεοῦ. τούτο γοῦν, ἐὰν ἡ δυνατῶν, παρακαλοῦμεν ἐπὶ τῆς συνόδου γενέσθαι, ἢν δι’ ἐτοὺς ἄγομεν ἐπὶ τῇ μνήμῃ τοῦ μακαρίου ἡμῶν ἐνυψόχιον προσεγγιζούσῃ λοιπὸν κατὰ τὴν ἐβδόμην ἡμέραν τοῦ Σεπτεμβρίου μηνὸς. καὶ γὰρ καὶ φροντίδος ἄξια ἡμῶν περίκειται πράγματα τῆς παρὰ σοῦ ἐνεργίας, εἰς τε κατάστασιν ἐπισκόπων καὶ εἰς βουλὴν καὶ σκέψιν τῶν μελετημένων καθ’ ἡμῶν παρὰ τῆς χρηστότητος Γρηγορίου τοῦ

1 ἐκλαθέσθαι Ε. 2 γενησόμεθα editi antiqui.
3 μακαριωτάτου editi antiqui. 4 πρόκειται Ε.
LETTER C

was, and how it pained us, I should not myself speak, having determined once and for all to forget my grievances. Our deacon, however, will relate everything to your Piety.

My body has failed me so completely that I am unable to make even the slightest movement without pain. However, I pray that now, at any rate, my old desire can be fulfilled through the assistance of your prayers; although it is true that this absence abroad has caused me great difficulties, since the affairs of our own church have been neglected for so long a time. Yet if God, while we are still on earth, will deem us worthy to see your Piety in our church, we shall have truly bright hopes for the future also, that we shall not be wholly excluded from the gifts of God. This, then, if it be possible, we beg you to have take place at the synod which we convene every year on the seventh of September in memory of the blessed Eupsychius, an event which is now approaching. Moreover, we are encompassed by matters worthy of serious attention which stand in need of your assistance, namely, the question of establishing bishops, and the matter of investigating and deliberating about the actions meditated against us by Gregory of Nyssa in his

1 Eupsychius appears in the Roman calendar, and his martyrdom is celebrated on April 9 (Boll. Acta. SS. April 9). He suffered in the reign of Julian for the part he took in the demolition of a temple to Fortune. Cf. Sozomen, Ecc. Hist. V, 11. Julian gave orders that the temple should be rebuilt. This order was never fulfilled, but a church was erected on the spot, dedicated to the memory of Eupsychius. Basil here entreats Eusebius of Samosata to be present at the festival of Eupsychius, and in Letter CCLII he summons the bishops of Pontus to the festival of the dedication of this church.

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Νυσσαέως ὢς συνόδους συγκροτεῖ κατὰ τὴν Ἀγκύραν καὶ ουδένα τρόπον ἐπιβουλεύων ἡμῖν ἀφίησιν.

CI

Παραμυθητικὴ ¹

Εὐχής ἄξιον ἢν, πρώτην διαπεμπομένους ἐπιστολήν, ἐνθυμοτέραν ἤχειν ² τὴν τῶν γραμμάτων ὑπόθεσιν. οὕτω γὰρ ἄν ἡμῖν τὰ κατὰ γράμμα τυρίῳ, διὸτι πᾶσι βουλόμεθα τοῖς ἐν εὐσεβείᾳ ζῆν προαιρομένοις πάντα τὸν βίον εἰς ἅγαθον εὐνοοῦσθαι. ἀλλ' ἐπειδὴ ὁ διοικῶν τὴν ζωὴν ἡμῶν Κύριος, κατὰ τὴν ἀρρητὸν αὐτοῦ σοφίαν πάντως πρὸς τὸ σύμφερον τῶν ψυχῶν τῶν ἑμετέρων ταῦτα ὕκονομίσῃ γενέσθαι, δι' ὅν σοι μὲν ὀδυνηρὰν κατέστησε τὴν ζωὴν, ἡμᾶς δὲ, τοὺς τῇ κατὰ Θεὸν ἅγατη συνημμένους, εἰς συμπάθειαν ἔγαγε, μαθόντας παρὰ τῶν ἀδελφῶν ἡμῶν ἐν οἷς γέγονας, ἀναγκαίον ἡμῖν ἐφάνη τὴν ἐνδεχομένην παράκλησιν προσαγαγεῖν σοι. εἰ μὲν οὖν ἦν δυνατόν καὶ διαβῆναι μέχρι τοῦ ἔτους ἐν ὑφισταναι διάγεψιν σου τὴν εὐγενείαν, περὶ παντὸς ἀν τοῦτο ἐποιησάμην. ἐπεὶ δὲ καὶ ἡ τοῦ σώματος ἄρρωστια καὶ τῶν συνεχόντων ἡμᾶς πραγμάτων τὸ πλῆθος καὶ αὐτὴν ταῦτην ἢν ὑπέστημεν ὅδον ἐπὶ πολλῇ τῶν καθ' ἡμᾶς ἐκκλησίων χιμία παρεσκεύασε, διὰ γραμμάτων

¹ τῇ ὁμοζύγῳ Ἀρισταλοῦ add. editi antiqi; πρὸς τινὰ θλίψειν ἀδικήτως περιπεσόντα Regius secundus; τινὶ θλίψειν ἀδικήτως περιπεσόντι Bigot.
² σχεῖν E.
simplicity,¹ who convenes synods at Ancyra, and in no way ceases to plot against us.

LETTER CI

Consolatory²

It were worthy of prayer that in sending our first letter to you we might have had a more cheerful subject about which to write. If that had been so, everything would have been as we wished, for we desire that the whole life of all who choose to live in true religion should prosper well. But since the Lord who dispenses our lives has surely arranged these things according to His ineffable wisdom for the good of our souls, and so has made your life a life of sorrow, and has brought us, who are joined to you by the love of God, to feel sympathy for your plight, on hearing from our brothers in what troubles you were, it seemed that we must send you all possible consolation. Now if it had been possible to cross over to where your Nobility happens to live, I should have considered it of the greatest importance to do so. But since our bodily weakness and the manifold duties which occupy us caused even this journey which we had in mind to involve great harm to the churches under our care, we were eager to

¹ As the Benedictine edition points out, this opposition was due not to want of affection but to want of tact. For a similar display of lack of tact on the part of Gregory of Nyssa, cf. Letter LVIII.

² Written in 372. Editions anterior to the Benedictine add to the title τῇ δμοιύγῳ Ἀρινθαδο, “to the wife of Arinthaeus,” but no manuscript known to us contains it.
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ἐπισκέψαθαί σου τὴν σεμνότητα προεθυμήθημεν, ύπομμησκοντεσ, ὅτι αἱ θλίψεις αὕτης οὐκ ἁργῶς τοῖς δούλοις τοῦ Θεοῦ παρὰ τοῦ ἐπισκοποῦντος ἡμᾶς Κυρίου γίνονται, ἀλλὰ ἐπὶ δοκιμασία τῆς ἀληθινῆς πρὸς τὸν κτίσαντα ἡμᾶς Θεοῦ ἀγάπης. ὡς γὰρ τοὺς θάλητας οἱ τῶν ἁγώνων κάματοι τοῖς στεφάνοις προσάγουσιν, οὕτω καὶ τοὺς Χριστιανοὺς ἡ ἐν τοῖς 1 πειρασμοῖς δοκιμασία πρὸς τὴν τελείωσιν ἁγεί, ἐὰν μετὰ τῆς πρεποῦσης ύπομονῆς ἐν εὐχαριστίᾳ πάση τὰ οἰκονομοῦμενα παρὰ τοῦ Κυρίου καταδεξώμεθα.

'Αγαθότητι Δεσπότου διοικεῖται τὰ πάντα, οὕτως τῶν συμβαινόντων ἡμῖν ὡς λυπηρῶν ύποδέχεσθαι χρῆ, κἂν πρὸς τὸ παρὸν ἀπτηται τῆς ἀσθενείας ἡμῶν. εἰ γὰρ καὶ τοὺς λόγους ἀγνοοῦμεν, καθ' ὅσι έκαστον τῶν γινομένων 2 ὡς καλὸν παρὰ τοῦ Δεσπότου ἡμῖν ἐπάγεται, ἀλλ' εἰκῆν πεπείσθαι ὄφείλομεν, ὅτι πάντως συμφέρει τὸ γινόμενον ἡ ἡμῖν διὰ τὸν τῆς ύπομονῆς μισθόν ἢ τῇ παραληφθείσῃ ψυχῇ, ἵνα μή, ἐπὶ πλέον τῇ ᾿ζωῇ ταύτῃ ἐπιβραδύνασα τῆς ἐμπολιτευμένης τῷ βίῳ κακία ἀναπλησθῆ, εἰ μὲν γὰρ ἐν τῇ ᾿ζωῇ ταύτῃ ἢ τῶν Χριστιανῶν ἐλπίς περιώριστο, εἰκὸτος χαλεπῶν ἄν ἐνομίσθη τὸ θάττον διαζευχθῆναι τοῦ σώματός: εἰ δὲ ἄρχη τοῦ ᾿αληθινοῦ βίου τοῖς κατὰ Θεοῦ ᾿ξωσίν ἐστὶ τὸ τῶν δεσμῶν τούτων τῶν σωματικῶν τῆς ψυχῆς ἐκλυθῆναι, τῷ λυπούμεθα, ὡς καὶ 3 οἱ μὴ ἔχοντες ἐλπίδα; παρακλήθητι όὐν μὴ ὑποπεσεῖν τοῖς πάθεσιν, ἀλλὰ δείξαι ὅτι ὑπέρκεισαι καὶ ὑπερήφαρα.

1 αὕτως add. editi antiq. 2 γιγνομένων E. 3 καὶ om. E.
LETTER CI

visit your August Reverence by letter, and to remind you that these afflictions do not come in vain to God’s servants from the Lord who watches over us, but as a test of their genuine love for the God who created us. For as the toils of their contests bring athletes their crowns, so the test which comes to Christians through their tribulations leads them on to perfection, if with fitting patience in all thanksgiving we accept the Lord’s dispensations.

By the goodness of God are all things disposed. Nothing that happens to us should be accepted as grievous, even if for the present it touches our weakness. For even if we are ignorant of the words according to which everything that happens is brought to us as a blessing from God, yet we should at least be convinced of this—that assuredly whatever happens is good, either for us through the reward won by our patience or for the soul which we have received, lest by tarrying longer in this world the soul be contaminated by the wickedness which inheres in human life. For if the hope of Christians were limited to this life, the early separation from the body would reasonably be thought hard; but if for those who live according to God the beginning of the true life is the release of the soul from these bodily bonds, why then are we sorrowful even as those who have no hope? Therefore, I beg of you, do not succumb to your woes, but show that you stand above them and have transcended them.

1 Cf. 1 Thess. 4, 12: οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἔλπιδα. “And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.”
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CII

Σαταλεύσι πολίταις

'Εγὼ τὰς τε ἱδίας ύμων παρακλησεις καὶ τὰς τοῦ λαοῦ παντὸς δυσωπηθεῖς, καὶ ἐδεξάμην τὴν φροντίδα τῆς καθ’ ύμᾶς ἐκκλησίας, καὶ ὑπε-σχόμην ύμῶν ἐνώπιον Κυρίου μηδὲν ἐλλείψειν τῶν εἰς δύναμιν ἐμὴν ἥκοντων. διό ἡναγκάσθην, κατὰ τὸ γεγραμμένον, οἶον τῆς κόρης τοῦ ἐμοῦ ὀφθαλ-μοῦ ἄψαθαι. οὕτως τὸ ὑπέρβαλλον τῆς καθ’ ύμᾶς τιμῆς οὐδενός μοι συνεχώρησεν εἰς μνήμην ἐλθεῖν, οὐ συγγενείας, οὐ τῆς ἐκ παιδὸς συνηθείας τῆς ὑπαρχούσης μοι πρὸς τὸν ἄνδρα, πρὸ τῶν παρ’ ύμῶν αἰτηθέντων· ἄλλα πάντων μὲν τῶν ἱδία μοι ὑπαρχόντων πρὸς αὐτὸν εἰς οἰκείοτητος λόγον ἐπιλαθόμενος, μὴ ὑπολογισάμενος δὲ μηδὲ τοῦ στεναγμοῦ τὸ πλῆθος, ὁ καταστενάξει μου ὁ λαὸς ὁ τὴν προστασίαν αὐτοῦ ξημωθεῖς, μὴ πάσης αὐτοῦ τῆς συγγενείας τὸ δάκρυν, μὴ μητρὸς αὐτοῦ γηραιᾶς καὶ ἐπὶ μόνῃ τῇ παρ’ αὐτοῦ θεραπείᾳ σαλευούσης τὴν θλίψιν εἰς καρδίαν λαβῶν· πάντων ὠμοῦ τοιούτων ὠντων καὶ τοσοῦ-των ἀλογήσας, ἐνὸς ἐγενόμην, τοῦ τὴν ὑμετέραν ἐκκλησίαν κατακοσμήσαι μὲν τῇ τοῦ τηλικοῦτον ἄνδρὸς προστασία, βοηθῆσαι δὲ αὐτῇ ἐκ τῆς χρονίας ἀπροστασίας εἰς γόνυ λοιπῶν κλιθείσης,

1 κατεδεξάμην Harl. 2 εἰρημένον Harl., Med. 3 ἀλγείων Med.

1 Placed by the Benedictine edition in 372, but by Loofs (20 f.) in 373. This letter concerns the appointment of a
LETTER CII

LETTER CII

To the Citizens of Satala

Stirred to shame by your own pleadings as well as by those of all the laity, I have taken over the care of your church, and have promised you before the Lord to leave nothing undone which is within my power. Therefore, as it is written, I was forced to touch, as it were, the apple of my eye. Thus my overwhelming respect for you has not permitted me to call to mind either ties of relationship or my intimacy with the man which dates from childhood, before what has been requested by you; but, forgetting all that passed privately between him and me in the nature of friendship, paying no heed to the multitude of lamentations which the people uttered against me when deprived of his rule, or to the tears of all his relatives, not taking to heart the affliction of his aged mother whose only anchor is his care of her; disregarding one and all the many and serious considerations of this sort, I became engrossed with but one concern—to adorn your church with the leadership of such a man, and to succour it, bowed to its knees as it was from the long lack of leadership, and standing in need

bishop for the see of Satala in the north-east of Armenia Minor.

*Cf. Zech. 2, 8: διότι τάδε λέγει Κύριος Παντοκράτωρ ὁ Οπίσω δόξης ἀπέσταλκέν με ἐπὶ τὰ ἑθνη τὰ σκυλεύσαιτα ύμᾶς, διότι ὁ ἀπτόμενος υμῶν ἂς ἀπτόμενος τῆς κόρης τοῦ όφθαλμοῦ αὑτοῦ. “For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye.”*
COLLECTED LETTERS OF SAINT BASIL

καὶ πολλῆς καὶ δυνατῆς χειραγωγίας εἰς τὸ διαναστῆραι δεομένην.¹

Τὰ μὲν οὖν ἡμέτερα τοιαῦτα. τὰ δὲ παρ’ ύμῶν ἀπαιτοῦμεν λοιπῶν μὴ ἐλάττονα φανῆναι τὴν ἡμετέρας ἐξπίδος καὶ τῶν ὑποσχέσεων ἃς πεποιήμεθα τῷ ἀνδρὶ, ὅτι πρὸς οἰκείους καὶ φίλους αὐτῶν ἐξεπέμψαμεν, ἕκαστὸν ύμῶν ὑπερβαλέσθαι τὸν ἔτερον ἐν τῇ περὶ τὸν ἀνδρὰ σπουδὴ καὶ ἀγάπη προθυμομένου. ὅπως οὖν ἐπιδείξῃσθε² τὴν καλὴν ταύτην φιλοτιμίαν, καὶ τῷ ὑπερβάλλοντι τῆς θεραπείας παρακαλέσθητε αὐτοῦ τὴν καρδίαν, ὡστε λήθην μὲν αὐτῷ ἐγγενέσθαι πατρίδος, λήθην δὲ συγγενῶν,³ λήθην δὲ λαοῦ τοσοῦτον ἐξηρημένου τῆς προστασίας αὐτοῦ ὅσον παιδίον νεαρὸν τῆς μητρώας θηλῆς.

Προσεπτείλαμεν δὲ Νικίαν, ὡστε τὰ γενόμενα φανερὰ καταστῆσαι τῇ τιμίωτῃ ύμῶν, καὶ προλαβόντας υμᾶς ἐορτάζειν καὶ εὐχαριστεῖν τῷ Κυρίῳ τῷ δ’ ὑμῶν⁴ καταξιώσαντι τὴν εὐχὴν ύμῶν ἐκπληρωθῆναι.

CIII

Σατάλευσιν⁵

’Ἡγαγεν εἰς ἔργον ὁ Κύριος τοῦ λαοῦ αὐτοῦ⁶ τὰ αὐτήματα, καὶ ἐδωκεν αὐτῷ διὰ τῆς ἡμετέρας ταπεινώσεως ποιμένα ἄξιον μὲν τοῦ ὀνόματος, καὶ οὐ κατὰ τοὺς πολλοὺς καπηλεύοντα τὸν

¹ δεομένης editi antiqui.
² ἐπιδείξῃσθε editi antiqui.
³ συγγενείας editi antiqui.
⁴ καταξιώσαντι τὴν εὐχὴν ύμῶν editi antiqui.
⁵ αὐτοῖ om. E.
⁶ αὐτοῦ om. E.
of some great and powerful guidance to enable it to rise again.¹

So much regarding ourselves. And now we beg you, on your part, not to fall short of our hopes, or of the assurances which we made the man, that you to whom we sent him are devoted friends, each one of you being eager to surpass the other in zeal for him and in love. Therefore see that you display that noble rivalry, and cheer his heart by the overwhelming force of your solicitude, that he may come to forget his fatherland, his relatives, and his people, who have been as dependent on his protection as is a young child on its mother's breast.

We have sent Nicias² on ahead to tell your honourable selves what has happened, and that you on receiving the news may hold festival and give thanks to the Lord who has seen fit through us to fulfil your prayer.

LETTER CIII

To the People of Satala³

The Lord has brought the prayers of His people to a fulfilment, and through our humble instrumentality has given them a shepherd worthy of the name, one who does not, like most men,

¹ The person Basil has in mind is Poemenius. Cf. Letter CXXII.
² Otherwise unknown.
³ Of the same date as the preceding, and on the same general topic.
COLLECTED LETTERS OF SAINT BASIL

λόγον, δυνάμενον δὲ καὶ ύμίν 1 τοῖς τὴν ὀρθότητα τοῦ κηρύγματος ἀγαπώσι καὶ τὴν κατ' ἑντολὰς 2 τοῦ Κυρίου ξωὴν καταδεξαμένοις ἀρέσκειν καθ' ύπερβολὴν ἐν τῷ ὄνοματι 3 τοῦ Κυρίου τοῦ πληρώσαντος αὐτὸν τῶν πνευματικῶν αὐτοῦ χαρισμάτων.

CIV

Μοδέστω υπάρχω

Αὐτὸ τὸ γράφειν πρὸς ἄνδρα τοσοῦτον, κἂν μηδεμία πρόφασις ἑτέρα προσῆ, μέγιστον ἐστὶ τῶν εἰς τιμὴν φερόντων τοὺς ἀισθανομένους. διότι αἱ πρὸς τοὺς παμπληθές 4 τῶν λοιπῶν ύπερέχοντας ὁμιλίαι μεγίστην τοῖς ἁξιομένοις 5 περιφάνειαν προξένουσιν. ἔμοι δὲ ύπὲρ πατρίδος πάσης ἀγωνιόντι ἀναγκαία πρὸς τὴν σὴν μεγάλονον ἡ ἐντευξίς, ἡς ἱκετεύω πράως καὶ κατὰ τὸν σεαυτὸν τρόπον ἀνασχέσθαι, καὶ χεῖρα ὀρέξαι τῇ πατρίδι ἡμῶν εἰς γόνου ἤδη 6 κλιθεῖσθαι. 7 ἔστι δὲ ύπὲρ οὖ ἱκετεύσομεν 8 σε τὸ πράγμα τοιοῦτον. Τοὺς τῷ Θεῷ ἡμῶν ἱερωμένους, πρεσβυτέρους

1 ἡμῖν editi antiqui.
2 ἑντολὴν E.
3 ἡματι editi antiqui.
4 παμπληθεὶς editi antiqui.
5 ἡδὴ om. E.
6 ἱκετεύσωμεν E.
7 ἐλθοῦσα editi antiqui.
8 ἱκετεύσωμεν E.

1 Written in 372; on the taxation of the clergy. Modestus was Prefect of the Praetorium, and a persecutor of Catholics under Valens. At the command of Valens, he offered Basil the choice between deposition and communion with the Arians. Shortly after this, Modestus fell seriously ill, which
LETTER CIV

make traffic of the title, but who is capable in the extreme of satisfying you who love the orthodox doctrine and have accepted the life that is in accordance with the Lord's commands, in the name of the Lord who has filled him with His spiritual blessings.

LETTER CIV

To the Prefect Modestus

The very act of writing to so great a man, even if there be no other excuse, is most conducive to honour in the eyes of the discerning; for intercourse with men who are overwhelmingly superior to the rest of mankind affords the greatest distinction to such as are deemed worthy of it. As for me, as I strive earnestly for my country as a whole, I must needs address to your Magnanimity this petition (which I entreat you to suffer calmly even according to your character), that you stretch forth a helping hand to our fatherland now bowed to its knees. And the matter regarding which we seek your help is this.

Those who are consecrated to our God, that is he regarded as divine judgment for his insolence towards Basil. Modestus at once summoned the holy man to his sick bed, and, humbly begging pardon for his behaviour, commended himself to his prayers. Modestus soon recovered, which he attributed to Basil's intercessions, and he accordingly regarded him with the greatest reverence. Henceforth Basil's influence with Modestus was so great that he was constantly importuned for letters of favour to the Prefect. Six of these letters of St. Basil are extant: the present one, CX, CXI, CCLXXIX, CCLXXX, and CCLXXXI.
COLLECTED LETTERS OF SAINT BASIL

καὶ διακόνους, ὃ παλαιὸς κήνσος ἀτελεῖς ἀφῆκεν.  
οἱ δὲ νῦν ἀπογραψάμενοι, ὡς οὐ λαβόντες παρὰ 
τῆς ὑπερφυοῦσι σου ἔξωσίας πρόσταγμα, ἀπε-
γράφαντο, πλὴν εἰ μὴ ποῦ τινες ἀλλως εἶχον 
ὑπὸ τῆς ἠλίκιας τήν ἀφεσιν. δεόμεθα οὖν 
μυνήμοσυνον τῆς σής ἑνεργεσίας τούτο ἡμῶν ἀφε-
θήναι, παντὶ τῷ ἐπιόντι χρόνῳ ἀγαθὴν περὶ 
σοῦ μυνήμην διαφύλαττον, καὶ συνχωρηθῆναι κατὰ 
τὸν παλαιὸν νόμον τῆς συντελείας τοὺς ἱερα-
τεύοντας καὶ μὴ εἰς πρόσωπον τῶν νῦν κατα-
λαμβανομένων γενέσθαι τήν ἀφεσιν (οὗτο γὰρ 
εἰς τοὺς διαδόχους ἡ χάρις μεταβῆσεται, οὐς οὐ 
πάντως συμβαίνει τοῦ ἱερατεύειν ἀξίους εἶναι), 
ἀλλὰ κατὰ τὸν ἐν τῇ ἐλευθέρᾳ ἀπογραφή τύπων 
κοινῆν τινα συνχωρήσιν κληρικῶν γενέσθαι, ὡστε 
ὑπὸ τῶν οἰκονομοῦντων τὰς ἐκκλησίας τοῖς ἐκάσ-
τοτε λειτουργοῦσι τῆν ἀτελείαν δίδοσθαι.

Ταῦτα καὶ τῇ σῇ μεγαλοφυίᾳ ἀθάνατον τὴν 
ἐπὶ τοῖς ἀγαθοῖς δόξαν διαφυλάξει, καὶ τῷ 
βασιλικῷ οἶκῳ πολλοὺς τοὺς ὑπερευχομένους 
παρασκευάσει, καὶ αὐτοῖς τοῖς δημοσίοις μέγα 
παρέξει οἶφελος, ἡμῶν οὐ πάντως τοῖς κληρικοῖς, 
ἀλλὰ τοῖς ἀεὶ καταπονομένοις τὴν ἀπὸ τῆς ἀτε-
λείας παραμυθίαν παρεχομένων ὀπερ 5 οὖν καὶ 
ἐπὶ τῆς ἐλευθερίας 6 ποιοῦμεν, ὡς ἔξεστι γνῶναι 
τῷ βουλομένῳ.

1 ἀφήκαν editi antiqui. 2 προστάματα E, Harl.
3 ἐναφεθῆναι editi antiqui.
4 τῆς . . . ἱερατεύοντας τῆν συντελείαν τοῖς ἱερατεύονσι E.
5 ὀπερ editi antiqui. 6 ἐλευθερὰς E.

1 The Benedictine edition notes that the words "presbyters 
and deacons" are probably a marginal gloss, which crept 
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LETTER CIV

presbyters and deacons,¹ the earlier census left immune from taxation. But the present registrars, alleging that they had received no authorization from your high Lordship, have enrolled them, with the exception perhaps of some who are otherwise exempt because of old age. Therefore we ask that this exemption be granted us as a memorial of your beneficence, which will protect your good name for all future time, and that according to the old law those who act as priests be exempt from contribution, and that the exemption be not granted to the persons of those who now receive it (for in that case the favour would pass to their heirs, who might not be at all worthy of priestly duties), but that a general concession be granted the clergy according to the draft of the open register,² so that exemption may be given by those who regulate the affairs of the churches to such as on each occasion are in the service.

This will not only keep the glory of the good deeds of your great Lordship immortal, but it will also increase the number of those who pray for the Imperial house, and will confer a great benefit even upon the public revenues, since we give the relief which is derived from our immunity from taxation, not altogether to the clergy, but to those who are at any time in distress; indeed, this is just what we do when we are free to do so, as anyone who wishes may find out.

¹ Probably the public census list.

² Probably the public census list.

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Διακόνως θυγατράσι Τερεντίου Κόμητος

Ἐγὼ καὶ Ὁμοσάτοις ἐπιστὰς προσεδόκησα συντεῦξαθι τῇ κοσμίωτητί ύμων καὶ ἐπείδῃ διήμαρτον τῆς συντυχίας, οὐ μετρίως ἤμενεγκα τὴν ζημίαν, λογιζόμενος πότε εἰς ἥ ἐμοὶ δυνατὸν πάλιν πλησιάζαι τοῖς καθ’ ύμᾶς χωρίοις ἡ ὕμων ἀἱρετὸν τὴν ἡμετέραν καταλαβεῖν. ἀλλ’ ἐκεῖνα μὲν κεῖσθω ἐν τῷ θελήματι τοῦ Κυρίου.

Τὸ δὲ ύνω ἔχον, ἐπείδῃ εἴρουν τὸν υἱὸν Σωφρόνιον πρὸς ύμᾶς ἐξορμῶντα, ἥδεως αὐτῷ τὴν ἐπιστολὴν ἐπέθηκα 4 ταύτην, προσηγορίαν ὑμῖν κομίζουσαν καὶ τὴν ἡμετέραν γνώμην δηλοῦσαν, ὅτι οὐ διαλυμπάνομεν τῆς τοῦ Θεοῦ χάριτι μεμνημένοι ύμῶν, καὶ εὐχαριστοῦντες ύπέρ ύμῶν τῷ Κυρίῳ ὅτι ἁγαθής ρίζης ἅγαθὰ βλαστήματα ἐστε, ἐγκαρπά τοῖς ἁγαθοῖς ἔργοις, καὶ τῷ ὅντι ὁς κρίνα ἐν μέσῳ ἀκαυθῶν. τὸ γὰρ ύπὸ τοσαῦτης διαστροφῆς τῶν παραφθειρόντων τὸν λόγον τῆς ἀληθείας περικυκλομένας μὴ ἐνδοῦνα πρὸς τὰς ἀπάτας, μηδὲ τὸ ἀποστολικὸν τῆς πίστεως κήρυγμα καταλιποῦσας πρὸς τὴν υἱὸν ἐπιπολάζουσαν καινοτομίαν 5 μετατεθῆναι, πῶς οὐχὶ μεγάλης μὲν πρὸς τὸν Θεοῦ εὐχαριστίας ἀξίων, μεγάλους δὲ ύμῶν ἐπαίνους δικαιοῦσα προξενεῖ;
LETTER CV

LETTER CV

To the Deaconesses, Daughters of Count Terentius

When I visited Samosata I expected to meet your Modesties; and when I missed this meeting, I did not bear the disappointment lightly, wondering when it might either be possible for me to visit your country again or convenient for you to visit ours. However, let all this rest with the will of the Lord.

As to the present, when I found that my son Sophronius was setting out in your direction, I gladly entrusted him with this letter, which conveys to you our greetings, and makes known our mind—that by God’s grace we never cease to be mindful of you, and to thank the Lord for you that you are goodly scions of a goodly stock, fruitful in good works, and in very truth like lilies among thorns. For that you have not given way to deceptions, surrounded as you are by the gross perversity of men who destroy the word of truth, and that you have not abandoned the apostolic proclamation of faith and gone over to the popular novelty of the day—does this not call for great thanksgiving to God, and does it not most justly bring you great commendation? You have

2 Perhaps the disciple of Eustathius, noted in Letter CXIX.
3 Cf. Cant. 2, 2: '῎Ως κρίνον ἐν μέσῳ ἄκαρθων, οὕτως ἡ πλησίον μου ἀνὰ μέσον τῶν θυγατέρων. "As the lily among thorns, so is my love among the daughters."
COLLECTED LETTERS OF SAINT BASIL

eis Patēra kai Τίων kai άγιον Πνεύμα πεπιστεύ-κατε: μή προδώτε ταύτην τήν παρακαταθήκην; πατέρα τήν πάντων ἄρχήν. Τίων μονογενῆ, ἡ αὐτοῦ γεννηθέντα, ἀληθινὸν Θεόν, τέλειον ἐκ τελείου, εἰκόνα ζώσαν, ὄλον δεικνύτα ἐν ἐαυτῷ τὸν Πατέρα. Πνεύμα ἁγιον, ἐκ Θεοῦ τήν ὑπαρξίαν ἔχον,1 τήν πηγήν τῆς ἄγιότητος, δύναμιν ζωῆς παρεκτικήν, χάριν τελειοποιοῦν, δι' οὗ νιθετεῖται ἀνθρωπος, καὶ ἀπαθανατίζεται2 τὸ θυτῶν, συνημμένον Πατρὶ καὶ Τίῳ κατὰ πάντα ἐν δόξῃ καὶ3 ἀἰδίωτητι, ἐν δυνάμει καὶ βασιλείᾳ, ἐν δεσποτείᾳ καὶ θεότητι, ὥς καὶ ἡ τοῦ σωτηρίου θεοσμάτως παράδοσις μαρτυρεῖ.

Οἱ δὲ κτίσμα λέγοντες ἡ τὸν Τίων ἡ τὸ Πνεύμα, ἡ ὅλως αὐτὸ4 εἰς τὴν λειτουργικήν καὶ δουλικήν κατέγοντες τὰξιν, μακράν εἰς τῆς ἀληθείας, ὅπως φεύγειν προσήκει τὰς κοινωνίας καὶ ἐκτρέπεσθαι τοὺς λόγους ὡς δηλητηρία δυντα5 ψυχῶν· ἐὰν δὲ ποτε δό6 ἡμῖν ὁ Κύριος γενέσθαι κατὰ ταῦτα, πλατύτερον ὑμῖν τοὺς περὶ τῆς πίστεως ἐκθησόμεθα λόγους, ὡστε μετ' ἀποδείξεως γραφικῶν καὶ τὸ τῆς ἀληθείας ισχυρὸν καὶ τὸ σαθρὸν τῆς αἱρέσεως ὑμᾶς ἐπιγνώσαι.

CVI

Στρατιωτῆ

Τπέρ πολλῶν ἔχοντες εὐχαριστεῖν τῷ Κυρίῳ, δεν καὶ ἡξιώθημεν παρ' αὐτοῦ ἐπὶ τῆς ἐπιδημίας

1 ὑπαρξίαν ἔχον] ὑπαρξίαν quidam MSS.  
2 ἀπαθανατίζεται editi antiqui.  
3 εν add. E.

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believed in Father, Son, and Holy Ghost; do not prove false to this sacred trust: Father, the beginning of all things; only begotten Son, born from Him, true God, Perfect from Perfect, living image, displaying the Father entirely in Himself; Holy Spirit, with His subsistence from God, fount of Holiness, power that gives life, grace that gives perfection, whereby man is adopted, and the mortal made immortal, joined to the Father and the Son in every phase of glory and eternity, of power and royalty, of sovereignty and divinity, as even the tradition of the baptism of salvation doth testify.

Those who speak of the Son or the Spirit as a creature, or who in general place the Spirit in the category of servile and slavish things, are far from the truth, and we should avoid communion with these and turn away their words as being snares for the soul. But if ever the Lord grants that we be together again, we shall so set forth to you at greater length the doctrine of the Faith, that by proofs taken from Scripture you may recognize the strength of the truth and the rottenness of the heresy.

LETTER CVI

To a Soldier¹

Although we can thank the Lord for many things of which in our travels we have been considered

¹ Written in 372.
COLLECTED LETTERS OF SAINT BASIL

ήμών, 1 μέγιστον ἀγαθὸν ἐκρίναμεν τῇ γυνώσιν τῆς σής τιμώτητος, τῇ παρὰ τού ἀγαθοῦ Δεσπότου παρασχεθείσαιν ἴμῖν. ἔγνωμεν γὰρ ἄνδρα ἐκικνύντα, ὅτι καὶ ἐν τῷ στρατιωτικῷ βίῳ δυνατὸν τῆς πρὸς Θεὸν ἀγάπης τὸ τέλειον διασώσαι, καὶ ὅτι οὐκ ἐν τῇ περιβολῇ τῆς ἐσθήτος, ἀλλ’ ἐν τῇ διαθέσει τῆς ψυχῆς ὁ Χριστιανὸς ὀφείλει χαρακτηρίζεσθαι.

Καὶ τότε οὖν μετὰ πάσης ἐπιθυμίας συνετυχομένου σοι, καὶ νῦν, ὅσακις ἂν εἰς μνήμην ἐλθόμεν, μεγίστης ἀπολαύσωμεν εὐφροσύνης. ἀνδρίζω τοίνυν, καὶ ἵσχυς, καὶ τῇ πρὸς Θεοῦ ἀγάπην τρέφειν καὶ πολυπλασιάζειν αἰεὶ σπούδαζε, ἵνα σοι καὶ ἡ τῶν ἀγαθῶν παρ’ αὐτοῦ χορηγία ἐπὶ μείζον προῆ, ὅτι δὲ καὶ ἡμῶν μέμνησαι, οὐδέμιᾶς ετέρας ἀποδείξεως προσδεόμεθα, τὴν ἐκ τῶν πραγμάτων ἕχοντες μαρτυριῶν.

CVII

Ἰουλίττη ἐλευθέρα

Πάνυ ἠθύμησα τοῖς γράμμασιν ἐντυχὼν τῆς εὐγενείας σου, ὅτι σε πάλιν αἱ αὐταὶ περιέχουσιν ἀνάγκαι. καὶ τί δεῖ ποιεῖν πρὸς ἄνθρώποις οὕτω παλίμβολον 2 ἑπιδεικνυμένους τὸ ἱθος, καὶ ἄλλοτε ἄλλα λέγοντας, καὶ ταῖς ἰδίαις ὁμολογίαις μὴ ἐμμένοντας; εἰ γὰρ μετὰ τὰς ἐπὶ 3 ἐμοῦ καὶ τοῦ

1 ἴμῖν E. 2 παλίμβολον E. 3 ἐπ’ editi antiqii.

1 Written in 372. Julitta, a widow lady of Cappadocia, is being harassed by the guardian of her heirs. Basil writes.
LETTER CVII

worthy by Him, yet we have counted as the greatest blessing that acquaintance with your Honour which was granted us by the good Master. For we have come to know a man who proves that even in military life one may preserve the perfection of love for God, and that a Christian should be marked, not by the fashion of his clothing, but by the disposition of his soul.

Now at the time we were quite eager to meet you, and now, as often as we call you to memory, we experience the greatest pleasure. Therefore play the man, and be strong, and always strive to foster and increase your love of God, that the supply of the blessings He bestows upon you may grow greater and greater. Moreover, that you on your part are mindful of us we need no further proof, for we have the witness of your deeds.

LETTER CVII

To the Widow Julitta¹

I was very angry when I read in the letter of your Nobility that the same difficulties again beset you. And how should we deal with men who display such perverse natures, and say one thing on one occasion and another on another, and never abide by their agreements? For if, after making such promises in the presence of myself and the ex-

thithis and the next two letters in an effort to relieve her of these troubles. Tillemont, though on insufficient grounds, is inclined to identify her with other widows (ἐλευθέραι), to whom Basil addressed letters.
COLLECTED LETTERS OF SAINT BASIL

άπο υπάρχων υποσχέσεις, νῦν, ὡς μηδενὸς εἰρημένου, οὕτω στενοχωρεῖ τὴν προθεσμίαν, ἐσικε παντελῶς ἀπηρυθριακέναι πρὸς ἡμᾶς ὁ ἀνήρ.

Πλὴν ἀλλ' ἐπέστειλα αὐτῶ, ἐντρέπων αὐτὸν καὶ υπομμηνήσκων τῶν αὐτοῦ υποσχέσεων. ἐπέστειλα δὲ καὶ Ἐλλαδίῳ, τῷ οἰκείῳ τοῦ ὑπάρχου, ἵνα δι' αὐτοῦ διδαχθῇ τὰ κατὰ σὲ ὁ ὑπάρχος. ¹

αὐτὸς γὰρ μέχρι τοσοῦτον θαρρήσαι δικαστῇ τοσοῦτῳ οὐκ ἐνόμισα ἐπιβάλλων ² εἶναι μοι, διὰ τὸ μηδὲ πω περὶ ἰδιωτικοῦ πράγματος αὐτῷ ἐπεσταλκέναι, καὶ ύφορᾶσθαι κατάγωσίν τινα, ὡς οἶδας, εὐκόλως τῶν μεγάλων ἀνδρῶν ἀγριαινόντων πρὸς τὰ τοιαῦτα εἰ μέντοι τι ἔσται ὁφελος, ἐσται τοῦτο διὰ Ἐλλαδίου, ἀνθρώπου καὶ χρηστοῦ καὶ περὶ ἡμᾶς διακειμένου, καὶ Θεοῦ φοβομένου, καὶ παρρησίαν ἁμύθητον ἔχουσος πρὸς τὸν ἁρχοντα. δυνατὸς δὲ ὁ ἅγιος διαγαγεῖν ³ σε πάσης θλίψεως, μόνον ἕαν ἀληθινὴ καὶ γνησία καρδία ἐπελπισθῶμεν ἐπὶ αὐτὸν.

CVIII

Τῷ κηδεμόνι τῶν κληρονόμων Ἰουλίττης

'Εθαύμασα ἀκούσας ὅτι, τῶν χρηστῶν ἐκείνων καὶ πρεπόντων τῇ σῇ ἐλευθερίᾳ υποσχέσεων ἐπιλαθόμενος, νῦν σφοδροπάτην καὶ ἀπαραίτητον ἐπάγεις τῇ ἀπαίτησιν τῇ ἀδελφῇ τῇ δε· καὶ τῇ εἰκάσῳ ἐκ τῶν λεγομένων οὐκ ἐχω. σοὶ τε γὰρ

¹ ἐπαρχος Ε. ² ἐπιβάλλειν Ε. ³ διάγειν editio Paris.

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LETTER CVIII

prefects, the man now, as if nothing had been said, shortens the time of grace as you report, he seems to have utterly lost all sense of shame before us.

However, I did write to him, rebuking him and reminding him of his promises. And I wrote also to Helladius, one of the Prefect’s household, that the Prefect might be informed of your affairs through him. For I did not think that it was incumbent upon me to make bold to such an extent myself with so important an officer, because I had never written to him about a matter of private business, and I feared some censure—for, as you know, men of high station are easily incensed over such matters. If, however, there is to be any assistance forthcoming, it will be through Helladius, a good man, well disposed towards us, God-fearing, and enjoying untold freedom of speech with the Prefect. But the Holy One can guide you through every affliction, if only with a true and sincere heart we place our hopes in Him.

LETTER CVIII

To the Guardian of the Heirs of Julitta

I have been surprised to hear that you, forgetting those excellent promises which were so becoming to your generosity, now place a very harsh and rigorous demand on this sister of ours; and I do not know what to think of these reports. For I am not only

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1 This Helladius, except for the present letter and Letter CIX, is unknown.
2 Of the same date as the preceding and on the same general topic.
COLLECTED LETTERS OF SAINT BASIL

πολλήν παρὰ τῶν πεπειραμένων σου μαρτυρουμένην ἐλευθερίαν σύνοιδα, καὶ τῶν υποσχέσεων σου μέμνημαι ὃν ἐποίησας ἐπ' ἐμοῦ καὶ τοῦδε,1 λέγων ἐλάττονα μὲν γράφειν χρόνον, πλείονα δὲ συνχωρήσειν διὰ τὸ 2 βούλεσθαι συμπεριφέρεσθαι τῇ ἄνάγκῃ τοῦ πράγματος, καὶ συγγνώμην παρέχειν τῇ ἐλευθερίᾳ ἄναγκαζομένῃ τοσοῦτον ἐθρόως ἐκ τῆς οἰκίας προέσθαι χρήμα.

Τῆς οὖν ἡ αἰτία δι' ἦν ἡ τοσαῦτη μεταβολὴ γέγονεν ἐγώ νοεῖν οὐκ ἔχω. πλὴν ὅπερ ἄν ἦ, παρακαλῶ σε, μεμνημένον τῆς σεαυτοῦ ἐλευθερίας καὶ πρὸς τὸν Κύριον ἀπεῖδοντα τὸν ἀμειβόμενον τὰς χρηστὰς προαιρέσεις, δοῦνας τὸν καιρὸν ὅν εἶ ἄρχῃς ὑπέσχον τῆς ἀνέσεως, ἵνα δυνηθῶσι συμπωλήσαντες τὰ ἐαυτῶν διάλύσαι τὸ χρέος. δήλον δὲ ὅτι κακεινῶν μέμνημαι, ὃτι ὑπέσχον, εἰ λάβοις τὸ ὁμολογηθὲν χρυσίον, πάντα τὰ ὁμολογηθέντα χαρτία, καὶ τὰ ἐπὶ τῶν ἄρχων των πραχθέντα καὶ τὰ ἰδιωτικῶς γενόμενα,3 παραδώσειν τῇ προειρήμενη.

Παρακαλῶ οὖν, καὶ ἡμᾶς τίμησον καὶ κτῆσαι παρὰ τῷ Κυρίῳ μεγάλην ἐαυτῷ εὐλογίαν, ἀναμνησθεὶς τῶν σεαυτοῦ υποσχέσεων, γινώσκων ὅτι ἄνθρωπος εἰ καὶ αὐτὸς ἀναμένειν ὀφείλεις τοὺς καιροὺς ἐν οἷς δεδημίης τῆς παρὰ τοῦ Θεοῦ ἀντιλήψεως· ἰνὴ μὴ ἀποκλείσῃς σεαυτῷ διὰ τῆς παρούσης σκληρότητος, ἀλλ' εὐτρέπισον τοὺς οἴκτιμους τοῦ Θεοῦ ἐπὶ σεαυτόν, πᾶσαι χρηστότητα καὶ ἐπιείκειαν τὸι καταπονουμένοις ἐπιτείδεξάμενος.

1 kal toüde] τοῦ δὲ λόγου conj. Combefisius.
2 dia tò] δεῖ τῷ E., editi antiqi.
3 γενόμενα editi antiqi. 4 kal add. E.
acquainted with your great liberality, to which those who have experienced it bear witness, but I also remember the promises made by you in the presence of myself and this man;¹ for you said that, though you were naming a shorter time in writing, you would grant a longer term because you wished to meet the necessities of the case, and that you were showing indulgence to the widow in view of her being under the necessity of paying out so great a sum of money from her substance all at once.

Now what the cause is of this great change that has taken place in you I cannot understand. But whatever it is, I beg you, remembering your own generosity, and gazing upon the Lord who requites good resolutions, to grant the term of grace which you promised in the beginning, that they may be able to sell their property and discharge the debt. And it is evident that I remember this also very well—that you promised, if you should receive the sum agreed upon, to give back to the aforesaid widow all the stipulated documents, both those that were done in the presence of the magistrates and those that were executed privately.

Do you, accordingly, I pray, both honour us and obtain great praise for yourself with the Lord by being mindful of your promises, realizing that you are a man and must expect occasions when you will yourself need help from God; and do not exclude yourself from this help by persisting in your present severity, but make ready God’s mercies for yourself by showing every kindness and clemency to those who are in distress.

¹ i.e. the ex-prefect.
'Ελλαδίω Κόμητι

Πάνω παραπομενόντων δι' ο' χλου εἴναι τῇ χρηστότητι σοι διὰ τὸ μέγεθος τῆς περὶ ἕμας ἀρχῆς, ἦν μὴ δόξω ἀμέτρως ἐμφορεῖσθαι τῆς φιλίας ὑμῶν, ὡμος ὑπὸ τῶν ἀναγκῶν ἥσυχαξίων σφχ ἐπιτρέπομαι. τὴν γονὺν ἀδελφῆν τὴν, καὶ πρὸς γένος ἡμῶν οὖσαν καὶ διὰ χηρείαν καταπονομένην καὶ παιδὸς ὀρφανοῦ πράγματος 1 φροντίζουσαν, ἐπεὶ εἶδον λοιπὸν ὑπὲρ δύναμιν ἄφορῆτοι ἀνάγκαις συνεχομένης, κατελείσας καὶ πάθων τὴν ψυχὴν ἔσπευσα παρακάλεσαι σε, ἦν, εὐ τις δύναμις, τῷ ἀποσταλέστι παρ' αὐτῆς ἀνθρώπῳ καταξιώσῃς συμπράξαι, πρὸς τὸ ὀπέρ αὐτὴ παριόσα 2 ὑπέσχετο ὑφ' ἡμῶν, ἦδη τοῦτο αὐτῆς ἀποδοῦσαν τῆς εἰς τὸ πλέον ἐπηρείας ἀπαλλαγῆναι. ὑπέσχετο γὰρ τὸ κεφάλαιον δοῦσα συγχωρεῖσθαι τοὺς τόκους.

Νῦν τούνιν οἱ φροντίζουντες αὐτῆς τῶν κληρονόμων μετὰ τὸ κεφάλαιον καὶ τὴν τῶν τόκων εἰσπραξίν ἐπιχειροῦσι ποιήσασθαι. ὡς οὖν εἰδὼς ὅτι Κύριός ἔστιν ὁ τὰ τῶν χρημάτων καὶ ὀρφανῶν ἱδιοποιούμενος, οὕτω σπούδασον χρῆσασθαι ἐαυτὸν τῇ σπουδῇ τῇ ὑπὲρ τοῦ πράγματος ἐπ' ἐλπίδι τῆς παρ' αὐτοῦ τοῦ Θεοῦ ἡμῶν μισθαποδοσίας. οἶμαι γὰρ καὶ τὴν ἥμερότητα τοῦ θαυμασιωτάτου ἐπάρχου 3 μαθοῦσαν ὅτι τὸ κεφάλαιον ἐκτέτισται,

1 πραγμάτων Ε.
2 παριόσα Bigot. alter secunda manu, παριόσα alii MSS. et editi.
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LETTER CIX

LETTER CIX

To Count Helladius

Although I must earnestly beg pardon for troubling your Excellency in view of the magnitude of the office you hold, lest I shall seem to be making an immoderate use of your friendship, yet I am not permitted by my necessities to hold my peace. At any rate, when I beheld this sister (a relative of ours, suffering the affliction of widowhood, and anxious about the substance of her fatherless son)—when, I say, I beheld her beset beyond her strength with intolerable hardships, being filled with pity for her and sick at heart, I have hastened to urge you, if it is in any way possible, to deign to co-operate to this end with the messenger whom she has sent, that, namely, since this woman has already paid the amount she promised in person and in our presence, she may be freed from all further spiteful annoyance. For she promised to pay the principal on condition of being relieved of the interest.

Now, then, those who act as guardians of her heirs, the principal having been paid, are trying to exact payment of the interest also. Therefore, do you, as one who knows that the Lord makes the affairs of widows and orphans His own, yourself strive to employ all your zeal in this matter in the hope of the reward which our God Himself will give. For I think that our kind and most admirable Prefect, on learning that the principal has been paid, will

1 On the same subject as the two preceding letters, and of the same time. Except for the present letter and Letter CVII, this Helladius is unknown.
COLLECTED LETTERS OF SAINT BASIL

συμπαθήσειν τῷ ἐλεεινῷ λοιπὸν καὶ ἀθλίως οἴκῳ εἰς γόνυ κλιθέντι καὶ οὐκέτι ἥρκοντι ταῖς ἐξοθένειν αὐτῷ ἐπαγομέναις ἐπηρείαις. παρακαλῶ οὖν, καὶ τῇ ἀνάγκῃ σύγγυρθε δί’ ἦν ὤχλησά ἕνεκεν τῆν δύναμιν, ἦν ἐδοκεὶ σοι ὁ Χριστὸς χρηστό καὶ ἀγαθῷ τῶν τρόπων ὀντι, καὶ εἰς ἀγαθὸν οἷς ἔλαβες κεχρημένῳ.

CX

Μοδέστω ὑπάρχω

"Ὅσης ἡμῖν τιμῆς καὶ παρρησίας μεταδίδως, τῇ ἡμερότητι τοῦ τρόπου καταβαίνειν πρὸς ἡμᾶς ἀνεχόμενος, τοσαύτην σοι καὶ ἔτι πλεῖον ἐν παντὶ τῷ βίῳ παρὰ τοῦ ἀγαθοῦ ἡμῶν Δεσπότου τὴν αὐξησιν γενέσθαι 2 τῆς περιφανείας εὐχόμεθα. ἐμὲ δὲ καὶ πάλαι ἐπιθυμοῦντα γράφειν καὶ ἀπολαύειν τῆς παρὰ σοῦ τιμῆς, κατείχεν ἡ πρὸς τὸ ὑπερέχον αἰδῶς, εὐλαβούμενον μὴ ποτὲ νομισθῶ ἀμέτρως ἐμφορεῖσθαι τῆς παρρησίας.

Νῦν δὲ ὁμοῦ μὲν καὶ τὸ λαβεῖν τὴν ἐξουσίαν 3 τοῦ ἐπιστέλλειν παρὰ τῆς ἀπαραβλήτου σου μεγαλοφυίας, ὁμοῦ δὲ καὶ χρεία τῶν καταπονομένων ἐξεβιάσατό με πρὸς τὸ θαρσεῖν. εἰ τις οὖν καὶ παρὰ τῶν μικρῶν ἐπὶ τοῖς μεγίστοις 4 ἰκετηρίας ἵσχύς, παρακλήθητι, θαυμασιώτατε, φιλανθρώπω νεῦματι ἐλεεινῷ ἀγροικίᾳ τὴν σωτηρίαν χαρίσασ-

1 ὤχλησα conj. ed. Ben. 2 γεγενέσθαι Ἔ. 3 ἐξουσίαν om. Ἐ. 4 μεγάλους Ἐ.
LETTER CX

sympathize with this pitiful and wretched household, which is now bowed to its knee and is no longer able to cope with the spitefulness which is visited upon it from the outside. Therefore, I entreat you (and pardon the necessity which forces me to trouble you), lend your assistance to this matter also according to the power which Christ has given to you, who are noble and of good character and have always employed for a good end what you have received.

LETTER CX

To THE Prefect Modestus

What measure of honour and of frankness in speech you bestow upon us, when in the kindness of your heart you consent to condescend to us, may that same measure and still more of enhancement of your fame be given to you throughout your life by our good Master, we pray. Although I have long wished to write and to take advantage of the honour you show me, yet respect for your higher station restrained me, careful as I was lest I be thought to avail myself unduly of the freedom you accord me.

But now two things—my having received permission from your incomparable Magnanimity to write, and likewise the need of those who are in distress—have constrained me to be bold. So if the prayers of the small are of any avail with the great, be pleased, most admirable Sir, by your benign assent to bestow salvation upon a pitiful rustic people, and give orders that the tax on iron be made tolerable

COLLECTED LETTERS OF SAINT BASIL

thetai, kai tois ton Taurov oikoysi ton sidhroforon
forhteni protaxai genésthai thn ton sidhron
sungelieian, wos meu ei apax autous ekptiswv, 
allka diarkh auton einai thn uphresian tois
demosious: ou maliosta panton melen th aixia-
gaspto sou philaivovetia pepeisymea.

CXI

Modéstow upárχω

"Allwv men ouk an ethaprrasa di' oχlo genésthai
ti megalaophnia sou, eidois kai emauton metrein
kai tas exousias gnowriwv. epieidhe de eido
anapra filon evagwv尼斯 diakaimenon epit to metap-
klhína, aptolmhsa autov douvai thn epistolh
tauvin, iva anvin iketirias autyn proballo meno
thn tinov philaivovetias. pantos de, e kai
iperiis oudeinos logon axiwn, all auto to metriou
ikanon duoswpati twn philaivovetato twn
uparxow kai hymw douvai sygwnwvin, iva, e
mev mheidh peplhmmelh tis anbri, souwv
auton di autyn thn alltheian, ev de kai hymarten,
aphetnai autw di hymas toun iketwvata.

Oia de ta enwthia twn pragmatwv esti, tis
mallon epistatai sou, tou kai epiblępontos ta
par' ekástwn sahrh kai th thwmaia prwmethhia
ta pantia diakratovntos;

1 iketirias Reg. uterque, Coisl. secundus.
2 metrou editi antiq.
3 epárchow E, Med.
4 ekástov editi antiq.
LETTER CXI

for the inhabitants of the iron-bearing Taurus, so that they may not be ruined once for all, but that their service to the treasury of the state may continue to be rendered—an object in which beyond all others we are convinced that your admirable Benevolence is concerned.

LETTER CXI

To the Prefect Modestus

In other circumstances I should not have made bold to trouble your Excellency, knowing both how to measure my own importance and how to estimate the powers of others. But when I saw a friend in great distress of mind by reason of a summons, I ventured to give him this letter, that by casting it before you in lieu of the suppliant’s token he might obtain a measure of kindness. But in any case, even if we are of no account, yet our very restraint will suffice to placate the most kind-hearted of prefects and to secure us forgiveness, to the end that, if the man has done no wrong, he may be saved through the influence of the truth itself, but if he has indeed sinned, that his sin may be forgiven him through us who make supplication.

But as to our own situation here, who is better informed than you, who both observe what is corrupt in every man and by your wonderful forethought keep all things under your control?

1 Of the same date as the preceding. For Modestus, cf. Letter CIV and note.

2 An olive-branch held in the hands of a suppliant, as a symbol of his condition and claim.
Εἰ μὲν οὐτῶς εἶχον σῶματος, ὡστε ῥαδίως ὑπομένειν ὀδοιπορίας δύνασθαι καὶ τὰ τοῦ χειμώνος δυσχερῆ φέρειν, οὐκ ἂν ἐπέστελλον, ἀλλ' αὐτὸς παρὰ τὴν σὴν μεγαλοψυχίαν ἐβάδιζον δυνῖν ἔνεκεν τοῦ τε παλαίων ὑποσχέσεως ἐκτίσαι χρέος (οὐδ' γὰρ ὀμολογήσας παρέσεσθαι τῇ Σεβαστείᾳ καὶ ἀπολαύσαι σοῦ τῆς τελειότητος ὀπερ ἐποίησα μὲν, διήμαρτον δὲ τῆς συντυχίας, μικρὸν κατόπιν τῆς σῆς καλοκάγαθίας παραγενόμενος), ἐτέρου δὲ, τοῦ τὴν πρεσβείαν δ' ἐμαυτὸν πληρώσαι, ἦν ἀποτείλαν τέως ἀπώκυνου, μικρότερον ἐμαυτὸν κρίνων ἢ ὡστε τοιαύτης τυγχάνειν χάριτος, καὶ ἀμα λογιζόμενος, ὃτι οὐτε ἄρχοντα οὔτε ἴδιωτην ὑπὲρ οὖν εἶναι ἂν τις λέγων διὰ γραμμάτων πείσειν οὕτως, ὡς αὐτὸς παρὼν, καὶ τὰ μὲν ἀπολυόμενος τῶν ἐγκλημάτων, τὰ δὲ ἰκετεύων, τοίς δὲ συγγνώμην παραιτούμενος ἔχειν ὃν οὐδὲν ἂν ῥαδίως δ' ἐπιστολής γένοιτο. πάσιν οὖν τούτοις εὖ ἀντιθείς, σὲ τὴν θείαν κεφαλήν, καὶ ὅτι ἐξαρκέσει τὴν γνώμην ἐνδείξασθαι σοί, ἢν περὶ τοῦ πρῶγματος ἔχομεν, τὰ δὲ λοιπὰ προσθήσεις παρὰ σεαυτοῦ, πρὸς τὴν ἐγχειρήσιν οὐκ ἀπώκυνσα.
LETTER CXII

LETTER CXII

To Andronicus, General

If I were strong enough in body to be able easily to endure travelling and to bear the hardships of winter, I should not now be writing to you, but should be proceeding to your Magnanimity in person with two purposes in view—to discharge the long-standing debt of a promise (for I know that I agreed to visit Sebasteia and enjoy the company of your Perfection; and I did go there, but missed meeting you, since I arrived a little too late for your noble self), and, secondly, to perform in person the mission which I have thus far hesitated to fulfil by a communication, since I judged myself too insignificant a person to obtain such a favour, and at the same time considered that no one in pleading another's cause could win over an official or a private citizen so well by stating his case in writing as by being present in person, orally disposing of some of his client's charges, pleading excuse for others, and asking pardon for the rest—none of which things could easily be done by letter. So, weighing against these disadvantages one single advantage—yourself, a god-like man—and considering that it will suffice to indicate to you the judgment we have concerning the affair, to which you will add out of your own knowledge what is lacking, I have not shrunk from making this attempt.

1 Written in 372. Andronicus, to whom this letter is addressed, and Domitian, an offender, in whose behalf the letter is written, are otherwise unknown.

10 παρὰ σεαυτοῦ] παρ’ έαυτοῦ E.
COLLECTED LETTERS OF SAINT BASIL

'All ὁ ρα̂ς ὅπως κύκλω περείμψιν ὁκνών καὶ ἀναδυόμενος τὴν αἰτίαν ἐκφαίνειν ὑπὲρ ὧν ποιοῦμαι τοὺς λόγους. Δομετιανὸς οὖν ἐπιτήδειος ἦμων ἐστὶν 1 ἐκ τῶν γονέων ἀνωθέν, ὡστε ἀδελφοῦ μηδόν ὑποστὴρ διαφέρειν. τί γὰρ ἀν τις μὴ τάληθη λέγοι; εἰτα τὴν αἰτίαν μαθόντες ἄφ' ἢς ταῦτα πέπονθεν, ἄξιον εἶναι τοῦ παθέων οὗτος ἐφαμεν. μὴδέ 2 γὰρ ἐστο μηδεὶς, ὃς μικρὸν ή μείζον εἰς τὴν σὴν ἄρετὴν ἀμελήσας 3 τὴν τιμωρίαν ἐκφύγατο. ἀλλ' ὁ ὀρόντως τοῦτον περιδεῶς καὶ ἀδόξως ξόντα, καὶ ἑπὶ τῇ σῇ ψήφῳ κειμένην αὐτοῦ τὴν σωτηρίαν, ἀρκοῦσαν αὐτὸν ἔχειν τὴν δίκην ἐκρίσαι. μεγαλόψυχον τε ὁμοῦ καὶ φιλωνθρωπὸν διανοηθήναι σε περὶ αὐτοῦ ἰκετεύσημεν. τὸ μὲν γὰρ τούς ἀντιτιθέντως ὑπὸ χεῖρα λαμβάνειν ἀνδρείον τε καὶ ἀρχοντος ὡς ἀληθῶς, τὸ δὲ τοῖς ὑποτεπτωκόσι χρηστόν εἶναι καὶ πράσιν μεγαλοφροσύνη πάντων καὶ ἡμερότητι διαφέρουσος. ὡστε ὑπάρξει σοι βουληθέντι ἐν τῷ αὐτῷ τῆς πρὸς τὸ ἀμώνασθαι καὶ τὴν εἰς τὸ σώζειν, ὡς ἂν ἔθελοις, 4 ἐπιδεὶξασθαι μεγαλοψυχίαν. τούτο μέτρον ἄρκοῦν Δομετιανῷ τῆς κολάσεως, τῶν προσδοκομέων ὁ φῶς καὶ ὅν ἄξιον οἶδεν ἑαυτῷ παθέων ὄντα. τούτως μηδὲν εἰς τιμωρίαν προσθεῖναι αὐτῷ ἰκετεύσημεν. καὶ γὰρ ἐκεῖνο σκόπει, ὅτι κύριοι μεν τῶν ἡδικηκότων πολλοὶ τῶν πρότερον 5 ἥδη γεγονόσαν, ὡν οὐδεὶς πρὸς τοὺς υστερον διεπέμβηθ Λόγος· ἀφήκας δὲ τὴν ὀργήν όι φιλοσοφία τοὺς πολλοὺς ὑπεράραντες, ὡν ἀθάνατος ἡ μνήμη τῶν Χρόνων 6

1 ἐστὶν om. E. 2 μὴ E. 3 ἀμαρτήσας editi antiqi. 4 ἐβέλης editi antiqi. 5 προτέρων E. 216
LETTER CXII

But you see how I go about in a circle, hesitating and shrinking from making known the reason why I am writing this letter. This man Domitian is a friend of ours, as our parents were friends long before, so that he differs not at all from a brother. For why should one not tell the truth? Then on learning the reason why he is in his present plight, we declared that he deserved to suffer so. For let there be no man who, after slighting your Virtuous Self in any matter small or great, shall escape the penalty. But when we saw that this man lived in fear and ignominy, and that his salvation rested with your decision, we judged that he had received sufficient punishment; and we now beg you to consider his case with both magnanimity and kindness. For to keep the rebellious under one’s hand is truly the part of a strong man and a ruler, but to be kind and gentle to the fallen is the mark of one who surpasses all men in magnanimity and kindness. And thus it will be within your power, if you so wish, to exhibit with the same person magnanimity both in exacting punishment and, as you would prefer, in granting succour. This is a sufficient measure of chastisement for Domitian—his fear of what lies in store for him, and of the punishment which he well knows he deserves to suffer. To all this we beg you to add nothing by way of vengeance. And consider this also, that there have been many among those who have gone before us who have exercised power over wrong-doers, of these no record has been passed on to posterity; but of those who, transcending the many through philosophy, have abated their wrath, an immortal remembrance has been handed down to

6 ΒΙΦ Vat., Reg. secundus, CoisI. secundus.
παντὶ παραδέδοται. προσκείσθω δὲ καὶ τούτο τοῖς περὶ σοῦ διηγήμασι. δὸς ἡμῖν, τοῖς ὑμεῖν προαριστομένοις τὰ σά, τὰς ἐν τοῖς ἄνω χρόνοις ἀδομένας ἡ πιλανθρωπίας ὑπερβαλέσθαι. οὔτω καὶ Κροίσος τῷ παιδόφοιν τὴν ὀργὴν ἀφεῖναι λέγεται, ἕαντον παραδώντι εἰς τιμωρίαν καὶ Κύρος ὁ μέγας αὐτῷ τούτῳ τῷ Κροίσῳ φίλος γειέσθαι μετὰ τὴν ἱκὴν, τούτους σε συναριθμούσομεν, καὶ, ὡσι δύναμις ἥμετέρα, ταῦτα ἀναγορεύσομεν, εἴπερ μὴ μικροί τινες εἶναι πανταπασίν ἄνδρὸς τοσοῦτον κήρυκες νομισθείμεν.

Ἐκεῖνο δὲ ἐπὶ πᾶσιν εἶπεῖν ἀναγκαῖον, ὅτι τοὺς ὀπίσω ἀδικοῦντας ὑπὲρ τῶν ἢδι γεγενημένων κολάζομεν (τίς ἦν γένοιτο μηχανὴ μὴ γεγενήσθαι τὰ πεπραγμένα), ἂλλ' ὅπως ἂν ὁ αὐτὸς πρὸς τὸ λοιπὸν ἀμείνους γένοιτο, ἢ ἐτέρος ὑπάρξειαν τοῦ σωφρονεῖν παράδειγμα. τούτων τοῖς ὑπότερον ἐνδεικνύομεν, ἢ τίς ἐν τῷ παρόντι φήσειν αὐτὸς τε γὰρ καὶ μετὰ τῶν θάνατον τούτων μεμνησται, τοὺς το λοιποὺς τεθνάναι τῷ δέει προς τοῦτον ἀφορμόντας οἴομαι. ὡσθ' ἄμετρὸ ἂν προσθῆκεν τῇ τιμωρίᾳ, τῆν ὀργὴν ἡμῶν αὐτὸν ἀποπιπτόμενον δόξομεν οἱ πολλοὶ δεῖν ἐπὶ σοῦ ἀληθεὶς εἶναι φαίνην ἂν ἔγορε, καὶ οὐδὲν ἂν τούτων τῶν λόγων προῆκθην εἰπεῖν, εἰ μὴ μείζονα τῷ διδόντι τὴν χάριν ἐνεώρων ἡ τοῖς λαμβάνονσιν. οὐδὲ γὰρ ὀλίγοις ἐστὶ καταφαίης ἡ μεγαλοψυχία τοῦ τρόπου. Καππαδόκαι γὰρ ἅπαντες ἀποσκοποῦσι τὸ μέλλον, οίς εὐξαίμην ἂν μετὰ τῶν τις 1 τὰ E. 2 ἀδόμενα E. 3 τὶ E. 4 παραδείγματα Reg. uterque et Coisl. secundus.
all time. And let this also be added to the reports about you. Grant to us, who would fain hymn your praises, to surpass the songs of good deeds sung in previous ages. Thus even Croesus\(^1\) is said to have abated his wrath against the slayer of his son who had given himself up for punishment; and Cyrus the Great is said to have become friendly to this very Croesus\(^2\) after his victory over him. With these shall we number you, and with all our power shall we proclaim these deeds, unless we be considered as an altogether too insignificant herald of so great a man.

And this plea we must always utter on every occasion, that we punish those who do any wrong, not for what has already taken place (for what means can there be of undoing what has been done?), but that they may either become better themselves in future, or may be an example to teach wisdom to others. So one might say that neither of these conditions is lacking in the present case; for Domitian himself will remember these things even after his death, and I imagine that his fellows are frightened to death through looking at him. Thus if we add anything to his punishment, we shall seem to be gluttoning our own anger, which I would say is far from being the truth in your case, and I could not have induced myself to say any of these things, did I not see that the reward is greater for him who gives than for those who receive. For not to a mere few will the magnanimity of your character be known. For all the Cappadocians are regarding the future, and it would be my prayer that they

\(^1\) Cf. Herodotus 1, 45. \(^2\) Cf. Herodotus 1, 88.

\(\delta\varepsilon\iota\nu\ E.\)
COLLECTED LETTERS OF SAINT BASIL

λοιπῶν ἀγαθῶν τῶν προσόντων σοι καὶ ταύτην ἀπαριθμήσασθαι.

'Οκινδ δὲ τοῦ γράφειν παύσασθαι, ἤγοψευνός μοι ἦνμιαν ὁσείν τὸ παρεδέχει. τοσοῦτον γε μὴν προσθήκην, ὅτι πολλῶν ἐπιστολῶν ἑκὼν ἐξαιτουμένων αὐτῶν πασῶν ἡγήσατο προτιμοτέραν εἶναι τὴν παρ' ἡμῶν, οὐκ οἶδα ποὺ μαθῶν εἶναι τινὰ ἡμῶν λόγον παρὰ τῇ σῇ τελειότητι. ὅπως οὖν μίτε αὐτοῦ ψευσθῇ τῶν ἐλπίδων, ἂς ἐφ' ἡμῖν ἐσχε, καὶ ἡμῖν ὑπάλληλον πρὸς τοὺς ἐνταῦθα σεμνολογείσθαι, παρακέκλησο, δὲσποτα ἀνυπέρβλητε, ἐπινεύσαι πρὸς τὴν αὐτήσιν. πάντως δὲ σοῦ ἐπιλόγισκερ χείρον τῶν πώποτε φιλοσοφήσαντῶν ἐπέσκεψαι τὰ ἀνθρώπινα, καὶ οἶδας ὡς καλὸς θησαυρὸς πάσι τοῖς δεομένοις ὑποργεῖν προαποκείμενος.

CXIII

Τοῖς ἐν Ταρσῷ πρεσβυτέροις

Συντυχὼν τῶδε, πολλήν ἔσχον τῷ ἄγιῳ Θεῷ τὴν χάριν, ὅτι με καὶ διὰ τῆς αὐτοῦ παρουσίας ἀπὸ πολλῶν θλίψεων παρεμυθήσατο, καὶ τὴν ὑμετέραν ἀγάπην ἐναργώς ἐδειξε δι' αὐτοῦ. σχεδὸν γὰρ τῶν πάντων ύμῶν περὶ τὴν ἀλήθειαν ξῆλον ἐν τῇ τοῦ ἐνὸς ἀνδρὸς προαιρέσει κατέμαθον. ἃ μὲν οὖν ἐδίκτυ οἰκεθημεν πρὸς ἀλλήλους αὐτὸς ύμῶν ἀπαγγέλει. ἃ δὲ παρ' ἐμοῦ γνωρισθῆναι ύμῶν προσῆκε τῇ ἀγάπῃ, ταῦτα ἔστιν.

1 τοῦτο editi antiqi. 2 ἐπιστολῶν E. 3 οἶδα ποὺ] οἶδ' ὅπως editi antiqi. 4 προαποκείμενος ἐστὶ editi antiqi.
LETTER CXIII

might number this also with the rest of the virtues which you possess.

Yet I hesitate to cease writing, thinking that what has been omitted will cause me harm. So much at any rate I shall add, that although he had letters from many who were interceding for him, he considered the one from us to be more valuable than them all, having learned, I know not where, that a word from us was of weight with your Perfection. Therefore that he on his part may not be deceived in the hopes which he has placed in us, and that there may be for us some occasion for glorification before our people, be pleased, most illustrious master, to assent to our request. And assuredly you, no less than any of the philosophers of the past, have studied human life, and you know how goodly a treasure is laid up for all who help the needy.

LETTER CXIII

To the Presbyters at Tarsus

On meeting this man, I was very grateful to the Holy God, because by sending him to me after many afflictions He comforted me, and through him gave clear proof of your love. For I can almost say that in the purpose of this one man I learned the zeal for the truth which all of you possess. Now, what we discussed privately with one another he himself will report to you; but what your charity may fittingly learn from me is the following.

1 Written in 372, and maintaining that the Nicene Creed alone should be required of the brethren.

5 ἐπαγγελεῖσχε ἐδίτι ἀντιόη.
Ο καιρὸς πολλὴν ἔχει ῥυπὴν πρὸς καταστροφὴν τῶν ἐκκλησίων, καὶ τούτο πολὺν ἔχομεν ἤδη χρόνον ἐξ οὗ καταμανθάνομεν. οἰκοδομὴ δὲ Ἐκκλησίας, καὶ σφαλμάτων διόρθωσις, καὶ συμπάθεια μὲν πρὸς τοὺς ἀσθενοῦντας ὑπερασπισμὸς δὲ πρὸς τοὺς υγιαίνοντας τῶν ἀδελφῶν οὐδὲ εἶς. ἂλλ' οὔτε βοήθημα ἢ θεραπευτικὸν ἡ τῆς προκατασχούσης νόσου, ἢ προφυλακτικὸν τῆς προσδοκιμείης οὐδέν. καὶ ὅλως ἐδικε λοιπὸν ἡ τῆς Ἐκκλησίας κατάστασις (ἰνα ἐναργεῖ χρῆσωμαι τῷ ὑποδείγματι, καὶ εὐτελεστερον εἶναι δοκή) ἰματίῳ παλαιῷ, ὑπὸ τῆς τυχοῦσης προφάσεως ῥαδίως καταρρηγμυνεῖα, ὅ πρὸς τὴν ἐξ ἄρχης ἱσχύν ἐπανελθεῖν πάλιν ἄδυνατε. ὅς οὖν ἐν καιρῷ τοιούτῳ, μεγάλης χρείας τῆς σπουδῆς καὶ πολλῆς τῆς ἐπιμελείας ἐνεργετηθηκαί τι τάς ἐκκλησίας. ἐνεργεσία δὲ ἕστιν ἐνωθηκαί τὰ τέως διεσπασμένα. ἡ ἐνωσίς δ' ἂν γένοιτο, εἰ βουληθείμεν, ἐν οἷς μηδὲν βλάπτομεν τὰς ψυχὰς, συμπεριευεχθῆναι τοῖς ἀσθενεστέροις.

'Επεὶ οὖν πολλὰ στόματα ήνοίκται κατὰ τοῦ Πνεύματος τοῦ ἄγιον καὶ πολλά γλώσσα ἢκούν τοις τῇ κατ' αὐτὸν βλασφημίαι, ἢξιοῦσαι χρή, ὅσον ἐστὶν ἐφ' ὑμῖν, εἰς δὲ λόγων ἀριθμὸν περιστήσατο τοὺς βλασφημοῦντας· καὶ τοὺς μὴ λέγοντας κτίσμα τῷ Πνεύμα τῷ ἄγιον δέχεσθαι εἰς κοινωνίαν, ἵνα μόνοι καταλειψθῶσιν οἱ βλασφημοὶ, καὶ η ἐκκατασχυθέντες ἐπανέλθωσι πρὸς τὴν ἀλληλείαν, ἡ ἐπιμένοντες τῇ ἠμαρτίᾳ ἀναξιόπιστοι ὅσι διὰ τὴν ὀλιγότητα. μηδὲν

1 προτεραπευτικῶν Med. 2 διεσπαρμένα duo MSS.
The spirit of the times is much inclined to the destruction of the churches, and it is now a long time since we have learned this. As for the establishment of the Church, the correction of errors, sympathy for the brethren who are weak and protection of those who are sound—of these things not one! Nay, there is neither remedy nor cure for the disease which is already upon us, nor means of precaution against that which we await. And, in short, the condition of the Church now (to use a vivid example, even if it seems to be rather mean) is like that of an old cloak, which, being easily torn by an ordinary strain, cannot be again restored to its original strength. In such times, therefore, as these there is need of great diligence and much care that the churches may be in some way benefited. And a benefit it is that the parts which have hitherto been broken apart be united again. And a union might be effected if we should be willing to show indulgence to the weaker, whenever we can do so without causing harm to souls.

Since, therefore, the mouths of many have been opened against the Spirit, and many tongues have been whetted to utter blasphemy against Him, we believe that you ought, in so far as it is in your power, to reduce the number of blasphemers to a small number; those who do not call the Holy Spirit a creature should be received in communion with you, that the blasphemers may be left alone, and either, being put to shame, may return to the truth, or, abiding in their error, may be considered unworthy of belief by reason of the smallness of their

3 ἡμιν editi antiqi.
COLLECTED LETTERS OF SAINT BASIL

toίνων πλέον ἐπιζητῶμεν, ἀλλὰ προτεινωμεθα τοῖς βουλομένοις ἡμῶν συνάπτεσθαι ἀδελφοίς τὴν ἐν Νικαίᾳ πίστιν καὶ ἐκεῖνης συνθωνται, ἐπερωτῶμεν καὶ τὸ μὴ δεῖν λέγεσθαι κτίσμα τὸ Πνεῦμα τὸ ἅγιον, μηδὲ κοινωνικούς αὐτῶν εἶναι τοὺς λέγοντας. πέρα δὲ τούτων ἀξιῶν μηδὲν ἐπίζητεισθαί παρ’ ἡμῶν. πέπεισμαι γὰρ, ὅτι τῇ χρονιωτέρᾳ συνδιαγωγῇ καὶ τῇ ἀφιλονείκῳ συγγυμνασίᾳ, καὶ εἰ τῷ δεός πλέον προστεθῆναι εἰς τράωνσιν, δώσει ὁ Κύριος ὁ πάντα συνεργῶν εἰς ἀγαθὸν τοῖς ἀγαπῶσιν αὐτῶν.

CXIV

Τοῖς ἐν Ταρσῷ περὶ Κυριακῶν 2

"Οσον ἐστὶ τὸ τῆς εἰρήνης ἀγαθόν, τῷ χρή λέγειν πρὸς ἄνδρας υἱόν τῆς εἰρήνης; ἐπεὶ οὖν τὸ μέγα τούτο καὶ θαυμαστὸν καὶ πᾶσι περι- στασεῖς διόν τοῖς ἀγαπῶσι τῶν Κυρίων κινδυνεύει λοιπὸν εἰς ὅνομα ψιλῶν περιστήραι διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγείας λοιπόν ἐν τοῖς πολλοῖς τῆς ἀγάπης, οἵµα προσήκειν μιᾶν ταῦτην εἶναι σπουδὴν τοῖς γνησίως καὶ ἀληθεῖσι δουλεύοντι τῷ Κυρίῳ, τὸ ἐπαναγαγεῖν πρὸς ἐνωσιν τὰς ἐκκλησίας τὰς πολυμερῶς καὶ πολυ-

1 πέρα δὲ τούτων . . . παρ’ ἡμῶν] παρὰ δὲ τούτων . . . παρ’ ἡμῶν editi antiqui.

2 τοῖς αὐτοῖσι περὶ Κυριακῶν παραπλῆσια editi antiqui.

1 Cf. Rom. 8. 28: οἴδαμεν δὲ ὃτι τοῖς ἀγαπῶσι τῶν θεῶν πάντα συνεργεῖ εἰς ἀγαθὸν τοῖς κατὰ πρόθεσιν ἀληθοῖσ υἱόσιν. "And we know that to them that love God, all things work
number. Let us then seek nothing more, but merely propose the Creed of Nicaea to the brethren who wish to join us; and if they agree to this, let us demand also that the Holy Spirit shall not be called a creature, and that those who do so call Him shall not be communicants with them. But beyond these things I think nothing should be insisted upon by us. For I am convinced that by longer association together and by mutual experience without strife, even if there should be need of some addition being made for clarification, the Lord who worketh all things together unto good to such as love Him will concede this.

LETTER CXIV

To Cyriacus and his Followers at Tarsus

Why need I tell men who are the sons of peace how great is the blessing of peace? So, since this boon, great and wonderful and eagerly sought by all who love the Lord, is now in danger of being reduced to a mere name, “because iniquity hath abounded, the charity in many having now grown cold,” I think that those who really and truly labour for the Lord should have this one aim—to bring back into union the churches that have been severed from one another “at sundry times and in together unto good, to such as, according to His purpose, are called to be saints.”

2 Written in 372, and, like the preceding letter, on the sufficiency of the Nicene Creed. The Cyriacus to whom this letter is addressed has not been identified.

3 Cf. Matt. 24, 12: καὶ διὰ τὸ πνηθυμήνα τὴν ἀνομίαν, πυγήσειν ἡ ἀγάπη τῶν πολλῶν. “And because iniquity hath abounded, the charity of many shall grow cold.”
COLLECTED LETTERS OF SAINT BASIL

tρόπως ἀπ' ἀλλήλων διατμηθείσαι. ὦ δὴ καὶ
aυτὸς ἐπιχειρῶν ποιεῖν οὐκ ἂν δικαίως πολυ-
πράγματος αἵτιαν λάβομι. οὔδεν γὰρ οὕτως
ιδὼν ἐστὶ Χριστιανὸν ὡς τὸ εἰρήμορποιεῖν: διὸ καὶ
tὸν ἐπ' αὐτῷ μισθὸν μέγιστον ἦμῖν ὁ Κύριος
ἐπηγγείλατο. συντυχὼν τοῖνυν τοῖς ἁδελφοῖς
καὶ θεασάμενος αὐτῶν πολὺ μὲν τὸ φιλάδελφον
καὶ τὸ περὶ ὑμᾶς ἀγαπητικὸν, πολλῷ δὲ ἐτὶ πλέον
tὸ φιλόχριστον ¹ καὶ τὸ περὶ τὴν πίστιν ἀκριβεῖς
te καὶ εὐτυχοὺς, καὶ ὅτι πολλῷ ἀμφοτέρων ποιοῦν-
tαι σπουδήν, τῆς τε ὑμετέρας ἀγάπης μὴ χω-
rίζεσθαι καὶ τὴν ὑμαίνουσαν πίστιν μὴ κατα-
προδοῦναι, ἀποδεξάμενος αὐτῶν τὴν ἀγαθὴν
προάσεων ἐπιστέλλω τῇ σεμνότητι ὑμῶν, παρα-
καλῶν πάση ἀγάπη 'ἐχειν αὐτοὺς ἢψωμένους
γνησίως καὶ πάσης ἐκκλησιαστικῆς φροντίδος
κοινωνοῦς· ἐγγυησάμενος καὶ αὐτοῖς τὴν ὑμετέραν
ὁρθότητα, ὅτι καὶ αὐτοὶ τῇ τοῦ Θεοῦ χάριτι τῷ
ὑπὲρ τῆς ἀληθείας ζῆλῳ πρὸς πάντα ἐστὶ παρα-
tεταγμένοι, ὁσπερ ἂν δὲν ² παθεῖν ύπὲρ τοῦ
λόγου τῆς ἀληθείας.

'Εστὶ δὲ, ὡς ἐμαυτὸν πείθω, τὰ οὕτε ὑμῖν
ὑπεναντία, καὶ τοῖς προειρημένοις τῶν ἁδελφῶν
αὐτάρκη πρὸς πληροφορίαν, ταύτα, ὀμολογεῖν
ὑμᾶς τὴν ὑπὸ τῶν πατέρων ἡμῶν ἐκτεθείσαν
πίστιν τῶν ἐν Νικαίᾳ ποτὲ συνελθόντων, καὶ
μηδεμίαν τῶν ἐκεῖ λέγεων ἀθετεῖν, ἀλλ' εἰδέναι
ὅτι τριακόσιοι δέκα καὶ ὅκτω, ἀφιλονείκως συνιό-
tες, οὐκ ἄνευ τῆς τοῦ ἀγίου Πνεύματος ἐνεργεῖας

¹ φιλόχριστον E. ² εὐοι editi antiqi.

¹ Cf. Heb. 1, 1: πολυμερός καὶ πολυτρόπως πάλαι ο Θείς 226
divers manners.”¹ When I myself also attempt to accomplish this result I could not justly be accused of officiousness. For no activity is so peculiarly Christian as making peace; wherefore the reward for this which the Lord has promised us is the highest. So, after meeting the brethren, and observing how great is their brotherly love,² and their affection towards you, and how much greater still is their love for Christ and their strictness and vigour in the faith, and seeing that they were very zealous for two things—not to be separated from your charity and not to betray the sound faith—accepting their good purpose I am writing to your August Reverence, urging with all charity that you hold them truly united and sharing in all the solicitude of the Church; I have vouched to them also for your orthodoxy, saying that you likewise, by the grace of God, have in your zeal for the truth made yourselves ready to suffer whatever may be needful in behalf of the doctrine of truth.

The following conditions, I am convinced, are not contrary to your own feelings, and are satisfactory to the above-mentioned brothers by way of information—that you profess the faith as set forth by the Fathers who once assembled at Nicaea, and deny no one of the statements made there, but realize that three hundred and eighteen, coming together without strife, spoke not without the agency of the Holy

¹ Cf. Matt. 5, 9: μακάριοι οἱ εἰρηνοτολοὶ ὃτι αὐτὸ τὸν Θεὸν καλθήσονται. “Blessed are the peace-makers: for they shall be called the children of God.”

² Cf. Matt. 5, 9: τοῖς πατρὸσις ἐν τοῖς προφῆταις. “God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets.”
COLLECTED LETTERS OF SAINT BASIL

Written in 372 or 373. The tone of this letter is wholly unworthy of St. Basil, and not at all like that of the other letters. There is, however, no other reason for doubting its authenticity. The circumstances which led to the writing of this letter may be learned from Gregory Nazianzenus, Letter X X X V I I I . It seems that a certain church in Cappadocia, long without a bishop, had elected a slave of a certain Simplicia, a wealthy and generous lady but of suspected orthodoxy. Basil and Gregory unwisely ordained the man without the consent of his owner, who threatened Basil with the vengeance of her slaves and eunuchs. In the present letter, Basil replies to her threats. After Basil died, she harassed Gregory in an effort to get the ordination annulled. Cf. Maran, Vitae Basilii, X X V . The Migne edition states that the codex Caesareus LXVII contains the following prefatory note for this letter:

1 Basilieios add. E.
LETTER CXV

Spirit; and that you add to the aforesaid Creed that one must not speak of the Holy Spirit as a creature, nor have communion with those who so speak of Him, in order that the Church of God may be pure, having no darnel mixed with it. When this assurance has been given them from the goodness of your heart, they in turn are ready to offer you fitting obedience. For I myself vouch to you in behalf of the brethren that they will offer no opposition, but will show you a full abundance of good discipline, provided that this one thing which is demanded by them be readily granted by your Perfection.

LETTER CXV

To the Heretic Simplicia

Foolish it is for men both to hate their superiors and to love their inferiors. Wherefore I myself now

tou autou epistolē prōs Simplikίαn peri eunouχων autēs. aιρετική ἢν αὐτή. ἀρρωτήσαντος δὲ τοῦ μακαρίου Βασιλείου, καὶ εἰσίντος ἐν τοις λουτροῖς λουύσανθαί, ἡ αὐτή Σιμπλικία προστάττει εὐνούχους καὶ κορασίους μιθῆι τὰ σάβανα αὐτοῦ ἐξω καὶ παρευθύς ἡ δικαία κρίσις τοῦ θεοῦ ἀνειλέ τινας ἐξ αὐτῶν καὶ ἡ αὐτή Σιμπλικία ἐπεμψε χρήματα τῷ αὐτῷ μακαρίῳ Βασιλείῳ ἐξιλεούμενη τὸ πταίσμα· ὅ δὲ, μὴ δεξάμενος, ἔγραψεν αὐτῇ ταύτα.

"Letter of the same to Simplicia, about her eunuchs. She was a heretic. Now when Basil was ill, and was entering a bath to wash, the same Simplicia ordered her eunuchs and maids to throw his towels outside; and straightway the just judgment of God destroyed some of them; and the same Simplicia sent money to the same blessed Basil to make amends for her insult; but he would not receive them and wrote this to her." The writer of this comment was evidently unacquainted with the letter of Gregory of Nazianzus quoted above.
COLLECTED LETTERS OF SAINT BASIL

αὐτὸς κατέχω τὴν γλώτταν, σιωπὴ τῶν ἐμῶν ὑβρεων πνύγων τῶν ὁνείδουν. ἕγω δὲ μενῶ τὸν ἀνωθεν δικαστῆν, ὃς οἶδε πᾶσαν κακιάν ἐν τέλει ἀμύνεσθαι. κἂν γὰρ ὑπὲρ ψάμμων ἐκχέῃ ἡς χρῆματα, βλάπτει ψυχῆν, πατήσας τὸ δίκαιον. αἰε γὰρ θυσίαν Θεός, οὐχ ὡς χρησίμως, οἴμαι, ζητεῖ, ἀλλὰ θυσίαν πολυτελῇ τὴν εὐσεβῆ καὶ δικαίων γνώμην δεχόμενος. ὅταν δὲ τὸις εαυτοῦ παραβαίνων πατῇ, κοινὰς λογίζεται τὰς ευχὰς.

Σαυτὴν οὖν τῆς ἐσχάτης ἡμέρας ὑπόμνησον, καὶ ἡμᾶς, εἰ βούλει, μὴ δίδασκε. ἵσμεν σου πλείονα, καὶ ταῖς ἑυδοθεν ἀκάνθαις οὐ τοσοῦτον συμπινυγόμεθα· οὔτε ἐν ὅλιγοις καλοῖς δεκαπλασίονα κακιάν ἐπεμίγγυμεν. ἐπήγειρας ἡμῖν σαύρας τε καὶ φρύνους, ἐαρινὰ δῆθεν θηρία, πλῆν ὦμως ἀκάθαρτα. ἀλλα ἦξει πτερον ἀνωθεν τὸ ταύτα νεφόμενον. ἐμοὶ γὰρ λόγος, οὐχ ὡς σὺ νομίζεις, ἀλλὰ ὡς οἴδε κρίνειν Θεός. εἰ δὲ καὶ μαρτύρων χρεία, οὐ δούλοι στῆσονται, οὐδὲ εὐνούχων γένος ἀτιμον καὶ πανώλεθρον· τούτο δὴ τοῦτο, ἄθηλυ, ἀναύδον, ῥυναικομανές, ἐπὶζηλον, κακόμισθον, ὀξὺβυμον, θηλυδρῶδες, γαστρίδουλον, χρυσομανές, ἀπηνές, κλαυσίδειπτον, εὐμεταβλητον, ἀμετάδοτον, πάνδοχον, ἀπροσκορές, μανικον καὶ ξηλότυπων· καὶ τὶ γὰρ ἔτι εἰπεῖν; σὺν αὐτῇ τῇ γενέσει σιδηροκατάδικον. πῶς οὖν τούτων γνώμη ὀρθή, ὃν καὶ οἱ πόδες στρεβλοῖ; οὕτω σωφρονοῦσι μὲν ἀμίσθα διὰ σιδήρου· μαίνονται δὲ ἀκαρπα δι οἰκείαν αἰσχρότητα. οὐχ οὕτω στῆσονται τῆς κρίσεως μάρτυρες, ἀλλ'
LETTER XCV

check my tongue, by silence smothering the indignity of the insults offered me. But I shall await the Judge above, who knows how in the end to avenge all evil. For even if anyone pour out money like sand, he but harms his soul, having trampled on justice. For God always demands a sacrifice, not, I think, because He needs it, but because He accepts the pious and just mind as a costly sacrifice. But when anyone by transgression tramples upon himself, He considers his prayers profane.

Therefore be mindful of the last day, and, if you please, do not try to teach us. We know more than you, and are not so choked up within by thorns, nor do we mingle a tenfold evil with a few virtues. You have roused against us lizards and toads,¹ beasts of spring forsooth, but nevertheless unclean. But there will come a bird from above to feed on these. For it matters to me, not how you think, but how God knows how to judge. And if there be need also of witnesses, slaves will not stand forth, nor any disreputable and utterly accursed race of eunuchs,—yes, I mean just that—a race, neither feminine nor masculine, woman-mad, envious, of evil wage, quick to anger, effeminate, slaves to the belly, money-mad, coarse, grumbling about their dinner, fickle, stingy, ready to accept anything, disgusting, crazed, jealous—and yet why say more?—at their very birth doomed to the knife! How then can these possess true judgment, whose very feet are twisted? They are chaste without reward—thanks to the knife; and they rave with passion without fruition—thanks to their own lewdness. These will not stand as witnesses at the judgment, but the eyes of just

¹ Apparently the slaves and eunuchs.
COLLECTED LETTERS OF SAINT BASIL

οφθαλμοὶ δικαίως, καὶ ὁψεὶς ἀνδρῶν τελείων· ὅσοι
tότε ὅρωσι, πρὸς ἕ βλέποντες νῦν εἰσὶ συνέσει.

CXVI

Φιρμύνῳ

Καὶ σπάνια σου τὰ γράμματα, καὶ μικρὰ
tαῦτα, ἥ ὁκνῷ τοῦ γράφειν, ἥ ἀλλως, τὸν ἐκ
τοῦ πλῆθους κόρον διαφεύγειν οἶκονομοῦντος,
ὑπὸν καὶ πρὸς βραχυλογίαν ἐαυτὸν συνεθίζοντος.
ἡμῖν μέντοι οὐδὲν ἐξάρκει, ἀλλὰ κἂν ὑπερβάλλη
tῷ πλῆθει, τῆς ἐπιθυμίας ἐστὶν ἐλάττων διὰ τὸ
βούλεσθαι ἕκαστα περὶ σοῦ μανθάνειν, πῶς μὲν
σοι τὸ σῶμα ἔχει, ὅπως δὲ σοι τὰ τῆς ἄσκησεως,
καὶ πότερον ἐπιμένεις τοῖς ἐξ ἀρχῆς ἐγνωσμένοις
ἡ τι καὶ μετεβούλευσῳ, πρὸς τὰ συμπιπτοῦντα
τὴν γνώμην μετατιθέμενος.

Εἰ μὲν οὖν ὁ αὐτὸς διέμεινας σεαυτῶ, οὐκ ἄν
πλῆθος γραμμάτων ἐπεζητοῦμεν, ἀλλ' ἐξηρκεῖ
ἡμῖν τοσοῦτον· ὁ δεῖνα τῷ δεῖνι· ὑγιαίνειν ἡμᾶς
insula, καὶ ἔρρωσο. ἐπεὶ δὲ ἀκούομεν ἃ καὶ
λέγειν ἀισχυνόμεθα, καταλιπόντα σε τὴν τῶν
μακαρίων προγόνων τάξιν, ἐπὶ τὸν πρὸς πατρὸς
πάππον αὐτομολεῖν καὶ Βρεττάνιον σπουδάζειν
γενέσθαι ἀντὶ Φιρμύνου, ἐπεζητοῦμεν αὐτὰ ταῦτα

1 πάνθ᾽ add. editi antiqi. 2 μεταθέμενος editi antiqi. 3 diémeines Med. 4 ἀκουόμεν ἃ τὰ ἀκουόμενα Ε.

1 Written about 372. Firminus, his father of like name, and his grandfather, Bretannius, are known only from this letter. It seems that Firminus had at one time resolved to
LETTER CXVI

men and the countenances of whole men—all who then see with their eyes that which they now gaze upon with their understanding.

LETTER CXVI

To Firminus

Your letters are rare, and these brief, either through reluctance to write, or for some other reason—because you plan to avoid the satiety that comes from numbers, or perhaps are even accustoming yourself to brevity of speech. We, however, are not at all satisfied, but even if there is an exceedingly great number, it falls short of our desire because we wish to know everything about you—how your health is, how it is with your practice of asceticism, and whether you abide by your original determination, or have made some change, altering your purpose to suit the circumstances.

Now if you had remained consistent with yourself, we should not be asking for a great number of letters, but so much would be enough for us: "So-and-so to So-and-so; rest assured that we are well, and good health to you." But since we hear what we are ashamed even to mention,—that you, forsaking the ranks of your blessed forefathers, have deserted to your paternal grandfather and are ambitious to become a Bretannius rather than a Firminus, these

become an ascetic. Later, however, he abandoned asceticism and joined the army, intent upon a military career. Basil, on hearing this, wrote the present letter. He exhorts him to abandon army life and imitate his father, who distinguished himself in civic duties, rather than his grandfather, Bretannius, who won military fame.
COLLECTED LETTERS OF SAINT BASIL

ἀκούσαι, καὶ τοὺς λογισμοὺς μαθεῖν καθ’ οὖς ἐπὶ ταῦτην ἐλθεῖν τοῦ βίου τῆν ὀδὸν ὑπῆχθης. ἀλλ’ ἐπειδὴ αὐτὸς ἀπεσιώπησας αἴδοι τοῦ βουλεύματος, ἥμεις σε παρακαλοῦμεν μήτε βουλεύεσθαι αἰσχύνης ἡξία, καὶ εἰ τι ὑπέδραμε σοι τὸν νόμον, ἀπελάσαντα τοῦτο τῆς διανοίας σεαυτοῦ γενέσθαι πάλιν, καὶ μακρὰ χαίρειν εἰπόντα στρατεία καὶ ὁπλοὶς καὶ ταῖς ἐπὶ στρατοπέδου ταλαιπωρίαις, καταλαβεῖν τὴν πατρίδα, ἀρκοῦν πρὸς ἀσφάλειαν βίου καὶ πρὸς πᾶσαν περιφάνειαν τὸ ἐξίσου τοῖς προγόνοις κρατῆσαι τῆς πόλεως ἡγησάμενον ὑπὲρ ἀπόνοις σοι παραγενήσεσθαι πεπιστεύκαμεν, πρὸς τε τὴν ἐκ φύσεως ἐπιτηδειότητα ἀφορώτες καὶ πρὸς τὴν ἐρημίαν τῶν ἐνισταμένων. εἶτε οὖν μὴ γέγονεν ἕξ αρχῆς ἡ γνώμη, εἴτε γενομένη πάλιν ἐκβεβληται, γνώρισον ἡμῖν ἐν τάχει εἰ δὲ, ὁ μὴ γένοιτο, τὰ αὐτὰ μένει βουλευμάτα, αὐτάγγελτος ἡμῖν ἥκετο ἡ συμφορὰ γραμμάτων δὲ οὐ δεόμεθα.

CXVII

'Ανεπίγραφος, ἐπὶ ἀσκήσει

'Εγὼ καὶ ἄλλος ὀφείλεσθαι τῇ ὑμετέρᾳ τιμιότητι ἐμαυτὸν νομίζω, καὶ τὸ νῦν δὲ τοῦτο φρόν-

1 παρὰ σοῦ add. editio Paris.  
2 μῆποτε E.  
3 καὶ add. E.  
4 τοῦ add. E.  
5 δήλωσον editi antiqui.

1 Written about 372. This is clearly the answer of 234
very things we want to hear from you, and to learn
the considerations that have influenced you to enter
upon this manner of life. But because you yourself
have been silent through shame of your plan, we
exhort you never to plan things which call for shame,
and if any such thing has entered your mind, to
expel it from your thoughts and regain the mastery
over yourself, and, bidding a long farewell to military
life and to arms and to the toils of the camp, to
return to your native country, since as regards
security of life and all glory it is enough to be the
ruler, like your forefathers, of your own city through
your leadership; and in this we are confident that
you can succeed without difficulty, as we observe,
not only the fitness for rule which nature has given
you but also the absence of opponents. Whether,
therefore, this has not been your intention from the
beginning, or, having once been in your mind, has
been rejected again, inform us at once; but if, on
the other hand (and may it not come to pass), your
plans remain the same, let the misfortune come to
us self-announced, and we need no letters.

LETTER CXVII

Without Inscription, on Asceticism

For other reasons I consider myself indebted to
your Honour, and now the present anxiety in which

Firminus to the preceding letter, and there appears no
reason for doubting its authenticity. This and all the other
unaddressed letters do not appear in MSS. of the Aa family,
but this is probably due to their having been unknown. Cf.
Bessières 156, 159, 160.


COLLECTED LETTERS OF SAINT BASIL

tiσμα, ἐν δὲ ἐσμέν, ἀναγκαίως ἡμᾶς υπευθύνους ταῖς τῶν τοιούτων πραγμάτων υπηρεσίαις καθίστησι, κἂν οἱ τυχόντες ὄσιν 1 οἱ ἐπιτάττοντες, μή ὅτι ὑμεῖς οἱ πολλοίς δικαίοις καὶ ἄλλοις πρὸς ἡμᾶς συναπτόμενοι. τὰ μὲν οὖν παρελθόντα εἰς ἐξέτασιν ἀγαγεῖν οὐκ ἀναγκαίον ἐπεὶ ἐνὴν εἰπεῖν, ὅτι ὑμεῖς ἐγενόμεθα έαυτοῖς τῶν 2 ταράχων αὐτίοι, τῆς ἁγαθῆς ἐκείνης ἁσκύσεως καὶ μόνης ἁγούσης πρὸς σωτηρίαν φιλονεικῆσαντες ἀποστήματα διὸ τάχα καὶ τῷ ταράχῳ τούτῳ εἰς πειρασμὸν παρεδόθημεν.

'Ἀλλ' ἐκεῖνα μὲν γέγονεν καὶ ὑπομνήσεως ἡξιώθη, ὡστε μὴ δεύτερον ἡμᾶς τοῖς ὁμοίοις περιπεσεῖν. τὰ δὲ ἐφεξῆς, πάνω βούλομαι πληροφορεῖσθαί σου τὴν εὐλάβειαν, ὅτι τοῦ Θεοῦ συγχωροῦντος ῥάστα ἡμῖν προσχωρῆσει, τοῦ πράγματος καὶ ἐννόμου οὖν καὶ οὐδὲν ἑχοντος βαρύν, καὶ τῶν φίλων ἡμῶν πολλῶν 3 ἑτοίμως χαριζομένων, ὄντων ἐν τῷ στρατοπέδῳ. τυπωθήσεται οὖν παρ' ἡμῶν δέσμης, κατὰ τὴν ὁμοιότητα τοῦ προσδοθέντος λιβέλλου τῷ βικαρίῳ, ἐν ἡ εἰών μὴ τις γενήται παρολκή, εὐθέως ἀποπεμψόμεθα τὴν ἐκ τοῦ γράμματος 4 ἀδειαν παρεχόμενοι. πέπεισμαι δὲ

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1 eiσίν E, editi antiqi. 2 τῶν om. E. 3 πολλῶν om. Vat., Med. 4 πράγματος E.

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1 The civil government of the Empire was distributed into thirteen dioceses. The first of these was subject to the jurisdiction of the court of the East. The place of the Augustal praefect of Egypt was no longer filled by a Roman.
we find ourselves also of necessity places us under obligation for services in troubles of this kind, even if those who lay their commands upon us are ordinary persons and not, like yourself, men who are joined to us by many other just claims. Now it is not necessary to bring the past into review; for I might say that we were the cause of our own disturbances, since we strove to abandon that goodly practice of asceticism which alone leads to salvation; and so perhaps we were given over to this disturbance also by way of temptation.

But those matters are past, and have been considered worthy of mention only that we may not a second time fall into the same difficulties. As to the next step, however, I am quite anxious that your Reverence be informed that, God granting, it will easily turn out as we wish, the matter being lawful and involving no difficulty, and our friends at court, who are many, are glad to do us a favour. So a petition will be drawn up by us, modelled on the document that has been handed to the Vicar,¹ according to which, if there is no delay, we shall be quickly sent home by merely producing the permit based upon the writ.² And I am convinced that in

knighth; but the name was retained. The eleven remaining dioceses—Asiana, Pontica, Thrace, Macedonia, Dacia, Pannonia or Western Illyricum, Italy, Africa, Gaul, Spain, and Britain—were governed by twelve vicars or vice-projects.

¹ That a written discharge was necessary is plainly seen from Letter CXXIII of Gregory Nazianzenus, who thus addressed a certain Ellelichus: “Mamanta, the slave Reader, whose father was a soldier, was consecrated to God on account of his noble character. Give him to God and to us, but do not let him be numbered among vagabond soldiers. Give him his freedom in writing, so that he may not be threatened by others.” Cf. Migne, Vol. 32, 534, note 99.
ἐν τοιούτωι μεῖζον τῶν βασιλικῶν προσταγμά-
των τὴν προαίρεσιν ἡμῶν ἰσχύεω, ἢν εἶν ἄτρεπτον καὶ ἀκλίνη ἐκ τοῦ κατὰ τὴν ἀκμὴν βίου ἐπιδει-
ξώμεθα, ἀνεπιχείρητος ἡμῖν καὶ ἄσυλος διὰ τῆς τοῦ Θεοῦ βοηθείας τῆς παρθενίας ἡ φυλακὴ εἶη.

Τὸν δὲ ἐγχειρισθέντα ἡμῖν παρὰ σοῦ ἄδελφῳ καὶ ἑθεασάμεθα ἥδεως, καὶ ἔχομεν ἐν τοῖς γνω-
ρίμοις, εὐχόμενοι άξιον εἶναι τοῦ Θεοῦ καὶ τῆς σῆς μαρτυρίας.

CXVIII

Ἰοβίνω, ἑπισκόπῳ Πέρρης

"Ἐχω σε χρεώστην ὀφλήματος ἀγαθοῦ. ἐδά-
νεισα γάρ σου χρέος ἀγάπης, ὁ χρή με ἀπολαβεῖν 
σὺν τόκῳ, ἐπειδὴ καὶ ὁ Κύριος ἡμῶν τὸ τοιοῦτον 
εἴδος τῶν τόκων οὐ παραίτείται. ἀπόδος τοίνυν,
ὁ φίλη κεφαλή, ἐπιστᾶς ἡμῶν τῇ πατρίδι. τοῦτο 
μὲν ὁν ἐστὶν αὐτὸ τὸ κεφάλαιον. τίς δὲ ἡ 
προσθήκη; τὸ σὲ εἶναι τὸν παραγινόμενον, ἄνδρα 
τοσοῦτον ἡμῶν διαφέροντα ὁσφ. 1 πατέρες εἰσὶ 
βελτίους παῖδων.

1 ὁσφ. E.
such matters our principles are more powerful than the royal mandates, and that if we show them to be unswerving and without deviation from the very highest life, with the help of God the keeping of our celibacy would be unassailable and inviolate.

We were not only glad to see the brother whom you entrusted to us, but we also count him among our friends, praying that he may be worthy of God and of your testimony.

LETTER CXVIII

To Jovinus, Bishop of Perrha

I consider you a debtor for a goodly debt. For I made you a loan, an obligation of love, which I ought to get back with interest, since even our Lord does not deprecate usury of this kind. Therefore, pay it back, my dear friend, by a visit to our land. That would be, to be sure, only the principal itself. But what would be the increase? The fact that it is you who pay the visit, a man so far superior to us as parents are better than their children.

1 Written at the end of 372, or at the beginning of 373. This letter is an excellent example of the spirit of the Second Sophistic period of Greek rhetoric. The entire letter is a rather far-fetched metaphor. Basil has already visited Jovinus, and his visit is compared to a loan out at interest. That Jovinus repaid the visit we learn from Letter CXXVII.

The MSS. vary between Jovinus and Jobinus. Furthermore, all do not agree in qualifying Jovinus as Bishop of Perrha. Some MSS read Κέρπης, and others Πέργης. Tillemont and Maran, however, prefer the reading Πέργης of six MSS. (4 Vat. Reg., 2nd Coisl., and Paris). Perrha was in Syria and not far from the seat of Eusebius of Samosata.
COLLECTED LETTERS OF SAINT BASIL

CXIX

Εὐσταθίῳ, ἐπισκόπῳ Σεβαστείας

Καὶ διὰ τοῦ αἰδεσιμωτάτου καὶ εὐλαβεστάτου ἀδελφοῦ μου ἔνα Πέτρου προσφθέγγομαι σοι τὴν ἀγάπην, παρακαλῶν σε ως διὰ πάσης προφάσεως καὶ νῦν προσεύχεσθαι ύπέρ ἐμοῦ, ἵνα, μεταβαλ- λόμενος ἢ ποῦ τοῦ φευκτοῦ τοῦτον καὶ βλαβεροῦ τρόπον, γένωμαι ποτε ἄξιος τοῦ ὅνομάτος τοῦ Χριστοῦ. πάντως δέ, κἂν ἐγὼ μὴ λέγω, διαλεξ- 
θήσεσθε πρὸς ἀλλήλους περὶ τῶν καθ' ἡμᾶς, καὶ 
γνωρίσει σοι τὴν ἀκρίβειαν τῶν πεπραγμένων, ὡστε μὴ παραδεχθῆναι ἀβασανίστως τὰς πονηρᾶς 
καθ' ἡμῶν υπονοίας, ἂς εἰκός κατασκευάζειν τοὺς 
καὶ παρὰ τὸν τοῦ Θεοῦ φόβου καὶ παρὰ τὴν τῶν 
ἀνθρώπων ὑπόληψιν εἰς ἡμᾶς ἐξυβρίσαντας. οἶο 
γὰρ ἡμῖν ἐνεδείξατο ὁ γενναῖος Βασίλειος, ὃν ἀντὶ 
φυλακηρίου τῆς ἐμῆς ζωῆς παρὰ τῆς σῆς 
eυλαβείας ὑπεδεξάμην, ἐγὼ μὲν καὶ εἴπειν αἰσ- 
χύνομαι εἰς ἒ τὰ καθ' ἐκαστὸν παρὰ τοῦ 
ἀδελφοῦ ἡμῶν διδαχθεῖς. καὶ τοῦτο λέγω οὐκ 
ἐκεῖνον ἀμυνόμενος (ἐὐχομαι γὰρ αὐτῷ μὴ λογισ-

1 μου om. E. 2 καὶ editi antiqui. 3 μεταβαλόμενος E, Reg. secundus, Bigot. alter. 4 ἄπευκτον editi antiqui.

1 Written at the end of 372 or beginning of 373. It deals with the untrustworthiness of a certain Basil and Sophronius, two henchmen of Eustathius, by whom they had been recommended to Basil. Eustathius was ruined by his love of power and self-aggrandizement, which was probably the source of his hypocrisy. Basil was loath to break with Eustathius because of their mutual interest in asceticism,
LETTER CXIX

I address you, my dear friend, through my most reverend and pious brother Peter, urging you on every occasion and especially now to pray for me, that, being transformed from this present abhorrent and harmful nature, I may one day become worthy of the name of Christ. But assuredly, even if I do not speak, you and he will converse with one another about our affairs, and he will make known to you every detail of what has happened, so that you may not admit without investigation the base suspicions against us, which these men are likely to trump up, who, regardless of the fear of God or of our reputation among men, have heaped insults upon us. For what sort of charges the noble Basil has brought against us, the man whom I received from your Reverence as a guard of my life, I am indeed ashamed to say; but you will know every detail on being informed by our brother. And this I say, not to avenge myself upon this Basil (for I pray that it and for a long time was blind to Eustathius' duplicity and Arian proclivities. As subsequent letters show, the present letter records the first of a series of events that eventually brought about a break between the two. Cf. Letter LXXXIX (and note), which is also addressed to Eustathius. For Eustathius' persistent heresy, cf. Letters CXXX, CCXXIII and CCXLIV.

The present letter and Letter CCIII, written to the bishops of the Pontus, were carried by one named Peter, whom St. Basil designates as brother. It is uncertain whether this Peter is Basil's own brother or a spiritual brother.

Ironical. For this Basil, cf. note 1.

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θήναι παρὰ τοῦ Κυρίου), ἀλλὰ βεβαίαν μοι τὴν παρὰ σοῦ ἀγάπην μεῖναι ἡμῖν δοικούμενος, ἣν ὄμοιον μὴ διασαλεύσωσι ταῖς ὑπερβολαῖς τῶν διαβολῶν, ὅσες αὐτοὺς κατασκευάζαι εἰς ἀπολογίαν τοῦ πταῖσματος. ὅπερ 1 ὁ ἀν κατηγορίσωσιν ἡμῶν, ἐκείνο παρὰ τῆς σῆς ἀγγυνοίᾳ ἐξεταζόθωσαν, εἰ ἐνεκάλεσαν ἡμῖν, εἰ τὴν 2 διόρθωσιν τοῦ ἀμαρτήματος οὐ νῦν ἡμῖν ἐπάγουσιν ἐπεξήγησαν, εἰ ὅλως φανερῶν ἐαυτῶν τὴν πρὸς ἡμᾶς λύπην κατέστησαν. νῦν δὲ, ἐν φαινῷ τῷ προσώπῳ καὶ πεπλασμένοις 3 ἀγάπης ῥήμασιν αὐμνηθητὼν τινα δόλου καὶ πικρίας βυθὸν τῇ ψυχῇ συγκαλύπτοντες, διὰ τῆς ἀνελευθέρου φυγῆς 4 εφανέρωσαν. ἐφ' ὃ ὅσον μὲν ἡμῖν 5 ἐποίησαντο πένθος, ὅσον δὲ τὸν γέλωτα τοὺς ἣν τὸν εὔλαβη βίον ἐν τῇ ἁθλίᾳ ταὐτῇ πόλει βδελυσσομένοις καὶ τέχνην πρὸς τὸ πιστευθῆαι καὶ σχηματισμὸν εἰς ἀπάτην τὸ πλάσμα τῆς σωφροσύνης 6 διαβεβαιομένοις ἐπιτηδεύσθαι, πάντως, κἂν ἡμᾶς μὴ διηγησόμεθα, γνώριμον τῇ συνέσει σου. ὃς μηδὲν ἐπιτιθεμένα οὕτως ὑποπτον εἶναι πρὸς κακίαν λοιπὸν τοῖς ἐνταῦθα, ὡς τὸ ἐπάγγελμα τοῦ ἀσκητικοῦ βίου.

"Α πῶς χριῇ 7 θεραπευθῆναι, τῆς σῆς ἂν εἰς συνέσεως φροντίσαι. 8 τὰ γὰρ παρὰ Σωφρονίου συρραπτόμενα 9 ἐγκλήματα ἡμῖν οὐκ ἀγαθῶν ἐστὶ prooimiα, ἀλλ' ἀρχὴ διαιρέσεως καὶ χωρισ-

1 οὔπερ Medicaeus, Regius primus, Bigot. alter.
2 εἰ τὴν . . . εἰ ὅλως] τὴν . . . ἡ ὅλως editi antiqi.
3 τετιμμένοι tres MSS. 4 σιωπῆς E, editi antiqi.
5 ἡμῖν . . . δὲ] προξενοῦμεν E.
6 ταπεινοφροσύνης E, Harl., Reg. secundus.
7 ἂ πῶς] ὅπως ὅνων E, editi antiqi.
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LETTER CXIX

may not be laid to his account by our Lord), but to make sure that your love for me shall abide steadfast, since I fear that these men may shake it by the exaggerated slanders which they have probably trumped up in defence of their error. But whatever accusation these persons may bring against us, let them be examined by you with all your acumen as to this—first, whether they have brought a formal complaint against us, secondly, whether they have sought the rectification of the error for which they now attack us, and, finally, whether they have made their grievance against us entirely clear. But as the case now stands, though they conceal within their souls, under their beaming countenances and their counterfeit expressions of affection, a depth of treachery and bitterness that defies description, yet through their ignoble flight they have made their grievance manifest. How much sorrow they have brought upon us in this matter, and how much occasion for ridicule they have furnished to those in this unhappy city who constantly express their contempt for the pious life and assert that our pretended practice of chastity is but a trick to get ourselves trusted and a pose intended to deceive, assuredly all this, even if we refrain from stating it, is well known to your sagacity; and the result is that no mode of life is so suspected as vicious by the people here as is the profession of asceticism.

How these things should be remedied would be the proper concern of your sagacity to devise. For the charges concocted against us by Sophronius are not a prelude of good things, but a beginning of

8 φροντίς Vat.; καὶ φροντίδος tres alii MSS.
9 συνεργαμένα editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

μοῦ καὶ σπουδὴ τοῦ καὶ τὴν ἐν ἡμῖν ἀγάπην ἀποψυγήναι. ὰν ὑπὸ τῆς σῆς εὐσπλαγχνίας παρακάλομεν κατασχεθῆναι ἀπὸ τῆς βλαβερᾶς ταύτης ὀρμῆς, καὶ πειραθῆναι τῇ παρ’ ἑαυτοῦ ἀγάπη κατασφόγγιειν μᾶλλον τὰ διιστάμενα καὶ μὴ¹ τοῖς πρὸς διάστασιν² ὀρμημένοις συνεπιτείνειν τὸν χωρισμὸν.

CXX

Μελετῶ, ἐπισκόπῳ 'Αντιοχείας

Γράμματα ἐδεξάμην παρὰ τοῦ θεοφιλεστάτου ἐπισκόπου Εὐσεβίου, προστάσσοντα πάλιν γραφῆναι τοῖς δυτικοῖς περὶ των ἐκκλησιαστικῶν. καὶ ἐβουλήθη παρ’ ἡμῶν τυπωθῆναι τὴν ἐπιστολὴν ὑπογραφῆναι δὲ παρὰ πάντων τῶν³ κοινωνικῶν. ἐπεὶ οὖν οὐχ ἐυρον ὅπως ἐπιστεῖλω περὶ ὧν ἐπέταξε, παρέπεμψα τὸ ὑπομνηστικὸν τῆς θεοσεβείας σου, ἵνα καὶ αὐτῷ ἐντυχῶν καὶ τοῖς ἀναφερομένοις παρὰ τοῦ ποθεινοτάτου ἀδελ-

¹ καὶ μὴν] ἦ Ε. ² τὸ διάστασιάζειν editi antiqui. ³ τῶν om. Ε.

¹ Probably written in A.D. 372. Letters CXX, CXXI, CXXII, CXXIX, and CXXX are all related in the matter of chronology. Tillemont and the Benedictine editors agree in the actual dating, although they differ in the identity of certain persons. Loofs (p. 29), in treating of these letters,
LETTER CXX

division and separation and an incentive to the cooling even of the charity within us. We urge that this man be restrained by your kindness of heart from this hurtful impulse of his, and that your affection rather strive to tighten that which is falling apart and not to increase the tendency to schism in those who are eager for disagreement.

LETTER CXX

To Meletius, Bishop of Antioch

I have received a letter from the most God-beloved bishop Eusebius, enjoining that we write again to the Westerners concerning certain ecclesiastical affairs. He wished, furthermore, that the letter be drawn up by us but signed by all those in communion. Since, therefore, I have not discovered how to write about those things which he has enjoined, I am sending his memorandum to your Godliness in order that when you have read it and given heed to the matters reported by our most raises questions which he does not himself answer satisfactorily. Indeed in several places his arrangement seems to be contradicted by certain facts contained in the letters themselves. I have retained the chronology of Tillemont and the Benedictines.

For the identity of Meletius, cf. Letter LXVI, note 4. Previous letters addressed to Meletius are LVII, LXVIII, and LXXXIX. In this letter Basil continues his support of the claims of Meletius, now exiled in Armenia, as the regular Catholic bishop of Antioch, and he complains of the irregular ordination of Faustus as bishop of an Armenian see by Anthimus of Tyana, one of his opponents.
COLLECTED LETTERS OF SAINT BASIL

phiN Σαγκτισσίμου τοU συμπρεσβυτέρου προσέ-
χων, ¹ αυτός καταξίωσης ώς παρίσταται σοι ²
περί τούτων τυπώσαι, ἥμων ἑτοίμως ἐχόντων
καὶ ³ αυτῷ συνθέσθαι καὶ ταχέως ποιῆσαι περι-
κομισθήναι ⁴ τοῖς κοινωνικοῖς, ὡστε τᾶς πάντων
ὑπογραφὰς ἔχοντα ἀπελθεῖν τὸν μέλλοντα ὀρμάν
πρὸς τοὺς κατὰ τὴν δύσιν ἐπισκόπους. ταχέως ⁵
ἡμῖν τὸ παριστάμενον τῇ ὀσιότητί σου γνωρισ-
θήναι κέλευσον, ἵνα μὴ ἄγνοιαμεν τὰ δόξαντά
σοι.

Περὶ δὲ τῶν τυρενομένων ⁶ ἡ καὶ ἡδὴ ἐσκευωρη-
μένων καθ' ἡμῶν ἐν τῇ Ἀντιοχείᾳ ἀνοίσει ⁷ ὁ
αὐτός ἄδελφὸς τῇ τιμιότητι σου, ἐάν περ μὴ
προλαβοῦσα ἡ φήμη τῶν γενομένων φανερὰ
ποιήσῃ τὰ πεπραγμένα. καὶ γὰρ ἐγγὺς ἐστιν
ἡ ἐλπὶς τῆς ἐκβάσεως τῶν ἀπειλομένων.
γινώσκειν δὲ βούλομαι τὴν εὐλάβειάν σου, ὅτι
ὁ ἄδελφος ὁ Ἀνθίμος Φαῦστον, τὸν συνόντα τῷ

¹ προσέχων E.
² παρίσταται σοι] καταξίωσαι editi antiqui.
³ σοι addl. editi antiqui. ⁴ παρακομισθήναι E.
⁵ ὀὖν add. editi antiqui. ⁶ πορευομένων alii editi.
⁷ ἀνοίσει E, Med., Reg. secundus.

¹ Tillemont argues that Sanctissimus because of his Latin
name was a priest from the West. The Benedictine editor,
however, prefers to consider him a presbyter of Antioch,
since Roman names were at this time quite commonly given.
beloved brother Sanctissimus, our presbyter, you may yourself deign to write as seems best to you about these affairs; for we are ready both to agree to this and to cause it to be sent quickly around to those in communion with us, so that the messenger who is about to set out to visit the bishops of the West may have the signatures of all when he departs. Order whatever seems best to your Holiness to be quickly made known to me, in order that we may not be ignorant of your decisions.

And as regards what is being devised or even what has already been fabricated against us at Antioch, the same brother will inform your Honour, unless previously the report of what has happened shall have made clear what has been done. For in truth hope is at hand that these threats will pass away. But I wish your Reverence to know that our brother Anthimus has ordained and made a bishop to Greeks. The latter seems correct, because Sanctissimus displays unusual interest in Eastern affairs, and Basil calls him his "most beloved," and "fellow-presbyter," and sends him on several important missions. The following is a chronology of his known journeys:

374. The Easterners send Sanctissimus and Dorotheus to the West in the early spring.

375. Sanctissimus and Dorotheus return to the East through Thrace. They probably visit Eusebius of Samosata, who was exiled to Thrace in 374.

376. Sanctissimus makes an extensive tour of the East.

377. The Easterners communicate with the Westerners through Sanctissimus to procure the condemnation of Apollinarius and Eustathius.

In 371 Anthimus, a contentious and ambitious prelate, claimed to be metropolitan of Cappadocia Secunda with his diocese Tyana as a metropolitan see. He was joined by those prelates who opposed Basil's election to the see of Caesarea.
COLLECTED LETTERS OF SAINT BASIL

πάπα, ἐπίσκοπον ἐχειροτόνησε, μηδὲ ψήφους δεξάμενος, καὶ τὸ τόπῳ χειροτονήσας τοῦ αἰ- δεσιμωτάτου ἄδελφου Κυρίλλου ὡστε στάσεων ἐμπλήσαι τὴν Ἀρμενίαν. ἵνα τοίνυν μὴ κατα- ψεύσωνται ἡμῶν, μηδὲ αὐτοὶ τὴν αἰτίαν σχώμεν τῆς ἀταξίας τῶν γενομένων, ἐγνώρισα ταῦτα τῇ σεμνότητι σου. δήλου δε, ὅς καὶ αὐτὸς κατα- ξώσεις γνώριμα ποιήσαι τοῖς λοιποῖς. ἤγονμαι γὰρ πολλοὺς λυπήσειν τὴν ἀταξίαν ταύτην.

CXXI

Θεοδότῳ, ἐπισκόπῳ Νικοπόλεως

Πολὺς ὁ χειμῶν καὶ ἐπὶ τὸ μακρότατον παρα- ταθεῖσ, ὡς μηδὲ τὰς διὰ γραμμάτων παραμυθίας ράδιως ἡμῖν ὑπάρχειν. οἴθεν ὁλιγάκις οἶδα καὶ ἐπιστείλας τῇ εὐλαβείᾳ σου καὶ δεξάμενος ἡγάμα- ματα. ἀλλ’ ἐπειδὴ ὁ ποθεινότατος ἄδελφος ἡμῶν

1 πάπας Coisl. secundus, Reg. secundus.
2 τῷ τόπῳ χειροτονήσας . . . ἐμπλησαὶ] καταχειροτονήσας . . . ἐμπλησαὶ editi antiqi.
3 ὁρὰ editi antiqi. 4 ἡμῶν E.
5 Ἀρμενίας add. Harl. Ἀρμενίας μικρὰς add. editi antiqi, nonnulli MSS.

1 All information about Faustus is procured from Letters CXX, CXXI, and CXXII of St. Basil. Smith and Wace infer that he was Bishop of Satala, but Tillemont and the Benedictine editors prove this to be untenable.
2 The title pope (papa) was originally employed with great latitude. In the East it has always been used to designate simple priests. In the West, however, it seems from the beginning to have been restricted to bishops. It was probably in the fourth century that it became a distinctive title of the 248
LETTER CXXI

of Faustus,\(^1\) him who associates with the pope,\(^2\) without having received votes, and having appointed him in the place of our most reverend brother Cyril; and in consequence Armenia has become filled with schisms. Therefore, that they may not lie against us, and that we ourselves may not be held responsible for the confusion produced by what has happened, I have made these things known to your August Reverence. And obviously you yourself will deign to make this known to the rest. For I think that the present confusion will distress many.

LETTER CXXI

To Theodotus, Bishop of Nicopolis\(^3\)

The winter is severe and very long drawn out, so that it is not easily within our power to have the consolation of even a letter. It is for this reason, I realize, that I have seldom either written to your Reverence or received a letter from you. But since Roman Pontiff. Gregory VII finally prescribed that it be confined to the successors of Peter. To whom Basil here refers is an enigma.

\(^3\) On the same subject, and of the same date as the preceding: one of the two (cf. CXXX) extant letters of St. Basil to Theodotus. Theodotus, Bishop of Nicopolis and Metropolitan of Lesser Armenia, was an aged prelate of noble character and unquestioned soundness of faith, and was highly esteemed by Basil. Theodotus, however, suspected Eustathius of Sebaste of unsound doctrine, and when Basil, who at first felt a warm friendship for Eustathius, was reluctant to give credence to these suspicions and even endeavoured to clear them away, he turned his suspicions upon Basil himself. Theodotus then became openly cold and discourteous, and refused to co-operate with Basil in the appointing of bishops to Lesser Armenia.
COLLECTED LETTERS OF SAINT BASIL

Σαγκτήσιμος ὁ συμπρεσβύτερος τὴν μέχρις ύμων ὀδουπορίαν ὑπέστη, δι’ αὐτοῦ καὶ προσφέρεγγομαι σοι τὴν κοσμιότητα, καὶ παρακαλῶ προσεύχεσθαι ύπέρ ἐμοῦ καὶ χρῆσαι τὴν ἀκοὴν τῷ προειρημένῳ, ὥστε παρ’ αὐτοῦ διδαχθῆναι τὰ τῶν εκκλησίων ἐν οἴοις ἐστὶ καὶ τὴν δυνατὴν σπουδὴν εἰσενέγκασθαι εἰς τὰ προκείμενα.

Γίνωσκε δὲ ὅτι Φαύστος γράμματα ἔχων ἥκε πρὸς ἡμᾶς παρὰ πάπα, ἀξιόντα αὐτὸν γενέσθαι ἐπίσκοπον. ἔπειδὴ δὲ ἡτήσαμεν ἡμεῖς, μαρτυρίαν τῆς σῆς εὐλαβείας καὶ τῶν λοιπῶν ἐπισκόπων, καταφρονήσας ἡμῶν πρὸς Ἀνθιμον ὄχετο, καὶ παρ’ αὐτοῦ λαβὼν τὴν χειροτονίαν χωρίς ἡμετέρας ῥυμονήσεως ἐπανήκε.

CXXII

Ποιμενίῳ, ἐπισκόπῳ Σατάλων

Πάντως ἐπεξήγησας γράμματα παρὰ τῶν Ἀρμενίων, ὅτε ἐπανήκαν διὰ σοῦ, καὶ τὴν αὐτίαν ἔμαθες, δι’ ἥν οὐκ ἔδωκα αὐτοῖς τὴν ἐπιστολὴν. εἰ μὲν οὖν εἴπον φιλαλήθως, ἔδωκας ἡμῖν αὐτόθεν

1 Σαγκτήσιμος E, editi antiqui.
2 προσφερεγγόμεθα E, Med.
3 τιμιότητα E.
4 εἰρημένῳ E.
5 dἰς E.
6 τοῦ add. F.
7 ἡτῆσάμην ἡμεῖς om. E, Med.
8 ἐπιεξήγησας editi antiqui.

1 Cf. note 1, p. 246.
2 Cf. note 1, p. 248.
3 Cf. note 2, p. 248.
4 Cf. note 2, p. 247.
LETTER CXXII

our most beloved brother Sanctissimus, the presbyter, has undertaken the journey to you, through him I salute your Decorum, and beseech you to pray for me and to lend audience to the aforesaid, that you may be informed by him in what condition the affairs of the churches are and bring all possible zeal to bear upon the matters aforementioned.

But be informed that Faustus came to us with a letter from a pope, asking that he be made bishop. But when we asked for a testimonial from your Reverence and from the rest of the bishops, showing contempt for us, he went to Anthimus, and after receiving the election from him without any mention being made of us, he returned.

LETTER CXXII

To Poemenius, Bishop of Satala

You must certainly have asked the Armenians for a letter as they returned through your country, and must have learned the reason why I had not given them the letter. Now if they spoke with regard for the truth, you granted us forgiveness on the spot;

5 Written at the end of 372 or beginning of 373. Poemenius, Bishop of Satala in Armenia, was a near relation of Basil, and had been brought up with him in close intimacy. In 372 Valens commissioned Basil to appoint bishops to the vacant sees in Armenia, among which was Satala. In compliance with Imperial orders and the earnest petitions of both magistrates and people, St. Basil appointed Poemenius to the see in Satala. Cf. Letter CII, where Basil earnestly commends his friend to the good offices of his new flock. In the present letter reference is also made to the uncanonical appointment of Faustus by Anthimus, on which cf. the letters immediately preceding.
t'ν συγγρώμην· εἰ δὲ ἀπεκρύψαυτο ἐκείνου, ὅπερ οὖκ ἔικαίζω—ἀλλὰ παρ’ ἦμον ἄκονε.

'Ὁ τὰ πάντα γενναῖος Ἀνθίμος, ο̣ διὰ μακροὺ̣ χρόνου τὴν πρὸς ἡμᾶς εἰρήνην σπεισάμενος, ἐπειδή εὑρε καὶρὸν ἑαυτοῦ τε ἱενοδοξίαν ἐκ-̣ πληρώσαι καὶ ἦμῖν λύπην τινὰ προξενήσαι, ἔχειροτόμησε τὸν Φαῦστον ἢδια αὐθεντία καὶ ἢδια χειρι, οὐδενὸς ὕμων ἀναμείνας ψήφων καὶ ἦμῶν καταγελάσας ἀκριβολογομενέων περὶ τὰ τοιαῦτα. ἔτει οὖν συνέχεε μὲν παλαιὰν ἐυτα-̣ ξίαν, κατεφρόνησε δὲ καὶ ὕμων, παρ’ ὃν ἀνέμεαν ἑγὼ τὴν μαρτυρίαν δέξασθαι, ἐποίησε δὲ πράγμα οὖκ οἰδα εἰ εὐάρεστον τῷ Θεῷ, τούτον ἐνεκεν 3 λυπθεῖς πρὸς αὐτοὺς, οὐδεμιάν ἑδωκα ἐπιστολήν πρὸς οὐδένα τῶν Ἀρμενίων, οὐδὲ πρὸς τὴν σὴν εὐλάβειαν. ἀλλ’ οὐδε εἰς κοινωνίαν ἐδεξάμεν τὸν Φαῦστον, φανερὸς διαμαρτυρόμενος, ὅτι εἰ μὴ ύμέτερά μοι κομίσειε γράμματα, πάντα τὸν χρόνον ἔσωμαι καὶ αὐτός ἡλιοτρόπωμενος καὶ τοὺς ὀμοψύχουσι μοι 4 οὕτω διαθήσαν πρὸς αὐτὸν ἔχειν.

Εἴ μὲν οὖν ἰάσιμα τὰ γενόμενα, σπουδασον αὐτός τε ἐπιστεῖλα μαρτυρῶν αὐτῷ, εἰ ὀραὶς ἀγαθὴν τοῦ ἀνδρὸς τὴν ζωὴν, καὶ τοὺς ἄλλους προτρέψασθαι· εἰ δὲ ἤνιατα, καὶ τοῦτο μοι φανερὸν ποίησον, ὅστε μηκέτι με αὐτοῖς καθόλου προσέχειν, εἰ καὶ ὅτι, ὡς ἔδειξαν, ὠρμηται λοιπὸν πρὸς τὸν Ἀνθίμον ἑαυτῶν 5 μεταθείναι τὴν κοινωνίαν, ἦμον καὶ τῆς ἐκκλησίας ταύτης, ὥς ἐώςον εἰς φιλίαιν, καταφρονήσαντες.

1 οὖν E. 2 τὴν add. E. 3 ἐνεκα E.
but if they concealed the facts, which I do not suppose—well, hear our story:

The in all respects noble Anthimus, he who long ago made his peace with us, when he found an opportunity of satisfying his own conceit and of causing some vexation to us, consecrated Faustus by his own authority and with his own hand, waiting for the vote of no one of you and ridiculing us for being scrupulous about such matters. Since, then, he was violating an ancient orderly practice and had showed contempt even for you, from whom I was waiting to receive the testimonial, and had committed an act which I am inclined to consider displeasing to God, I, feeling aggrieved at the Armenians on this account, gave them no letter to anyone in Armenia, not even to your Reverence. Moreover, I did not even receive Faustus into communion, plainly giving witness that unless he should bring me a letter from you, I myself would be permanently estranged and would dispose those of like mind with me also to be so disposed toward him.

Now, if what has happened admits of a remedy, do you yourself hasten to write, bearing witness for him, if you see that the life of the man is good, and to urge the rest to do likewise. But if the situation is incurable, make this also clear to me, that I may no longer pay any attention to them at all—even if you must say that they have undertaken, as they have indicated, to transfer their communion to Anthimus, in contempt of us and this church, having grown stale as regards friendship.
COLLECTED LETTERS OF SAINT BASIL

ΟΧΧΙΙΙ

Οὐρβικίῳ μονάζοντι

'Εμελλες ἡμῖν παρέσεσθαι (καὶ τὸ ἅγαθὸν ἐγγὺς) ἀκρω γοῦν δακτύλῳ καταψύξεις ἡμᾶς ἐν τοῖς πειρασμοῖς φλεγομένους. εἶτα τί; αἰ ἀμαρτίαι ἡμῶν ἀντέβησαν καὶ διεκόλυσαν τὴν ὀρμήν, ἵνα ἀθεράπευτα κάψωμεν. ὥσπερ γὰρ ἐν τοῖς κύμασι τὸ μὲν λήγει, τὸ δὲ αἰώνιαται, τὸ δὲ ἡδὴ φρίκη μελαίνεται, οὕτω καὶ τῶν ἡμετέρων κακῶν τὰ μὲν πέπαυται, τὰ δὲ πάρεστι, τὰ δὲ προσδοκᾶται καὶ μία τῶν κακῶν ἡμῖν, ὡς ἐπὶ τὸ πλείστον, ἀπαλλαγῇ, εἶξαι τῷ καρίῳ καὶ ύπεξελθεῖν τοῖς διώκουσιν.

'Αλλὰ καὶ πάρεσο ἡμῖν, ἡ παραμυθούμενος, ἢ καὶ γνώμην δώσων, ἢ καὶ προσέψων, πάντως δὲ αὐτῶ τῷ ὄφθηναι βάνους ποιῆσων. καὶ τὸ μέγιστον, εὖχου, καὶ υπερεύχου, μὴ καὶ τοὺς λογισμοὺς ἡμῶν βαπτισθῆναι ὑπὸ τοῦ κακοῦ καὶ τοῦ 1 κλύδωνος, ἀλλ' ἐν πάσι διαφυλάσσειν τῷ Θεῷ τὸ εὐχάριστον, ἵνα μὴ ἐν τοῖς κακοῖς δούλοις ἀριθμηθῶμεν, ἀγαθύνοντι μὲν ἐξομολογούμενοι, παιδεύοντι δὲ διὰ τῶν ἐναντίων μὴ

1 καταψύξεων editi antiqui.
2 πάρεσο ἡμῖν] ἡμῖν ἤκε μᾶλις editi antiqui.
3 προσέψων editi antiqui.
4 καὶ τοῦ om. quinque MSS.

1 Written in 373, to Urbicius, a monk, about whom nothing is known, except for the present letter and Letter CCLXIII. Basil here writes for consolation and advice. The period 372–374 was one of intense personal suffering for 254
To Urbicius, a Monk

You were on the point of visiting us (and the blessing was near), to cool us with but the tip of your finger as we burned in the midst of temptations. Then what? Our sins stood in the way and prevented your setting out, that in our sickness we might find no healing. For just as among the waves one sinks, another rises, and a third is already turning black with rippling, so too with our troubles—some have ceased, others are at hand, and others are being awaited; and the one relief from our evils is, for the most part, to yield to the occasion and to withdraw from before our pursuers.

But pray do visit us, either to console us, or to give advice, or to send us on our way, but in any case by the very sight of you to make us easier at heart. And—most important of all—pray, and pray again, that our reason be not submerged by the flood of evil, but that in all things we may keep ourselves pleasing to God, in order that we may not be numbered among the wicked servants who thank Him when He grants blessings, but when He chastises through the opposite means do

St. Basil. He and his lifelong friend Gregory of Nazianzus had become estranged; Theodotus, Bishop of Nicopolis, for whom Basil had great esteem, had suspected him of heresy, and refused to co-operate with him in appointing bishops in Lesser Armenia; he had at last been forced to see the treachery and ingratitude of his former friend, Eustathius of Sebaste; and, finally, Eusebius of Samosata, his intimate and confidential counsellor, had been exiled to Thrace by the Emperor Valens.
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προστιθέμενον· ἀλλὰ καὶ δι' αὐτῶν τῶν δυσχερῶν ὁφελώμεθα, μᾶλλον αὐτῷ πιστεύοντες, οτε καὶ μᾶλλον χρήζομεν.

CXXIV

Θεοδόρῳ 1

Δέγνουτι τινες τοὺς ἑαλωκότας τῷ πάθει τοῦ ἔρωτος, ὅταν κατὰ τινα βιαστέραν ἀνάγκην τῶν ποθουμένων ἀπάγωνται, εἰ πρὸς τὴν εἰκόνα τῆς ἀγαπηθείσης μορφῆς ἀποβλέψειαν, τὸ σφοδρὸν ἀναπάνει τοῦ πάθους διὰ τῆς εἰς ὄφθαλμοις ἀπολαύσεως, εἰ μὲν οὖν ἀληθῆ ταῦτα ἡ 2 μὴ λέγειν οὐκ ἔχω· ὅ δὲ μοι πρὸς τὴν σὴν συμβεβηκεν ἀγαθότητα ὧν πόρρω τῶν εἰρημένων ἔστιν. ἐπειδὴ γὰρ γέγονε τις διάθεσις ἐμοὶ πρὸς τὴν ἱερὰν καὶ ἄδολον σον ψυχήν, ἢν οὕτως εἶπο, ἐρωτική, τὸ δὲ ἀπολαύειν τῶν ποθουμένων, ὡς οὔδε ἀλλο τι τῶν ἁγαθῶν, οὐκ ἐν εὐκολία ἡμῖν ἐστὶ διὰ τὴν ἐκ τῶν ἀμαρτιῶν ἐναντίωσιν, ἐνόμισα εἰκόνα τῆς ἁγαθότητος σον ἐναργεστάτην ἐν τῇ τῶν εὐλαβεστάτων ἡμῶν ἀδελφῶν παρουσία ἐωρακέναι. καὶ εἰ δίχα τούτων συνέβη τῇ σῇ με περιτυχεῖν γνησιότητι, ἐλογισάμην ἃν ἐν σοι κακείνους ἐωρακέναι· διότι τῆς ἁγάπης, λέγω, τοσοῦτον ἐν ἕκαστῳ ὑμῶν τῷ μέτρον ἐστίν, ὡς ἐπίσης τῇ περὶ τοῦ πλείονος ἐκάστῳ φιλονεικίαν ἐμφαίνεσθαι. ἐπὶ τούτως ἡχαρίστησα τῷ ἀγίῳ Θεῷ, καὶ εὐχομαι, εἴπερ ἐτί ὑπολείπεται τις

1 ἀσπαστικὴ add. Reg. secundus, Coisl. secundus, editi antiqui.

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not submit. Nay, let us derive benefit even from our very difficulties, trusting in Him the more when we stand the more in need.

LETTER CXXIV

To Theodorus

Some say that those who are seized with the passion of love, whenever through some unusually urgent necessity they are parted from the object of their desire, if they can look upon the semblance of the beloved form in a picture, can check the violence of their passion through the pleasure they derive from the sight. Now whether this is true or not I cannot say; but that which has happened to me regarding your Goodness is not far from what I have described. For since I had conceived with respect to your holy and guileless soul what I may call an amatory disposition, but the enjoyment of the object of our desire, like all other blessings, is made difficult for us by the opposition of our sins, I thought that I saw a very distinct image of your Goodness in the presence of our very reverend brothers. And if, in their absence, I had fallen in with your Nobility, I should have considered that in you I had seen them also; for the measure of my love, I mean, is so great in the case of each of you that there appears in me an eager desire for the advantage of each in equal degree. For this I have thanked the holy God, and I pray, if any period of

1 Written in A.D. 373. The identity of this Theodorus is quite unknown.

2 ? editi antiqi.
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χρόνος ζωῆς, γενέσθαι μοι διὰ σοῦ τὴν ζωὴν ἠδείαν, ὡς τὸ γε νῦν ἄθλιον πρᾶγμα τὸ ξῆν καὶ φευκτὸν εἶναι ἥγονμαι, τῆς τῶν φιλτάτων συνοισίας κεχωρισμένον.¹ οὐ γὰρ ἐστὶ, κατὰ τὴν ἐμὴν κρίσιν, ἐφ' ὦ τις ἄν εὐθυμήσει, τῶν ἄληθῶς ἀγαπώντων διεξευγμένοι.

CXXV

'Αντίγραφον Πίστεως ὑπαγορευθείσης παρὰ τοῦ ἀγιωτάτου Ἐυστάθιον ὁ Σεβαστείας ἐπίσκοπος.

Τοὺς προληφθέντας ἑτέρα πίστεως ὁμολογία καὶ μετατίθεσθαι πρὸς τὴν τῶν ὀρθῶν συνάφειαν

¹ κεχωρισμένος editio secunda Paris.
² μεγάλου editi antiqii.

1 Written in 373. This letter represents but one step in Basil's gradual disillusionment as to the character of Eustathius of Sebaste. On Eustathius, cf. Letters LXXIX, and CXXIX with notes. The series of incidents leading up to Basil's break with Eustathius may be described briefly as follows:

Theodotus, bishop of Nicopolis, had invited St. Basil to attend a Synodical meeting at Nicopolis. Basil, on his way there, interviewed Eustathius, which at once barred him from attending the synod. Grieved and humiliated at this treatment from Theodotus, Basil returned home and sought counsel from Eusebius of Samosata. This occurred in May of 372. In the following June or July he again returned to Armenia, not only to confer with Meletius but also to comply with an order from the Emperor to place bishops in the vacant sees of that province. On account of the coolness between himself and Theodotus, Basil went first to Getasa, the home of Meletius, and there, in the presence of reliable
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life be yet left to me, that my life be made sweet through you, since for the present, at least, I consider life a wretched thing and to be avoided, separated as it is from association with those most dear. For, in my opinion, there is nothing for which a man may be joyful if he be separated from those who truly love him.

LETTER CXXV

A Transcript of Faith Dictated by the Most Holy Basil, to Which Eustathius, the Bishop of Sebaste, Subscribed

Those who have formerly been committed to an unorthodox confession of Faith and wish to pass witnesses, he justified his conduct with Eustathius and refuted the accusations of Theodotus. The latter, who was present, maintained that Eustathius had denied any agreement with Basil’s propositions. Accordingly, to satisfy Theodotus, Basil offered to make Eustathius sign a profession of faith containing all the articles of the Nicene Creed. Theodotus accepted the plan, and promised to assist Basil in appointing bishops in Armenia. However, upon his arrival in Nicopolis, Theodotus forgot all that had passed and virtually excommunicated Basil. Under these circumstances, Basil was prevented from making the appointments. Fatigued, disappointed, and grieved over the turn of affairs, he returned home only to find sadly neglected conditions in his own diocese.

St. Basil made a third visit to Armenia in the year 373, probably on account of the ordination of Faustus. It was on this trip that the people of Armenia demanded an assurance of the orthodoxy of Eustathius. St. Basil willingly offered to go in person to Eustathius and have him sign a profession of faith. The present letter was accordingly drafted. Some think it is written by St. Basil together with Theodotus, while others believe that it has the tone of a
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Bouloμένους, ἢ καὶ νῦν πρῶτον ἐν τῇ κατηχήσει τοῦ λόγου τῆς ἀληθείας ἐπιθυμοῦντας γενέσθαι, χρὴ τὴν ὑπὸ τῶν μακαρίων πατέρων ἐν τῇ κατὰ Νίκαιαν ποτὲ συγκροτηθείσῃ συνόδῳ γραφεῖσαν πίστιν. τὸ δὲ αὐτὸ τούτο χρῆσιμον ἄν εἴη καὶ πρὸς τοὺς ὑπονοούμενος ἐναντίως ἔχειν τῇ ὑγιαινούσῃ διδασκαλίᾳ καὶ συσκιάζοντας εαυτῶν ἀποφυγαίς εὐπροσώποις τὸ τῆς κακοδοξίας φρόνημα. καὶ γὰρ καὶ τούτοις αὐτάρκης ἢ ἐγκεκριμένη πίστις. ἢ γὰρ διορθώσαντο εαυτῶν τὴν ἐν τῷ κρυπτῶ νόσον, ἢ συγκαλύπτοντες αὐτὴν ἐν τῷ βάθει, αὐτοὶ μὲν τὸ κρίµα τῆς ἀπάτης βαστάσουσιν, ἢμῖν δὲ τὴν ἀπολογίαν κούφην ἐν τῇ ἡμέρᾳ τῆς κρίσεως παρασκευά- σουσιν, ὅτε ἀποκαλύψει ὁ Κύριος τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. λαμβάνειν τοίνυν αὐτοὺς ὑμολογοῦντας προσήκει, ὅτι πιστεύουσι κατὰ τὰ ρήματα τὰ ὑπὸ τῶν Πατέρων ἡμῶν ἐκτεθέντα ἐν τῇ Νίκαιᾳ καὶ κατὰ τὴν ὡγιώσ ὑπὸ τῶν ῥημάτων τούτων ἐμφαίνομενὴν διάνοιαν.

Εἰσὶ γὰρ τινες οἱ καὶ ἐν ταύτῃ τῇ πίστει

1 εαυτὴν E.

synodical decree. At any rate, a meeting was arranged and the transcript signed in the presence of witnesses. For Basil's own account of the signing, cf. Letter CCXLIV, sec. 2. But Basil's suspicions, once aroused, were not easily allayed. He accordingly proposed another meeting so that the prelates of Caesarea and Sebaste might be united with one another and their communion for the future be sincere. Both the place and the date were decided upon, but Eustathius and his colleagues failed to keep the appointment.

In spite of all efforts on the part of Eusebius of Samosata to effect a reconciliation and finally to win Eustathius to the
over into unity with the orthodox, or those who now for the first time wish to be instructed in the doctrine of truth, must be taught in the articles of Faith as drawn up by the blessed Fathers in the synod once convened at Nicaea. And this same thing would also be useful for those who are suspected of being opposed to the sound doctrine and who seek to cloak with specious subterfuges their unorthodox views. For even for these the creed embodied therein suffices. For either they may correct their hidden malady, or, if they still conceal it in the depth of their hearts, they will themselves bear the responsibility for their deception, but for us they will make easy our defence on the Day of Judgment, when the Lord “will reveal the hidden things of darkness and will make manifest the counsels of the heart.”

It is therefore fitting to receive them when they confess that they believe according to the words set forth by our Fathers at Nicaea and according to the meaning disclosed by those words when soundly interpreted.

For there are some who even in this creed pervert Nicene faith, Eustathius, shortly after signing the present letter, renounced communion with Basil and openly attacked him on the ground of Apollinarism. Although pained at the duplicity of his former friend, and distressed over his false charges, Basil for about three years maintained a discreet silence. He then for the first time openly defended himself against the slanders of Eustathius. Cf. Letter CCXXIII.

1 1 Cor. 4, 5: ὡστε μη πρὸ καιροῦ τι κρίνετε, ἐως ὅν ἔλθῃ ὁ Κύριος, ὅς καὶ φωτίσει τὰ κρυπτὰ τοῦ σ.γ.τος, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἐπανος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ. “Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise from God.”
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dολούντες τὸν λόγον τῆς ἀληθείας καὶ πρὸς τὸ ἑαυτῶν βούλημα τῶν νοῶν τῶν ἐν αὐτῇ ῥημάτων ἐλκοντες. ὅπου γέ καὶ Μάρκελλος ἐτόλμησεν, ἀσεβῶν εἰς τὴν ὑπόστασιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ψιλῶν αὐτῶν ἐξηγούμενος λόγον, ἐκεῖθεν προφασίσασθαι1 τὰς ἀρχὰς εἰληφέναι, τοῦ ὁμοουσίου τὴν διάνοιαν κακῶς ἐξηγούμενος.2 καὶ τινες τῶν ἀπὸ τῆς δυσσεβείας τοῦ Λίβνος Σαβελλίου, ὑπόστασιν καὶ οὐσίαν ταύτων εἶναι ὑπολαμβάνοντες, ἐκεῖθεν ἐλκοντι τὰς ἀφορμὰς πρὸς τὴν κατασκευὴν τῆς ἑαυτῶν βλασφημίας, ἐκ τοῦ ἐγγεγράφθαι τῇ πίστει, ὅτι Ἐαν δὲ τις λέγη3 εἴ ἐτέρας οὐσίας ἡ ὑποστάσεως τὸν Τίον, ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. οὐ γὰρ ταύτων εἶπον ἐκεῖ4 οὐσίαν καὶ ὑπόστασιν, εἰ γὰρ μίαν καὶ τὴν αὐτὴν ἐδήλων ἐννοοῖν αἰ φωναῖ, τῖς χρεία ἡν ἐκατέρων; ἄλλα δῆλον ὅτι, ὅσ τὸν μὲν ἄρνουμένων τὸ ἐκ τῆς οὐσίας εἶναι τοῦ Πατρὸς, τῶν δὲ λεγόντων οὔτε ἐκ τῆς οὐσίας ἄλλ' εἴ ἄλλης τινὸς ὑποστάσεως, οὔτως ἀμφότερα, ὡς ἀλλότρια τοῦ ἐκκλησιαστικοῦ φρονήματος, ἀπηγόρευσαν. ἐπεὶ ὅπου γέ τὸ ἑαυτῶν ἐδήλων

1 προφασίσασθαι Coisl. secundus, Reg. secundus.
2 εξηγούμενος om. E.
3 λέγει Harl.; λέη editi antiqui.
4 ἐκεῖνο editi antiqui.

1 Marcellus of Ancyra was one of the bishops present at the Councils of Ancyra and Nicaea. He was a strong opponent of Arianism, but in his zeal to combat Arius adopted the opposite extreme of modified Sabellianism. He was several times condemned, dying deprived of his see in 374. Marcellus confused the Personality of God, declaring that God was originally only one Personality, but at the 262
the doctrine of truth and stretch the sense of the words in it to suit their own purpose. For instance, even Marcellus,\(^1\) acting impiously toward the person\(^2\) of our Lord Jesus Christ and explaining Him as mere "Word," had the effrontery to profess that he had taken his principles from that creed, perversely explaining the meaning of "consubstantial." And some of those from the impious sect of the Libyan Sabellius,\(^3\) understanding person and substance to be the same, draw from that creed the beginnings they use for the establishment of their own blasphemy, from the fact of its having been written in the creed that "if anyone says the Son is of a different substance or person, the Catholic and Apostolic Church anathematizes him." For it is not said therein that the substance and the person are the same. For if the words revealed one and the same meaning, what was the need of each separately? But it is evident that, since some denied that the Son is of the substance of the Father, and others said that He was not of the substance but of some other person, thus they condemned both positions as foreign to the opinion of the Church. For, when they came

creation of the universe the Word or Logos went out from the Father and was God's activity in the world. This Logos became incarnate in Christ and was thus constituted Son of God. The Holy Ghost likewise went forth as the third Divine Personality from the Father and from Christ according to St. John 20, 22. At the consummation of all things, however, Christ and the Holy Ghost will return to the Father, and the Godhead will be again an absolute Unity. Cf. Cath. Encycl. under Marcellus of Anaea. Cf. also Jerome, *De Vir. Ill.* 86.

\(^1\) For a definition of the theological terms used in this letter, cf. Letter VIII and note.

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φρόνημα, εἰπον ἐκ τῆς οὐσίας τοῦ Πατρὸς τοῦ Τιόν, οὐκέτι προσθέντες καὶ τὸ ἐκ τῆς ὑποστάσεως. ὡστε ἔκεινο μὲν ἐπ’ ἠθετήσει κεῖται τοῦ πονηροῦ φρονήματος, τούτο ἐφ’ ἀνέρωσιν ἔχει τοῦ σωτηρίου δόγματος. δεὶ τοῖς ὁμολογεῖν ὁμοούσιον τοῦ Τιόν τῷ Πατρί, καθὼς γέγραπται, ὁμολογεῖν δὲ ἐν ἰδία μὲν ὑποστάσει τοῦ Πατέρα, ἐν ἰδίᾳ δὲ τοῦ Τιόν, καὶ ἐν ἰδίᾳ τῷ Πνεύμα τὸ ἁγιον, καθαρὶ καὶ αὐτὸι σαφῶς ἐκδεδωκασιν. αὐτάρκης γὰρ καὶ σαφῶς ἐνεδείξαντο εἰπόντες, φῶς ἐκ φωτὸς, ὅτι ἐτερον μὲν τὸ γεννησαν φῶς, ἐτερον δὲ τὸ γεννηθεὶς, φῶς μέντοι καὶ φῶς. ὡστε ἐνα καὶ τὸν αὐτὸν εἶναι τον τῆς οὐσίας λόγον. ἐγκεκίσθω δὴ ἡμῖν καὶ αὐτῇ ἡ πίστις ἢ κατὰ Νίκαιαν συγγραφεῖσα.

Πιστεύομεν εἰς ἐνα Θεὸν Πατέρα, παντοκράτορα, πάντων ὀρατῶν τε καὶ ἀοράτων ποιητή. καὶ εἰς ἑνα Κύριον Ἰησοῦν Χριστὸν τοῦ Τιόν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς Μονογενῆς, τοντέστιν, ἐκ τῆς οὐσίας τοῦ Πατρὸς. Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸν ἅληθινος ἐκ Θεοῦ ἅληθινος γεννηθέντα, οὐ ποιηθέντα ομοούσιον τῷ Πατρί, δὴ οὐ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ τὸν δὴ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐναντρωπῆσαν, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐχόμενον κρύπτας καὶ νεκρούς. καὶ εἰς τὸ ἁγιον Πνεύμα. τοὺς δὲ λέγοντας. Ὁν

1 εὐσεβῶς Harl., Regius.
2 σαφῶς Harl. secunda manu, editi antiqi.
3 Πατέρα om. E. 4 ἡμῶν add. editi antiqi.
to revealing their opinion, they said that the Son was of the substance of the Father, not going on to add "of the person." Thus the former statement is laid down as a rejection of faulty opinion, while the latter contains the declaration of the doctrine of salvation. It is necessary, therefore, to confess the Son as of the same substance as the Father, as it is written, and to confess the Father in His own proper person, and the Son in His own, and the Holy Ghost in His own, according as the Fathers themselves have clearly set forth. For sufficiently and clearly have they shown this when they said, "Light of Light, the One which begot Light and the Other which was begotten, and yet Light and Light," so that the definition of the substance is one and the same. Now let the creed itself, composed at Nicaea, be added by us.

We believe in one God the Father Almighty, maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, born of the Father, the only Begotten, that is, of the substance of the Father; God of God, Light of Light, true God of true God; begotten not made; consubstantial with the Father, by whom all things were made, both in heaven and on earth; who for us men and for our salvation came down and was incarnate, and was made Man. He suffered and arose on the third day, and He ascended into heaven and shall come to judge the living and the dead. And in the Holy Ghost. And as for such who say "There was a time

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ποτέ, ὅτε σύκ ἤν, καὶ πρὶν γευνηθῆναί σύκ ἤν, καὶ ὅτι ἐξ σύκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ ὀύσιας φάσκοντας εἶναι ἢ τρεπτῶν ἢ ἀλλοιωτῶν τὸν Τίον τοῦ Θεοῦ, τοὺς τοιούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ Ἐκκλησια.

Ἐπεὶ οὖν ἐνταῦθα τὰ μὲν ἄλλα ἀρκοῦντως καὶ ἀκριβῶς διώρισται, τὰ μὲν ἐπὶ διορθώσει τῶν βλαβέων, τὰ δὲ εἰς προφυλακὴν τῶν προσδοκιμέων ὑποφυσθεῖν, ὁ δὲ περὶ τοῦ Πνεύματος λόγος ἐν παραδρομῇ κεῖται οὐδεμᾶς ἐξεργασίας ἀξιωθεῖς διὰ τὸ μηδέπω τὸτε τοῦτο κεκινηθαὶ τὸ ἔξτημα, ἀλλ' ἀνεπιβούλευτον ἐνυπάρχειν¹ ταῖς τῶν πιστευόντων ψυχαῖς τὴν περὶ αὐτοῦ διάνοιαν κατὰ μικρὸν δὲ προϊόντα τὰ πονηρὰ τῆς ἀσεβείας σπέρματα, ἃ πρὸτερον μὲν ὑπὸ Ἀρείου τοῦ προστάτου τῆς αἱρέσεως κατεβλήθη, ὡστερον δὲ ὑπὸ τῶν τὰ ἐκεῖνον κακῶς διαδεξαμένων, ἐπὶ λύμη τῶν ἐκκλησιῶν ἑξετράφη, καὶ ἡ ἁκολοθία τῆς ἀσεβείας εἰς τὴν κατὰ τοῦ Πνεύματος βλασφημίαν ἀπέσκηψεν² ἀναγκαῖον πρὸς τοὺς μὴ φειδομένους ἑαυτῶν, μηδὲ προορωμένους τὴν ἀφυκτὸν ἀπειλήν, ἣν τοῖς βλασφημοῦσιν εἰς τὸ Πνεῦμα τὸ ἅγιον οἱ Κύριος ἡμῶν ἐπιμετέχατο,³ ἐκεῖνο προτείνειν, ὅτι χρη αὐτοὺς ἀναθεματίζειν τοὺς λέγοντας κτίσμα τὸ Πνεῦμα τὸ ἅγιον, καὶ τοὺς νοοῦντας οὕτω, καὶ τοὺς μὴ ὀμολογοῦντας αὐτὸ φύσει ἅγιον εἶναι, ὡς ἐστὶ φύσει ἅγιος ὁ Πατήρ, καὶ φύσει ἅγιος ὁ Τίος, ἀλλ' ἀποξενοῦντας⁴ αὐτὸ τῆς θείας καὶ μακαρίας φύσεως. ἀποδείξεις δὲ τοῦ ὀρθοῦ φρονήματος τὸ

¹ ὑπάρχειν E. ² ἐπέσκηψεν E, Regius.
when He was not," and "Before He was begotten He was not," or that "He came into existence from what was not," or who profess that the Son of God is of a different person or substance, or that He changeth, or is variable, such as these the Catholic and Apostolic Church anathematizes.

Since, therefore, all points with but one exception have been sufficiently and accurately defined herein, some as an emendation for what had been perverted, and others as a precaution against what was expected to arise—for the doctrine of the Holy Ghost was laid down cursorily, not being considered as necessary of elaboration, because at that time this question had not yet been agitated, but the sense of it was unassailably inherent in the souls of the faithful—but since, coming forth little by little, the baneful seeds of impiety, which had been sown before by Arius, the author of the heresy, and later by those who wickedly succeeded to his opinions, have been nurtured to the harm of the churches, and the succession of impiety has broken forth into blasphemy against the Spirit, in view of these things it is necessary to hold before those who have no pity for themselves nor foresee the inevitable threat which our Lord held over those who blaspheme the Holy Ghost, this conclusion—that we must anathematize those who call the Holy Spirit a creature, both those who think so, and those who will not confess that He is holy by nature, even as the Father is holy by nature, and as the Son is holy by nature, but deprive Him of His divine and blessed nature. And the proof of orthodox opinion

3 ἐπανετελένετο Ε. 4 ἔνοιετας Ε.
μὴ χωρίζειν αὐτὸ Πατρὸς καὶ Τίου (δεῖ γὰρ ἡμᾶς βαπτίζεσθαι μὲν, ὡς παρελάβομεν πιστεύειν δε, ὡς βαπτιζόμεθα. δοξάζειν δε, ὡς πεπιστεύκαμεν, Πατέρα καὶ Τίου καὶ ἄγιον Πνεύμα), ἀφίστασθαι δε τῆς κοινωνίας τῶν κτίσμα ελεγόντων, ὡς βανερὸς βλασφημούντων· ἐκείνου διωμολογημένου (ἀναγκαία γὰρ ἡ ἐπισημείωσις διὰ τοὺς συνοφαίνεις), ὦτι οὕτε ἀγέννητον λέγομεν τὸ Πνεύμα τὸ ἄγιον· ἕνα γὰρ οἴδαμεν ἀγέννητον καὶ μίαν τῶν ἄρχων, τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ; οὕτε γεννητὸν· ἕνα γὰρ μονογενῆ ἐν τῇ παραδόσει τῆς πίστεως δεδιδάγμαθα· τὸ δὲ Πνεῦμα τῆς ἀληθείας ἐκ τοῦ Πατρὸς ἐκπορεύεσθαι διδαχθέντες, ἐκ τοῦ Θεοῦ ἐναι ὁμολογοῦμεν ἀκτίστως. ἀναθεματίζειν δε καὶ τοὺς λειτουργικοὺς λέγοντας τὸ Πνεύμα τὸ ἄγιον, ὡς διὰ τῆς φωνῆς ταύτης εἰς τὴν τοῦ κτίσματος κατάγοντας τἀξὶν. τὰ γὰρ λειτουργικὰ πνεύματα κτίσματα ἧμιν ἡ Γραφὴ παρέδωκεν, εἰποῦσα, ὦτι Πάντες εἰσὶ λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα. διὰ δὲ τοὺς πάντα φύροντας καὶ μὴ φυλάσσοντας τὴν ἐν τοῖς εὐαγγελίοις διδασκαλίαν, ἀναγκαίον ἐστι καὶ τοῦτο προσδιαστελλασθαι 1 ὦτι φεύγειν δει καὶ τοῦς τὴν ἀκολούθιαν ἣν παρέδωκεν ἡμῖν ὦ Κύριος ἐναμείβοντας, ὡς βανερῶς μαχομένους τῇ εὐσεβείᾳ, 2 καὶ Τίου μὲν προτάσσοντας 3 τοῦ Πατρὸς, Τίου δὲ τὸ Πνεύμα τὸ ἄγιον προτιθέντας. ἀκίνητον γὰρ καὶ ἀπαρεγχείρητον φυλάσσειν

1 προδιαστελλασθαι Ε. 2 ἀληθείᾳ editi antiqi. 3 προτάσσοντας Ε.
is not to separate Him from the Father and the Son (for we must be baptized as we have received the words of baptism, and we must believe as we are baptized, and we must give glory as we have believed, to the Father, the Son, and the Holy Ghost), but to abstain from communion with those, as open blasphemers, who call Him a creature; since this point is agreed upon (for comment is necessary because of the slanders), that we neither speak of the Holy Spirit as unbegotten—for we recognize One unbegotten and One Beginning of all existing things, the Father of our Lord Jesus Christ—nor speak of Him as begotten—for we have been taught One only begotten in the tradition of our Faith; and having been taught that the Spirit of Truth proceeds from the Father, we confess it to be from God without any act of creation. And we must anathematize also those who speak of the Holy Ghost as ministering, on the ground that by this expression they lower Him to the order of creatures. For Scripture has handed down to us the ministering spirits as creatures, saying, “All are ministering spirits sent to minister.”¹ And on account of those who confuse everything and do not preserve the teaching of the Gospel, it is necessary to lay down this principle also—that we must avoid those who change the order which our Lord had left us, as being clearly enemies of religion, and place the Son before the Father and put the Holy Spirit before the Son. For it is meet that we keep unaltered

¹ Cf. Heb. 1, 14: οὐχὶ πάντες εἰσὶ λειτουργικά πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; “Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?”
COLLECTED LETTERS OF SAINT BASIL

προσήκει τὴν ἀκολούθιαν, ἧν ἐξ αὐτῆς τοῦ Κυρίου τῆς φωνῆς παρελάβομεν, εἰπόντος: Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Τιοῦ καὶ τοῦ ἀγίου Πνεύματος.

Τπογραφὴ Εὐσταθίου ἐπισκόπου.¹

Εὐστάθιος ἐπίσκοπος σοὶ Βασιλείῳ ἀναγνώστης ἐγνώρισα, καὶ συνήνεσα τοῖς προγεγραμμένοις. ὑπέγραψα δὲ συμπαρόντων μοι τῶν ἁδελφῶν, τοῦ ἡμετέρου Φρόντωνος, καὶ τοῦ χωρεπισκόπου Σεβήρου, καὶ ἄλλων τινῶν κληρικῶν.

CXXVI

'Αταρβίῳ ²

Παραγενόμενοι μέχρι τῆς Νικόπολεως ἐπ' ἐλπίδι τοῦ καὶ τὰς κινηθέσεις ταραχᾶς ἐπανορθώσασθαι καὶ τὴν ἐνδεχομένην ἐπαγαγεῖν παραμυθίαν τοῖς ἀτάκτοις καὶ παρά τοῖς ἐκκλησιαστικοῖς θεσμοῖς γενομένοις,³ σφόδρα ἤθυμησαμεν μὴ καταλαβόντες σου τὴν χρηστότητα, ἀλλὰ μαθόντες ἐξεληλακέναι σε πρὸς πᾶσαν ἐπείξιν,⁴ καὶ ταῦτα μεσούσης σχεδὸν τῆς συνόδου τῆς παρ᾽ ὑμῶν τελουμένης, διὸ ἀναγκαῖως ἐπὶ τὸ γράμμα ἤλθομεν, δι' οὐ υπομιμνήσκομεν ἀπαντήσαι πρὸς

¹ "Τπογραφὴ Εὐσταθίου ἐπισκόπου] καὶ ὑπέγραψεν Εὐστάθιος ὁ Σεβαστελᾶς ἐπίσκοπος Ηαρλ., Ρεγίου.
³ γεγενήμενοι E, Med. ⁴ ἐπείξιν E.

¹ Matt. 28, 19.
² Fronto was a priest under the jurisdiction of Theodotus, Bishop of Nicopolis, to whose see he was elevated after the 270
and untampered with that order which we received from the very words of Our Lord, when He said, "Going teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." ¹

Signature of Eustathius, Bishop.

I, Eustathius, bishop, after reading to you, Basil, have understood, and have approved what has been written above. And I have signed in the presence of my brothers, our Fronto,² the suffragan-bishop Severus,³ and certain other members of the clergy.

LETTER CXXVI

To Atarbius ⁴

Arriving at Nicopolis in the hope of setting right the troubles which had been stirred up and of providing all possible relief for what had happened irregularly and contrary to ecclesiastical law, we were greatly disappointed when we did not meet your Goodness, but learned that you had departed in all haste and indeed almost in the middle of the synod which was being held by you. Therefore we must have recourse to writing, through which we bid you

latter's death. However, he did not possess Theodotus' firmness of character, for he fell into heresy.

³ Known only from this passage.

⁴ Of the year 373. For Atarbius, Bishop of Neocaesarea, cf. Letter LXV. He was a relative of Basil, and the leader of the Neocaesareans in their revolt against Basil. Cf. Letter CCVII. The present letter is an excellent example of the firm and tactful way in which Basil dealt with such as wandered from the orthodox faith and as even had wronged himself.
COLLECTED LETTERS OF SAINT BASIL.

ήμᾶς, ἵνα αὐτὸς διὰ σαυτοῦ παραμυθήσῃ ἡμῶν τὴν λύπην, ἣν μέχρι θανάτου κελυφήμεθα, ἀκούσαντες ἐπὶ μέσης τῆς ἐκκλησίας τετολμήσθαι πράγματα οὕτω μέχρι τῆς ἡμέρας ταύτης εἰς ἄκοιν ἠμετέραν ἐλθόντα. καὶ ταῦτα μὲν εἰ καὶ λυπηρὰ καὶ βαρέα, ἀλλ' ἐτι φορητά, διὰ τὸ εἰς ἀνθρωπὸν γεγενηθαι, ὃς τὴν ὑπὲρ ὃν πέπονθεν ἐκδίκησιν τῷ Θεῷ ἐπιτρέψας, ὁλος ἐστὶ τῆς εἰρήνης καὶ τοῦ μηδὲν παρὰ τὴν αὐτοῦ¹ αἰτίαν βλαβερόν γίνεσθαι² τῷ λαῷ τοῦ Θεοῦ.

'Επειδὴ δὲ τινες τῶν τιμῶν καὶ πάσης πίστεως ἄξιοι ἄδελφοι ἀπήγγειλαν ἡμῖν, ὡς περὶ τὴν πίστιν καινοτομομένους τινὸς καὶ καλομένων παρὰ σοῦ ὑπεναντίως τῇ ύγιαινούσῃ διδασκαλίᾳ, ἐπὶ τούτως³ πλέον συγκινηθέντες, καὶ πολὺν ἄγωνα ἀγωνισάντες τοῦ⁴ μὴ ποὺ τι⁵ πρὸς τοὺς μυρίους τραύμασιν, οἷς πέπονθεν ἡ Ἐκκλησία παρὰ τῶν εἰς τὴν ἀλήθειαν τοῦ Ἑυαγγελίου ἐξαμαρτότων,⁶ ἐτι καὶ ἄλλο ἀναφυή κακῶν, ἀνα- νεωθείσας τῆς παλαιᾶς τοῦ ἐχθροῦ τῆς Ἐκκλησίας Σαβελλίου αἰρέσεως (τούτοις γὰρ οἱ ἄδελφοί ἀπήγγειλαν⁷ ἡμῖν υγιενῆ εἶναι τὰ εἰρημένα), τοῦτον ἐνεκεν ἐπεστείλαμεν, ἵνα μὴ ὁκνήσῃς μικρὸν διάστημα κινθθεὶς καταλαβεῖν⁸ ἡμᾶς, καὶ τὴν ἐπὶ τούτους πληροφορίαν παραχώμενον, ἡμῶν τε τὴν ἀδύνην καταπραύναι, καὶ τὰς⁹ τοῦ Θεοῦ ἐκκλησίας παραμυθήσασθαι, τὰς νῦν ἀφορήτως καὶ βαρέως ἐπὶ τοῖς πεπραγμένοις καὶ ἐπὶ τοῖς θρυλλουμένοις εἰρήνηθαι παρὰ σοῦ λυπουμένας.

¹ ἐαυτοῦ E. ² γενέσθαι E, editi antiqui. ³ τούτω E. ⁴ τοῦ om. E. ⁵ τοῦ editi antiqui. ⁶ ἐξαμαρτότων Med. et Bigot.
to meet us, that you yourself in person may console our grief, which has distressed us unto death, for we heard that in the midst of the Church you dared a thing which has never before this day come to our hearing. But even these things, even if they are painful and severe, are yet endurable, because they have happened to a man who has entrusted to God the requital of his sufferings and is wholly desirous of peace and of having nothing harmful happen, through any fault of his, to the people of God.

But since some of our honoured brothers who are worthy of every trust have announced to us that certain innovations in regard to the faith are being made by you, and that things are being said by you contrary to sound teaching, being aroused the more on this account, and being in great distress lest perchance, in addition to the countless wounds which the Church has suffered at the hands of those who have erred against the truth of the Gospel, still another evil may spring up, if there be a renewal of the ancient heresy of Sabellius, the enemy of the Church (for our brothers announced that the words spoken by you were akin to his), on this account we have written, that you may not hesitate to rouse yourself and undertake a short journey to us, and, by furnishing us full information on these points, to assuage our grief and to solace the churches of God, which are now unbearably and seriously grieved at what has been done and at what is generally reported to have been said by you.


7 ἀπίγγελον editi antiqi. 8 παραλαβεῖν E. 9 τοῦ add. E.
COLLECTED LETTERS OF SAINT BASIL

CXXVII

Εὐσεβίω, ἐπισκόπῳ Σαμοσάτων

Ο φιλάνθ ὁπος Θεός ὁ συμμέτρος ταῖς θλίψεις τὰς παρακλήσεις συνάπτων καὶ παρακαλῶν τοὺς ταπεινοὺς, ἵνα μὴ λάθωσιν ὕπο τῆς περισσοτέρας λύπης καταποθέντες, ἵσην ταῖς ἐπιγενομέναις ἦμῖν κατὰ τὴν Νικόπολιν παραχαῖς τὴν παραμυθίαν ἐπήγαγε, τὸν θεοφιλέστατον ἐπίσκοπον Ἰοβίνον ἐν καιρῷ ἐπιστήσας· διὸ ὅπως εὐκαίρως ἦμῖν ἐπεφάνη, αὐτὸς διηγησάσθω. ἦμεις γὰρ φειδόμενοι τοῦ μίκους τῆς ἐπιστολῆς σιωπήσομεν, καὶ ἵνα μὴ δόξωμεν τοὺς ἐκ μεταβολῆς ἀγαπητοὺς ἦμῖν ἱερομένους ἵνα οἰονεῖ τῇ ὑπομνήσει τοῦ σφάλματος στηλιτεύειν.

Ἀλλὰ παράσχοι ο ἄγιος Θεός ἐπιστήναι σε τοῖς ἡμετέρους τόπους, ὡστε περιπτύξασθαι μὲν τὴν σὴν σεμνοπρέπειαν, διηγήσασθαι δὲ τὰ καθ’ ἐκαστον. πέφυκε γὰρ πως τὰ κατὰ τὴν πείραν λυπῆσαντα ψυχαγωγίαν τινὰ ἐχειν ἐν διηγήμασι. ἐπῆλθο ἄλλ’ ὑπὲρ ὅν τελείως μὲν ὡς πρὸς τὴν εἰς ἡμᾶς ἀγάπην, προηγομένως δὲ καὶ

1 γινομένους E, Med. 2 τινὰ om. E. 3 πολλῆν add. editi antiqii.

1 Written about June 373. All that is definitely known of Eusebius of Samosata is learned from the letters of St. Basil the Great and St. Gregory of Nazianzus. He was instrumental in the consecration of Meletius as Bishop of Antioch, and was his staunch supporter during the long
LETTER CXXVII

LETTER CXXVII

To Eusebius, Bishop of Samosata

Our merciful God, who applies consolations commensurate with our afflictions and consoles the downhearted, lest unaware they be overwhelmed by excessive grief, has brought to us a solace equal to the troubles that befell us at Nicopolis, having caused the most God-beloved bishop, Jovinus, to come opportunely; and how very opportune he appeared to us, let him himself tell. For we, to spare a long letter, shall say nothing ourselves, and also that we may not seem to denounce as it were publicly by the mention of their error those who by a change of heart have become dear to us.

But may the holy God grant that you may come to our region, so that I may embrace your August Reverence, and recount to you every particular. For it is natural somehow that matters which have grieved us when we experienced them can afford a certain gratification when we recount them. However, as regards those matters in which our most God-beloved bishop has been active—with complete years of schism and exile. It was likewise through his efforts that Basil was elevated to the see of Caesarea. This was the beginning of a mutual and unbroken friendship. After Easter in 374, Eusebius was exiled to Thrace. He was recalled in 378, and on his return to Samosata was martyred. Previous letters addressed to him are XXVII, XXX, XXXI, XXXIV, XLVII, XLVIII, XCV, XCVIII, and C.

Shortly after Basil's return from Nicopolis, whither he had gone to investigate the trouble caused by the uncanonical consecration of Faustus, Jovinus paid him a visit and rallied to his support. Jovinus himself is apparently the bearer of this letter, telling the good news to Eusebius.

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στιβαρώς ώς πρὸς τὴν τῶν κανόνων ἀκρίβειαν ὁ θεοφιλέστατος ἐπίσκοπος ἐκινήθη, ἐπαίνεσον αὐτὸν, καὶ εὐχαρίστησον τῷ Κυρίῳ, ὅτι τὰ σὰ θρέμματα πανταχοῦ τὸν χαρακτῆρα τῆς σῆς σεμνότητος δείκνυσιν.

CXXVIII

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Ἐγὼ τῆν περὶ τὸ εἰρημενεσθαι τὰς ἐκκλησίας τοῦ Κυρίου ¹ σπουδὴν ἔργῳ μὲν ἐνδείξασθαι ἠξίως οὖσα δεδύνημαι, ἐν δὲ τῇ καρδίᾳ μου τοσαυτὴν ἔχειν ἐπιθυμίαν φημῆ, ὡστε ἱδέως ἄν καὶ τὴν ξών τὴν ἐμαυτοῦ προέσταθαι ὑπὲρ τοῦ τὴν ὑπὸ τοῦ πονηροῦ ἐξαφθείσαν φλόγα τοῦ μίσους κατασβεσθῆναι. καὶ εἰ μὴ τῆς ἐπιθυμίας ἔνεκεν τὴς κατὰ τὴν εἰρήνην ἡνεχώμην ἐγγίσαι τοῖς κατὰ Κολώνειαν τόποις, μὴ εἰρημενθείν μοι ² ἡ ξωή. εἰρήνην μέντοι τὴν ἀληθινήν τὴν ὑπ’ αὐτοῦ τοῦ Κυρίου καταλειφθείσαν ἤμισί ἐπιζητῶ. καὶ ὁ παρεκάλεσά ³ μοι εἰς πληροφορίαν ὑπάρξαι, οὐκ ἄλλο τι ἐπιθυμοῦντός ἐστιν ἡ τῆς ἀληθινῆς εἰρήνης, κἂν ἄλλως τινὲς διαστρέφοντες τὴν ἀληθειαν ἐξηγῶνται. ἐκεῖνοι μὲν οὖν κεχρήσθων.

¹ Θεοῦ quattuor MSS. ² μοῦ E. ³ ὁ παρεκάλεσα] ὑπέρ ἐκάλεσα editi antiqui.

¹ Written in 373. For Eusebius, see preceding letters. This letter is Basil’s reply to a letter from Eusebius, in which Eusebius attempted to effect a reconciliation between Basil and Eustathius of Sebaste. On Eustathius of Sebaste, see preceding letters.

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success as far as his love towards us is concerned, and especially and with great vigour so far as the exact observance of the canons is concerned—give him praise, and thank the Lord, that your disciples everywhere display the character of your Holiness.

LETTER CXXVIII

To EUSEBIUS, Bishop of SAMOSATA

I have not yet been able in a worthy manner to give practical proof of my zeal for establishing peace among the churches of the Lord, but in my heart I cherish, I affirm, so great a desire that I would gladly even lay down my life to extinguish this flame of hatred that has been stirred up by the evil one. And if it was not on account of this desire of peace that I consented to visit the region of Colonia, may my life enjoy no peace. But it is the true peace left us by the Lord Himself that I am seeking; and what I demanded should be put into my hands as a guarantee, is the act of one who desires nothing other than the true peace, even though certain persons distort the truth and

2 Letters CCXXVII and CCXXVIII are addressed to the clergy and magistrates of Colonia in Armenia. This was probably the place at which, in the presence of Basil and others, Eustathius was to subscribe to the Creed as defined in Letter CXXV.

3 i.e. of the orthodoxy of Eustathius of Sebaste.

4 Probably the two monks, Basil and Euphronius, who had been recommended to St. Basil's service by Eustathius, and who had busied themselves spreading calumnies about St. Basil. Cf. Letter CXIX.
COLLECTED LETTERS OF SAINT BASIL

σαν ταῖς γλώσσαις αὐτῶν ἐφ’ ἄ βούλονται: πάντως γὰρ αὐτοὶς ποτὲ τῶν ῥημάτων τούτων μεταμελήσει.

Τὴν δὲ σήν ὁσίότητα παρακαλῶ μεμνήσθαι τῶν ἐξ ἀρχῆς προτάσεων, καὶ μὴ παράγεσθαι ἄλλας ἀποκρίσεις ἀντ’ ἄλλων ἔρωτημάτων δεχόμενον,1 μηδὲ ποιεῖν ἐνεργὰ τὰ σοφίσματα τῶν ἀνευ τῆς περὶ τὸ λέγειν δυνάμεως ἄπ’ αὐτῆς μόνης τῆς γνώμης δεινότατα πάντων τῆν ἀλήθειαν κακουργοῦντων. προετεινά γὰρ ἀπλὰ καὶ σαφῆ καὶ εὐμνημόνευτα ῥήματα: εἰ τούς μη δεχομένους τὴν ἐν Νικαίᾳ πίστιν παρατούμεθα εἰς κοινωνίαν, καὶ εἰ μετὰ τῶν κτίσμα λέγειν τὸ Πνεῦμα τὸ ἁγιον ἀποτολμώντων τὸ μέρος ἔχειν οὐκ ἀνεχόμεθα. ὃ δὲ,2 ἀντὶ τοῦ πρὸς ἐπος ταῖς ἐρωτήσεις ἀποκρίνασθαι, ἐκεῖνα ἦμῖν ἐρραψώδησεν ἀπερ ἀπέστειλα καὶ τούτο οὐκ ἀφελεία 3 γνώμης, ὡς ἄν τῷ δόξαι,4 οὐδὲ τῷ μὴ δύνασθαι συνοραν τὸ ἀκόλουθον. ἄλλ’ ἐκεῖνο λογίζεται, ὅτι ἀρνούμενος μὲν ἦμῖν τὴν πρότασιν, τοῖς λαοῖς ἑαυτῶν κατάδηλον ποιήσει, συντιθέμενος δὲ ἦμῖν, τῆς μεσότητος ἀποστῆσεται, ἢ σοῦδεν αὐτῷ μέχρι τοῦ νῦν γέγονε προτιμότερον. μὴ τοίνυν ἦμᾶς κατασοφιζέσθω, μηδὲ μετὰ τῶν ἄλλων καὶ τὴν σήν παρακρούσθω φρονήσω: ἄλλα σύντομοι ἦμῖν λόγου ἀποστειλάτω πρὸς τὸ ἐρώτημα, ἢ ὁμολογῶν τὴν κοινωνίαν πρὸς τοὺς ἐχθροὺς τῆς πίστεως, ἢ ἀρνούμενος. ἐὰν ταῦτα συμπείσης αὐτῶν καὶ πέμψῃς μοι ὀρθᾶς καὶ οἰάς εὐχόμαι τὰς ἀποκρίσεις, ἐγὼ εἰμι

1 δεχομένην editi antiqi. 2 ὁ δὲ] οὐδὲ Ε. 3 ἀφελεία E. 4 ἀν τῷ δόξαι] αὐτῷ δόξαι E, editi antiqi. 278
LETTER CXXVIII

interpret it otherwise. So let them employ their tongues as they will, for assuredly they will some day regret such words.

But I urge your Holiness¹ to be mindful of the primary propositions, and not to be led astray by accepting answers which do not correspond to the questions, and not to render effective the quibbles of men who, lacking all ability to speak on the strength of their mere opinions, corrupt the truth most dreadfully of all men. For I set forth propositions in terms which were simple, clear, and easily remembered:—whether we shall forbid the admission to our communion of those who do not accept the Nicaean Creed, and whether we shall refuse to have any participation with those who dare to call the Holy Spirit a creature. But he, instead of answering my questions word for word, recited the very same statements that you have written us; and this he did with no simplicity of mind, as one might think, nor through any inability to realize the outcome. On the contrary, he has this in mind,—that if he denies our proposition, he will make his true self clear to the people, but that if he agrees with us, he will be withdrawing from the middle course, which has thus far been decidedly preferable to him. So do not let him outwit us, and do not let him deceive your wisdom as he has done with the rest; but let him send us a succinct answer to the question, either confessing communion with the enemies of the faith or denying it. If you win him over to this and the answers you send me are direct and such as I pray for, I am the one who

¹ A title given in Byzantine times to bishops and monks, and sometimes to emperors.
The superlative form of this adjective was used in Christian times as a title applied to bishops, monks, deacons, and emperors.
LETTER CXXVIII

have been utterly at fault in the past; I take all the blame upon myself; then you may demand of me a proof of humility. But as long as none of these things comes to pass, forgive me, most god-beloved father, if I cannot as a hypocrite stand at God's altar. For if it were not for my fear of hypocrisy, why did I separate myself from Euippius, so eminent in letters, so advanced in years, possessing so many claims to friendship with us? And if on that occasion we acted nobly and properly in support of the truth, surely it would be ridiculous for me to appear to be united with those who, through the mediation of these clever and charming persons, make the same assertions as he made.

And yet it does not seem best to me to estrange ourselves entirely from those who do not accept the faith, but we should show some concern for these men according to the old laws of charity and should with one accord write letters to them, offering every exhortation with kindliness, and proffering to them the faith of the Fathers we should invite them to join us; and if we convince them, we should be united with them in communion; but if we fail, we should ourselves be content with one another, and should remove this present uncertainty from our way of life, taking up again that evangelical and guileless polity in which they lived who from the

2 Euippius: a bishop of Arianizing doctrines, from whom Basil felt it necessary for the cause of truth to separate altogether. Cf. Letter LVI. Eustathius of Sebaste, in A.D. 360, violently declaimed against Euippius as not deserving the name of bishop, but in A.D. 376, Eustathius united with him and recognized the bishops and presbyters he had ordained. Cf. Letters CCXXVI, CCXXXIX, CCXLIV, CCLI.
COLLECTED LETTERS OF SAINT BASIL

ἀρχής προσελθόντες τῷ λόγῳ. ἦν γὰρ, φησὶ, τῶν πιστευσάντων καρδία καὶ ψυχὴ μία. ἔδαν μὲν οὖν πεισθῶσί σοι, ταῦτα ἀριστα. εἰ δὲ μή, γνωρίσατε τοὺς πολεμοποιοὺς, καὶ παύσασθε ἡμῖν τοῖς λοιποῖ περὶ διαλλαγῶν ἐπιστέλλοντες.

CXXIX

Μελετίῳ, ἐπισκόπῳ Ἀντιοχείας

'Ἡδειν ὃτι ξενίσει τὴν ἀκοίνῃ τῆς τελειότητος σου τὸ νῦν ἐπιφυνεν ἐγκλῆμα τῷ πάντα εἰπεῖν εὐκόλω Ἀπολιναρίῳ. καὶ γὰρ οὐδὲ αὐτὸς τὸν πρὸ τούτου χρόνον ἡμῖν ἐπιστάμενος ἔχειν ἀλλὰ νῦν οἱ Σεβαστηνοὶ διερευνησάμενοι ποθεν αὐτὰ εἰς τὸ μέσον ἤγεκαν, καὶ περιφέρονσι σύνταγμα, ἕξ οὖν μάλιστα καὶ ἡμᾶς καταδικάζουσιν, ὡς τὰ αὐτὰ φρονοῦντας, ἔχων ῥήσεις

1 Cf. Acts, 4, 32: τοῦ δὲ πλῆθος τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία. "And the multitude of believers had but one heart and one soul."

2 The Benedictine edition has assigned the composition of this letter to a.d. 373. Loofs presents rather unconvincing arguments for both this letter and the following (CXXX) being written in the summer of 375.

The addressee of this letter, St. Meletius, Bishop of Antioch, was born in Melitene, Lesser Armenia, and died at Antioch in 381. He apparently believed that truth lay in delicate distinctions, but his formula was so indefinite that it is difficult even to-day to grasp it clearly. He was neither a thorough Nicene nor a decided Arian, and he passed alternately as an Anomean, a Homoiousian, a Homoian, or a Neo-Nicene, seeking always to remain outside any inflexible classification. After his death his name long remained for the
LETTER CXXIX

beginning adhered to the Word. "For," he says, "the believers had but one heart and one soul." If, then, they obey you, that will be best. But if not, recognize the instigators of the trouble, and henceforth cease writing to me about a reconciliation.

LETTER CXXIX

To Meletius, Bishop of Antioch

I knew that the charge which has now sprung up against Apollinaris, that man who is so ready to say anything, would surprise the ears of your Perfection. For in fact not even I myself was aware until the present time that the situation was as it is; but now the Sebastenes, having sought out these matters from some source, have brought them before the public, and they are circulating a document from which they bring accusations chiefly against us as well, on the ground that we hold the same views as those expressed in the document. It contains such Eastern faithful a rallying sign and a synonym of orthodoxy.

Basil here writes to refute the charges made against him of teaching heresy, and he names Apollinaris as the real author of the heretical document used as evidence. He considers other matters also, including the action taken upon his case at the court.

Apollinaris (Ἀπολλινάριος) the Younger, Bishop of Laodicea, flourished during the first half of the fourth century. He was highly esteemed by Basil, it seems, until the year 376. He taught that Christ had a human body and a human sensitive soul, but no rational mind, the Divine Logos taking the place of this last.

Byzantine title.
Τοιαύτας: ὡστε πανταχῇ συνεζευγμένως, μάλλον δὲ ἡμομείνως τῇ ἐτερότητι νοεῖν ἀναγκαίον τὴν πρώτην ταυτότητα, καὶ δευτέραν καὶ τρίτην λέγοντας τὴν αὐτὴν. ὁπερ γὰρ ἐστι πρῶτος ὁ Πατήρ, τούτῳ ἐστὶ δευτέρως ὁ Τίός, καὶ τρίτως τὸ Πνεῦμα. αὐθής δὲ ὁπερ ἐστὶ πρῶτος τὸ Πνεῦμα τούτῳ δευτέρως τὸν Τίόν, καθὼ δὴ καὶ ὁ Κύριος ἐστι τὸ Πνεῦμα· καὶ τρίτως τὸν Πατέρα καθὼ δὴ Πνεῦμα ὁ Θεὸς. καὶ ώς βιαίοτερον σημᾶναι τὸ ἄρρητον, τὸν Πατέρα πατρικὸς Τίόν εἶναι, τὸν δὲ Τίόν νυκτὸς Πατέρα. καὶ ὡσαύτως ἐπὶ τοῦ Πνεύματος, καθὼ δὴ εἰς Θεὸς ἢ Τριάς.

Ταῦτα ἐστὶ τὰ θρυλλούμενα, ἃ οὐδέποτε δύναμιν πιστεύσας πλάσματα εἶναι τῶν περιφερόντων, εἰ καὶ ὅτι ἐκ τῆς καθ᾽ ἡμῶν συκοφαντίας οὐδὲν λογίζομαι αὐτοῖς ἀτόλμητον εἶναι. γράφοντες γὰρ τις τῶν καθ᾽ ἑαυτοὺς, καὶ προσβέντες τὴν καθ᾽ ἡμῶν διαβολήν, ἐπηγαγον ταῦτα, ῥήματα μὲν αἱρετικῶν ὀνομάσαντες, τὸν δὲ πατέρα τῆς συγγραφῆς ἀποκρυψάμενοι, ἵνα τοῖς πολλοῖς ἥμεις νομισθῶμεν εἶναι οἱ λογογράφοι. πλὴν ἄλλ᾽ οὖν ἀν μέχρι τοῦ καὶ ῥήματα συνθεὶναι προῆλθεν αὐτῶν ἡ ἐπίνοια, ὡς γε ἐμαυτὸν πείθω. οthal, ὑπὲρ τοῦ καὶ τὴν καθ᾽ ἡμῶν κρατοῦσαν βλασφημίαν ἀπώσασθαι, καὶ δείξαι πᾶσιν, ὡς οὐδὲν ἡμῖν ἐστὶ κοινὸν πρὸς τοὺς ἐκείνοι λέγοντας, ἡμαγκάσθημεν μνησθήναι

1 σημαίνει Ε.
2 προφερόντων editi antiqi.
3 ἡμᾶς Ε., Regius primus.
4 προβέντες Coisl. secundus, Reg. secundus.
5 ὀνομάζοντες editi antiqi.

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statements as these: "Consequently it is necessary to conceive of the first identity in every case conjointly, or rather unitedly with the dissimilarity, saying that the second and the third are the same. For what the Father is first, the Son is secondly, and the Spirit thirdly. And again, what is first the Spirit, this is secondly the Son—inasmuch as the Lord is the Spirit—and thirdly the Father—inasmuch as the Spirit is God." And in order to express this unspeakable thought more forcefully: "That the Father is paternally the Son, and the Son is filially the Father. And in like manner with the Holy Ghost, inasmuch as the Trinity is one God."

These are the things that are being noised about, but I can never believe that these are fabrications of those who are spreading them abroad, although, on account of their slanderous charges against us, I consider that nothing is beyond the limits of their effrontery. For when writing to some of their own adherents, and after making this false accusation against us, they added the words mentioned above, calling them the expressions of heretics, but concealing the name of the father of the document, in order that to people at large we might be considered the author. However, their intelligence could not have carried them to the point of actually composing these statements, as I am convinced. Hence, for the sake of repudiating the charge of blasphemy that is prevalent against us, and of showing to all that we have nothing in common with those who say such things, we have been forced to mention this

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6 διηγογράφοι E.  7 μέχρι τοῦ καὶ] τοῦ μέχρι E.  
8 ἐστὶ om. E.
COLLECTED LETTERS OF SAINT BASIL

tou ἀνδρός, ὡς προσεγγίζοντος τῇ ἁσεβείᾳ τοῦ Σαβελλίου. καὶ ταῦτα μὲν εἰς τοσοῦτον.

'Απὸ δὲ τοῦ στρατοπέδου ἢκε τις ἀγγέλλων, ἐπὶ τῇ πρώτῃ κινήσει τοῦ κρατοῦντος, ἢν ἐκίνησαν αὐτὸν οἱ τὰς διαβολὰς ἡμῶν 1 καταχέοντες, γεγενήσθαι τινα καὶ δευτέραν γνώμην, ὡστε μὴ δοθῆναι ἡμᾶς ἐκδότους τοῖς κατηγόροις, μήτε παραδοθῆναι ἡμᾶς τῷ ἐκείνῳ θελήματι, ὅπερ ἢν ἐξ ἀρχῆς ὀρισθὲν: ἀλλὰ τινα γεγενήσθαι τέως ἀναβολήν. ἐὰν οὖν ἢ ταῦτα μὲν, ἢ τούτων τι δόξη φιλανθρωπότερων, σημανοῦμέν σου τῇ θεοσεβείᾳ. ἐὰν δὲ κρατῇ τὰ πρότερα, οὐδὲ τούτο σε λήσεται.

Ὁ μέντοι ἀδελφὸς Σαγκτίσσιμος πάντως ἐστὶ παρ' ὑμῖν πάλαι, καὶ ἃ ἐπίζητει δήλα γέγονε τῇ τελειότητι σου. εἰ οὖν φαίνεται ἀναγκαῖον τι ἔχειν ἢ πρὸς τοὺς δυτικοὺς ἐπιστολῆς, καταξίωσον τυπώσας αὐτὴν διαπέμψασθαι 2 ἡμῖν, ὡστε ποιῆσαι ὑπογραφῆναι παρὰ τῶν ὁμοψύχων καὶ ἐποίησα ἔχειν τὴν ὑπογραφὴν, ἐν χάρτῃ κεχωρισμένῳ ἐντευτυπωμένην, 3 ὃν δυνάμεθα συνάψασι τῷ παρὰ τοῦ ἀδελφοῦ ἡμῶν τοῦ συμπροσβυτέρου

1 ἡμῖν editi antiqui.
2 καταξίωσον . . . διαπέμψασθαι] καταξίωσον . . . διαπέμψασθαι editi antiqui.
3 ἐντευτυπωμένην om. E.

1 i.e. Apollinaris.
2 Sabellius affirmed that there exists in God only a single person, and that this unity or monad (μονᾶς) constitutes the absolute being of God. When the divine essence departed from its quiet and inactivity, manifesting itself and acting,
LETTER CXXIX

man's name as one who is approaching the impiety of Sabellius. But let so much suffice on this matter.

But a messenger has come from the court, saying that after the first excitement of the Emperor, to which he was impelled by those who were pouring out their slanders against us, a second resolution was determined upon—that we should not be surrendered to our accusers, nor should we be placed at the mercy of their will, as was decreed in the first place; but that up to the present there has been delay. Therefore, if these matters remain as they are, or if some more kindly action is decided on, we shall inform your Godliness. And if the former course prevail, this also will not be concealed from you.

But our brother Sanctissimus, at all events, has been with you for a long time, and your Perfection has become fully aware of what he has in mind. So, if the letter to the people of the West appears to contain anything that is important for us, be pleased to draft it and send it to us, in order that we may get it subscribed to by those of the same mind as ourselves, and that we may have the subscription ready, written upon a separate sheet of paper, which we can fasten to the sheet which is being carried around to us by our brother the pres-

it was called the Word (λόγος). It is the Word which created the world; and again it is the Word which undertook the salvation of humanity. For this work it took three successive modes of existence: three aspects (πρόσωπα), three denominations (ἐνορματά), corresponding to the three economies which succeed each other in the order of salvation: Father, Son, and Holy Ghost. But these three modes of existence are transitory and accidental. Each of them is to cease at the same time as the object which necessitates each.

3 A title usually given to the bishops in Byzantine times.
COLLECTED LETTERS OF SAINT BASIL

περικομεζομένω. 1 ἐγὼ μὲν γὰρ οὐδὲν εὐρὼν 2 συνεκτικὸν ἐν τῷ ὑπομνηστικῷ, οὐκ ἔσχον ὑπὲρ οὗ ἐπιστείλω τοῖς ἐν τῇ δύσει. τὰ μὲν γὰρ ἀναγκαία προείληπται· τὰ δὲ περιπτὰ γράφειν παντελῶς μάταιον. περὶ δὲ τῶν αὐτῶν ἐνοχλεῖν μὴ καὶ γελοῖοι εἰῇ;

Ἐκείνη δὲ μοι ἐδοξεῖ ὡσπερ ἀγύμναστος εἶναι ἡ ύπόθεσις καὶ χώραν παρέχειν γράμμασι, 3 τὸ παρακαλέσαι αὐτοὺς μὴ ἀκρίτως δέχεσθαι τὰς κοινωνίας τῶν ἐκ τῆς ἀνατολῆς ἀφικνουμένων, ἀλλ’ ἀπαξ μίαν μερίδα ἐκλεξαμένους, τοὺς λοιποὺς ἐκ τῆς μαρτυρίας τῶν κοινωνικῶν προσλαμβάνεσθαι· καὶ μὴ παντὶ τῷ πίστιν γράφοντι ἐπὶ προφάσει δὴ τῆς ὀρθοδοξίας προστίθεσθαι. οὕτω γὰρ εὐρεθήσονται τοῖς μαχομένοις κοινωνοῦσι, οὐ τὰ μὲν ρήματα πολλάκις τὰ αὐτὰ προβάλλονται, μάχονται δὲ ἀλλήλοις ὅσον οἱ πλείστοιν διεστηκότες. ἵν’ οὐν μὴ ἐπὶ πλεῖον ἡ αἰρεσὶς ἐξύπτηται 4 τῶν πρὸς ἀλλήλους διαστάσεις ἡντιπροβαλλομένων τὰ παρ’ αὐτῶν γράμματα, παρακληθῆναι αὐτοὺς ἐδει κεκριμένας ποιεῖσθαι καὶ τὰς τῶν ἐντυγχανόντων αὐτοῖς κοινωνίας καὶ τὰς ἐγγράφως γινομένας κατὰ τὸν τύπον τῆς Ἐκκλησίας.

1 κοιμομένων Ἔ.
2 οὐδὲν εὐρὼν | οὐδὲν εὕρον Harl. ; οὐχ εὑρὼν editi antiqui.
3 γράμματi editi antiqui.

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byter. For since I found in the memorandum nothing especially important, I had no grounds for writing to those in the West. For those things which were necessary have been anticipated; and to write what is superfluous is wholly vain. And would it not even be ridiculous to trouble them about the same matters?

But the following subject seemed to me to be as it were undeveloped and to offer grounds for writing—the matter of urging them not to receive indiscriminately the communion of those coming from the East, but after once choosing a single portion of them, to accept the rest on the testimony of these already in communion; and of urging them not to take into communion everyone who writes down the Creed as a supposed proof of orthodoxy. For thus they will find themselves to be in communion with men prone to fight, who often put forward statements of doctrine which are identical, but then proceed to fight with one another as violently as the men who are of diametrically opposite opinions. In order, then, that heresy may not flame out still more on the part of those who in their conflict with one another bring forward their opposing formulae, the people of the West ought to be urged to exercise discrimination as regards both communion with those who come to them by chance and communion based upon a written document according to the law of the Church.\(^1\)

\(^1\) From this passage and from Letter CCXXIV the Benedictine editors perceive two kinds of communion: (1) personal, in the Eucharist and prayer, and (2) by letter.

\(^4\) εξαπατήται editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

CXXXX

Θεοδότῳ, ἐπισκόπῳ Νικοπόλεως

Καὶ δειπνῆσαι ἡμῶν καθήσασθαι, τιμώτε, ός ἡλιθίως καὶ ποθεινότατε ἀδελφέ, ὅτι ἐξ οὗ ἀνεχωρήσαμεν τότε τῆς σῆς εὐλαβείας τάς περὶ τῆς πίστεως ἐκεῖνας προτάσεις τῷ Εὐσταθίῳ φέροντες, οὐδέν σοι οὔτε μικρὸν οὔτε μείζον τῶν κατ’ αὐτὸν ἐδηλώσαμεν. ἔγγο δὲ οὖχ ὡς εὐκαταφρονήτων 1 τῶν παρ’ αὐτοῦ γενομένων εἰς ἡμᾶς ὑπερείδον, ἀλλ’ ὡς εἰς πάντας λοιπὸν τοὺς ἀνθρώ- 

ϕονδές διαζοθηείσης τῆς φήμης, καὶ οὐδένος τῆς 

παρ’ ἡμῶν διδασκαλίας εἰς τὸ τὴν προαιρέσειν τοῦ ἀνδρὸς διδαχθήναι προσδεομένου. τούτῳ γὰρ καὶ 

αὐτὸς ἐπενόησεν, ὥσπερ φοβοῦμενος μὴ ὀλίγους 

σχῆ τῆς ἐαυτοῦ γνώμης μάρτυρας, εἰς πᾶσαν 

ἐσχατιὰν τὰς ἐπιστολὰς ἃς καθ’ ἡμῶν συνεγραφε 

διαπερψάμενος. τῆς μὲν οὖν κοινωνίας ἡμῶν 

αὐτὸς ἀπέρρηξεν ἐαυτὸν, μῆτε κατὰ τῶν ὀρισ-

μενον τόπον συνδραμεῖν ἡμῖν ἀνασχόμενος, μῆτε 

τοὺς μαθητὰς ἐαυτοῦ παραγαγόν, ὅπερ ὑπέσχετο· 

ἀλλὰ καὶ ἡμᾶς στηλιτεύων ἐν πανδήμοις συνό-

1 καταφρονήτων editi antiqi.

1 For the date of this letter, see note 1 of the preceding letter: Theodotus, Bishop of Nicopolis, a staunch friend of Basil, died in A.D. 375. He is mentioned in Letters XCI, XCV, XCIX, CXXI, CCXXIX, and CCXXXVII.

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LETTER CXXX

To Theodotus, Bishop of Nicopolis

Nobly and fittingly have you upbraided us, most honounred in very truth and beloved brother, because, since the time when we departed from your Reverence, bringing those propositions concerning the Faith to Eustathius, we have informed you of nothing either small or great in regard to his affairs. But as for me, it was not because I regarded as contemptible the charges which have been instigated by him against us that I have overlooked the matter, but because the report has now been noised abroad to the whole world, and because nobody needs any instruction from us as regards the purposes of this man. For he contrived this result himself—as if he were afraid that he would have but a few witnesses of his opinion—by sending to most distant parts the letters which he wrote against us. He of his own accord has thus severed himself from communion with us, for he did not fulfil his intention of meeting us at the appointed place, nor did he bring his disciples as he had promised; but he denounced us in the general synods.

2 Eustathius of Sebaste, 300-377. He was bishop of Sebaste in 356, and was one of the founders of monasticism. He had studied under Arius, and wavered between semi-Arianism throughout his life. He was a close friend of Basil until the latter recognized his true character in 372 or 373. He had once signed the Nicene Creed, for he together with Theophilus and Silvanus went on a mission to Rome in 365-6, and acknowledged their adherence to the Nicene Creed before Pope Liberius. Cf. Letter CCXLV. He seems to have been a vacillating character, and it is said that he signed practically all the creeds of his age.
Theophilus was bishop of Castabala (also called Hieropolis) on the river Pyramis in Cilicia, whither he was translated from Eleutheropolis. Cf. Letters CCXLIV, and CCXLV. He was on friendly terms with St. Basil at one time, and was sent to Rome on an embassy. See note above.
he along with the Cilician Theophilus,1 saying with bare and undisguised slander that we were sowing a different doctrine from his in the souls of the people. Accordingly, these circumstances sufficed for our severing all connexions with him. And when, having come into Cilicia and having met there a certain Gelasius,2 he set forth his creed to him, a creed to which only an Arius could subscribe or a real disciple of Arius, then in truth were we more strongly confirmed in our separation from him, considering that neither will an Ethiopian ever change his skin, nor a leopard her spots,3 nor is a man who has been nourished on perverted doctrines able to rid himself of the evil of heresy.

He has added to these acts of effrontery by writing against us, or rather by composing long tracts filled with every abuse and calumny; regarding which we have hitherto made no reply, because we have been taught by the apostle not to avenge ourselves, but to give place unto wrath;4 and, moreover, having considered the depth of the hypocrisy which has characterized his dealings with us at all times, we have been seized with a sort of speechlessness through astonishment.

But even if none of these things had been, in whom would not this last piece of audacity on his part

2 This Gelasius is otherwise unknown.
3 Cf. Jer. 13, 23: εἰ ἀλλὰξεται Αἰθιώπ τὸ δέρμα αὐτοῦ καὶ πάρδαλις τὰ ποικίλματα αὐτῆς; καὶ ὅμεις δυνήσεσθε εἰς ποιήσατε μεμαθηκότες τὰ κακά. “If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.”
4 Cf. Rom. 12, 19: μὴ εαυτοῦς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ ὅστε τόπον τῇ ὀργῇ. “Revenge not yourselves, my dearly beloved; but give place unto wrath.”
COLLECTED LETTERS OF SAINT BASIL

ἀποστροφὴν παντελῆ τοῦ ἀνδρὸς ἐνεποίησεν; ὁς γε, ὡς ἄκοινω (εἴ γε ἄληθης ὁ λόγος καὶ μὴ πλάσμα ἐστὶν ἐπὶ διαβολῇ συντεθεῖν), ὅτι καὶ ἀναχειροτονήσατι τινας ἐτόλμησεν, ὁ μέχρι σήμερον οὐδεὶς τῶν αἱρετικῶν ποιήσας φαίνεται. πῶς οὖν δυνατὸν πρῶσ φέρειν ἡμᾶς τὰ τοιαῦτα καὶ ἱάσιμα εἶναι νομίζειν τοῦ ἀνδρὸς τὰ ἀμαρτήματα; μὴ τοίνυν ψευδεσὶ λόγοις παράγεσθε, μηδὲ ὑπονολαῖς ἀνδρῶν πάντα εὐκόλως πρὸς τὸ κακὸν ἐκλαμβανόντων πείθεσθε, ὡς ἀρα ἡμεῖς ἀδιάφορα τιθέμεθα τὰ τοιαῦτα. γύνωσκε γὰρ, ποθεινότατε ἡμῖν καὶ τιμώτατε, ὅτι οὐποὶ οἴδα τοσοῦτον πένθος ἄλλοτε τῇ ψυχῇ μου παραδέξάμενος, ὅσον ἦν, ὅτε ἦκουσα τῶν ἐκκλησιαστικῶν θεσμῶν τὴν σύγχυσιν. ἀλλὰ μόνον εὐχοῦ, ἵνα δῆνη ἡμῖν ὁ Κύριος μηδὲν κατὰ θυμὸν ἐνεργεῖν, ἀλλ’ ἔχειν τὴν ἀγάπην, ἦτις οὐκ ἀσχημονεῖ, οὐ φυσιοῦται. ὥρα γὰρ ὅπως ὁ μὴ ἐχουτες ταύτην ἐπήρθησαν μὲν ύπὲρ τὰ μέτρα τὰ ἀνθρώπινα, ἐνασχημονοῦσι δὲ τῷ βίῳ, κατατολμῶντες πρᾶξεων, ὅν οἱ παρελθῶν χρόνος οὐκ ἔχει τὰ ὑποδείγματα.

1 ἀδιάφορα Coisl. secundus, Reg. secundus.
2 πῶς editi antiqi.

1 Cf. 1 Cor. 13, 4 and 5: ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται οὐ φοισοῦται, οὐκ ἀσχημονεῖ, οὐ δέ ἐαυτῆς. ἡ ἀγάπη οὐ

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LETTER CXXX

have produced a chill of horror and a complete aversion for the man? For he, as I hear (if the report be true and not a figment made up for the purpose of calumny), has presumed also to re-ordain certain men, a thing which up to the present no one of the heretics appears to have done. How, then, is it possible for us to endure such things mildly and to consider that the errors of the man are curable? Therefore, do not be led astray by his false words; nor give credence to the suspicions of men who are easily inclined to understand everything in a bad sense, who assume, for instance, that we regard such matters as of indifferent importance. For we wish you to know, most beloved and honoured friend, that I do not recall having ever received such deep grief in my soul as at this moment, when I have heard of the confusion in the ecclesiastical laws. But only pray that the Lord may grant us to do nothing in anger, but to have charity, which does not act unseemly, and is not puffed up. For, behold how those who do not have this charity have been raised above the bounds proper to men, and are now living a most unseemly life, daring to commit deeds of which the past possesses no examples.

2 The Benedictine editors remark that Basil is not correct in maintaining that there was no heretical precedent for such actions. The Arians are charged with it in the Book of the Prayers of Faustus and Marcellinus, Bib. Patr. V, 655. Cf. also Constantius’ letter to the Ethiopians against Fru-mentius; Athan., Apol. ad Const. 31.
COLLECTED LETTERS OF SAINT BASIL

CXXXI

Ὁλυμπιὼ

Ούτως ἡ τῶν ἀπροσδοκητῶν ἀκοῇ ἱκανῇ ἐστὶ ποιῆσαι ἀνθρώπων ἡχῆσαι ἀμφότερα τὰ ὁστα. ὦ καὶ ἐμοὶ νῦν συνέβη, εἰ γὰρ καὶ τὰ μάλιστα γεγυμνασμέναις μον λοιπὸν ταῖς ἀκοαῖς προσέπεσε τὰ περιφερόμενα καθ' ἡμῶν ταύτα συντάγματα, διὰ τὸ καὶ πρότερον αὐτῶν ἐμὲ δεδέχθαι τὴν ἐπιστολὴν, πρέπουσαν μὲν ταῖς ἐμαῖς ἀμαρτίαις, οὐ μὴν προσδοκηθεῖσαν ποτε γραφῆσθαι παρὰ τῶν ἐπιστειλάντων ἀλλ' ὅμως τὰ δεύτερα τοσαύτην ὑπερβολὴν ἐφάνη ἡμῖν ἔχειν ἐν ἑαυτοῖς τῆς πικρίας, ὡστε ἐπισκοτῆσαι τοῖς προλαβοῦσι. πῶς γὰρ οὐ μικρὸν τῶν φρενῶν ἐξω ἐγενόμην τῶν ἐμαυτοῦ, ἐντυχὸν τῇ πρὸς τὸν εὐλαβέστατον ἀδελφὸν Δαξίναν ἐπιστολῆ, μυρίων μὲν ὑβρεων καὶ κατιγγοριῶν ἀφορήτων γεμοῦση καθ' ἡμῶν καὶ ἐπαναστάσεων, ώς ἐν τοῖς χαλεπωτάτοις ἡμῶν κατὰ τὴς Ἐκκλησίας βουλεύμασιν εὐρέθεντων; εὐθὺς δὲ καὶ ἀποδείξεις τοῦ ἀληθείας εἶναι τὰς καθ' ἡμῶν βλασφημίας ἐπῆχθησαν ἀπὸ συγγράμματος οὐκ οίδα ὑπὸ τίνος γραφέντος. μέρη μὲν γὰρ ἐπέγνων, ὀμολογῶ, παρὰ τοῦ Λαοδικέως Ἀπολιναρίου

1 ἀνθρώπων Reg. secundus, Bigot., Coisl. secundus.
2 γὰρ om. E.
3 προσέπεσον editi antiqi.
4 Δαξίναν Med., Clarom.
5 περὶ editi antiqi.

1 Written in about 373, to Olympius, a wealthy layman of Neocaesarea and intimate friend of Basil. The subject of the letter is the same as that of the several preceding.

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LETTER CXXXI

LETTER CXXXI

To Olympius

Truly the hearing of unexpected news is enough to make both ears of a man ring. This has now happened to me also. For although the reports of those writings which are being circulated against us have reached my ears, already exceedingly well practised in such matters (for even before that I myself had received the letter, which indeed befitted my sins, but which I never thought would be written by those who sent it), nevertheless the later reports have proven to have in them so great an excess of bitterness as to obscure all that has gone before. For how could I help becoming almost out of my senses when I read the letter addressed to our very reverend brother Dazinas, a letter teeming with countless insults, with intolerable accusations against us and assaults, as though I had been detected in the most shameful plans against the Church? For example, proofs of the truth of the slanders against me were drawn from a work written by someone, I know not whom. For I did indeed recognize, I confess, that parts had been written by Apollinarius

Other letters addressed to this Olympius are IV, XII, XIII, and CCXI.

2 In this letter Eustathius accused Basil of bad faith and of Apollinarian errors.

3 Apollinarius the Younger flourished in the latter half of the fourth century, and was at first highly esteemed by Athanasius and Basil, for his classical culture, piety, and steadfastness to the Nicene Creed during the Arian controversy. Later he became the author of the Christological heresy which bears his name.

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γεγράφθαι, καὶ αὐτὰ οὔδε ἀναγγείλας ἐξ ἔργου ποτὲ, ἀλλ' ἀκούσας ἐτέρων ἀπαγγελθαίντων ἄλλα δὲ τινα εὐρον ἐγγεγραμμένα, ἐμὴς ἀνέγγυν ποτὲ, ἐτέρων λέγοντος ἤκουσα· καὶ τούτων ὁ μάρτυς ἐν οὕρανῳ πιστός. πῶς οὖν οἱ τὸ ψεῦδος ἀποστρέφομεν, οἱ τὴν ἀγάπην πλήρωμα εἶναι τοῦ νόμου δεδιδαγμένοι, οἱ τὰ ἁσθενήματα τῶν ἁδυνάτων βαστάζειν ἐπαγγελλόμενοι, ταύτας ἡμῶν κατεδέξαντο τὰς συκοφαντίας ἐπενεγκείσαν καὶ ἀπ' ἀλλοτρίων συγγραμμάτων ἡμᾶς κατακρίναι, πολλὰ λογισάμενοι κατ' ἐμαυτόν, ἐπινοοῦν τὴν αἰτίαν οὐκ ἔχω, εἰ μή, ὅπερ ἐξ ἀρχῆς εἶπον, μέρος ἐκρίνα ἐναὶ τῶν ὀφειλομένων μοι διὰ τὰς ἀμαρτίας κολάσεως καὶ τὴν ἐπὶ τούτοις λύτην.

Πρῶτον μὲν γὰρ κατεπένθησα τῇ ψυχῇ, ὅτι ἀληθεῖα ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων ἔπειτα δὲ καὶ ἔφοβόθην αὐτὸς περὶ ἐμαυτοῦ, μή ποτε πρὸς ταῖς ἀλλαίς ἀμαρτίαις καὶ τὴν μισαιθρωπίαν πᾶθω, οὔδὲν πιστὸν ἐν οὔδενι λογιζόμενοι εἶναι, εἴπερ οἱ εἰς τὰ μέγιστα παρ' ἐμοῦ πιστευόμενες τοιοῦτοι μὲν περὶ ἐμὲ, τοιοῦτοι δὲ περὶ αὐτῶν ἐφάνησαν τὴν ἄληθειαν. γνώσκει τοινυν, ἀδελφέ, καὶ πᾶς ὅστις τῆς ἄληθείας φίλος, μήτε ἐμὰ εἶναι τὰ συντάγματα, οὔτε ἄρεσκεσθαι αὐτοῖς, ἐπεὶ μὴ τῇ ἐμῇ γνώμῃ συγγράφθαι. εἰ δὲ ἐπεστειλὰ ποτὲ πρὸ πολλῶν ἐνιαυτῶν Ἀπολυπαρίῳ ἢ ἄλλῳ τινὶ, ἐγκαλέσθαι οὐκ ὀφείλω, οὔτε γὰρ αὐτὸς ἐγκαλῶ, εἰ τίς ἐκ τῆς ἐταιρίας τινὸς εἰς αἴρεσιν ἀπεσχίσθη

1 γεγραμμένει E. 2 ἢ E. 3 ἐπ' E. 4 κατακρίνειν E, Harl., Reg. primus, Clarom.
of Laodicea, although I had never read them in his book but had merely heard others relate them; but I found certain other things written therein which I have never read nor heard anybody else state, and of these the faithful Witness is in heaven. How, therefore, those who scorn falsehood, who have been taught that charity is the fulfilment of the law, who profess to bear the infirmities of the weak, could have brought themselves to assail us with these calumnies and to condemn us from the writings of other men, this is a thing for which, though I have pondered deeply, I cannot discover the reason, unless, as I said in the beginning, I must conclude that the sorrow caused me by these things is a part of the punishments due me on account of my sins.

For, in the first place, I grieved in my soul, that truths had been made of little account by the sons of men; and, in the second place, I was also afraid for myself, lest some time, in addition to my other sins, I should also experience a hatred of mankind, reflecting that no trust is to be placed in any man, inasmuch as those who were most freely trusted by me have shown themselves so false to me and so false to truth itself. Know then, brother, and everyone who is a lover of truth, that these writings are not mine, nor are they pleasing to me, for they have not been composed according to my convictions. And if I ever wrote, many years ago, to Apollinarius or to any other person, I ought not to be blamed. For I, on my part, do not find fault, if any member of anybody's group has detached himself to go into heresy

5 ἀρκειόσθαι editi antiqi. 6 ετῶν editi antiqi
7 ἐγὼ add. editi antiqi.
COLLECTED LETTERS OF SAINT BASIL

(oīdate de πάντως τοὺς ἄνδρας, καὶν ὄνομαστὴ μὴ λέγω), διότι ἐκαστὸς τῇ ἱδίᾳ ἀμαρτίᾳ ἀποθανεῖται.

Ταύτα νῦν μὲν ἀπεκρινάμην πρὸς τὸν ἀποσταλέντα τόμον,1 ἦν αὐτὸς τε εἰδείης την ἀλήθειαν καὶ τοῖς βουλομένοις μὴ κατέχειν ὡς ἐν ἁδικίᾳ τὴν ἀλήθειαν φανερὰν καταστήσῃ. ἐὰν δὲ δὲν καὶ πλατύτερον ὑπὲρ ἐκάστου τῶν ἑπενεχθέντων ἥμιν ἀπολογήσασθαι, καὶ τοῦτο ποιήσομεν, τοῦ Θεοῦ συνεργοῦντος. ἥμεις, ἀδελφέ 'Ολυμπίε, οὔτε τρεῖς θεοὺς λέγομεν, οὔτε ᾿Απολλιναρίῳ κοινωνοῦμεν.

CXXXII

‘Αβραμίῳ, ἐπισκόπῳ Βατνῶν

Πάντα τοῦ ἀπὸ τοῦ μετοπώρου χρόνου ἡγνώσα περὶ τῆς εὐλαβείας σου, ὅπου ἑκάστης. καὶ γὰρ πεπλαινημένας τὰς φήμας εὐρισκόν, τῶν μὲν ἀπαγγελλόντων ἐν Σαμοσάτω διατρίβειν σου τὴν εὐλαβείαν, τῶν δὲ ἐν τῇ χώρᾳ, ἅλλων δὲ περὶ τὰς βάτνας αὐτὰς διαβεβαιομένων ἐφορακέναι· διὸ οὐδὲ συνεχῶς ἐπέστειλα. νῦν δὲ μαθὼν ἐν ᾿Αντιοχείᾳ διάγειν, ἐν τῇ οἰκίᾳ τοῦ αἰδεσιμωτάτου Σατορνίου τοῦ κόμητος, ἐδωκά τὴν ἐπιστολὴν προθύμως τῷ ποθεινοτάτῳ καὶ εὐλαβεστάτῳ

1 ἀλλὰ add. editi antiqii. 2 ὅπως E.

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1 Cf. Letter CXXV; also Greg. Naz. Orat. I and XXIX.
2 Placed by the Benedictines in 373. Loofs prefers the spring of 375 as the date of composition; cf. pp. 28 ff. and 46 ff. Abramius or Abraham was bishop of Batnæae in 300
LETTER CXXXII

(and you certainly know the men, even if I do not call them by name), for each one will perish by his own sin.

These answers I have made at the present time regarding the book that was sent, in order that you yourself may know the truth and may make it clear to such as do not wish to restrain the truth as guilty of an injustice. But if it is necessary to defend myself even more extensively regarding each of the charges brought against us, this also shall we do, God being our helper. As for us, Brother Olympius, we neither say that there are three Gods, nor do we keep communion with Apollinarius.¹

LETTER CXXXII

To Abramius, Bishop of Batnae²

During the whole time since late autumn I have been ignorant of the whereabouts of your Reverence. For I kept receiving misleading rumours, some saying that your Reverence was sojourning in Samosata, others that you were in the country, while others maintained that they had seen you near Batnae itself. On this account I did not write regularly. But having just learned that you are staying in Antioch at the house of the most venerable Count Saturninus,³ I have eagerly entrusted this letter to our most beloved and revered brother, Osrhoene near the Euphrates. His name appears with those of Meletius, Eusebius, Basil, and others in the letter written by the bishops of the East to those of Italy and Gaul. Cf. Letter XCI. He also was present at the Council of Constantinople in 381.

³ This Saturninus is not otherwise known.
COLLECTED LETTERS OF SAINT BASIL

άδελφῳ Σαγκτυσσίμῳ τῷ συμπρεσβυτέρῳ,1 δι' οὐ προσφθέγγομαι σου τὴν ἀγάπην, παρακαλῶν ὅποιντερ ἃν ἦς μεμνήσθαι μάλιστα μὲν τοῦ Θεοῦ, ἐίτα καὶ ἦμῶν, ὡς ἀγαπᾷν ἐξ ἀρχῆς προείλου, καὶ ἔχειν ἐν τοῖς οἰκειοτάτοις ἀριθμομένους.

CXXXIII

Πέτρῳ, ἐπισκόπῳ Ἁλεξανδρείας

Τῆς μὲν σωματικῆς φιλίας ὁφθαλμοὶ πρόξενοι γίνονται, καὶ ἡ διὰ μακροῦ χρόνου ἐγγυμμένη συνήθεια βεβαιοῦ. τὴν δὲ ἀληθινὴν ἀγάπην ἡ τοῦ Πνεύματος ἀνερέα συνιστησι, συνάπτουσα μὲν τὰ μακρῶν διεστῶτα τόπων, γνωρίζουσα δὲ ἀλλήλων τοὺς ἀγαπητοὺς, οὐ διὰ σωματικῶν χαρακτηρῶν, ἀλλὰ διὰ τῶν τῆς ψυχῆς ἰδιωμάτων. ὣ δὴ καὶ ἐφ' ἦμῶν ἡ τοῦ Κυρίου χάρις ἐποίησε, παρασχομένη ἦμᾶς ἰδεῖν σε τοὺς τῆς ψυχῆς ὁφθαλμοὺς, καὶ περιπτύξασθαι σε τῇ ἀγάπῃ τῇ ἀληθινῇ, καὶ οἶονεὶ συμφυνῆαι σοι καὶ πρὸς μίαν ἐλθεῖν ἐνωσιν ἐκ τῆς κατὰ τὴν πίστιν κοινωνίας. πεπείσμεθα γὰρ σὲ ἄνδρος τοσοῦτον θρέμμα ὑπάρχοντα, καὶ τὴν ἐκ παλαιοῦ διατριβὴν μετ' αὐτοῦ λαχώντα, τῷ αὐτῷ πορεύεσθαι πνεύματι, καὶ τοῖς αὐτοῖς στοιχεῖν τῆς εὐσεβείας δόγμασι.

Διὸ καὶ προσφθέγγομεθά σου τὴν τιμίότητα, καὶ παρακαλοῦμεν μετὰ τῶν ἄλλων καὶ τὴν περὶ

1 ἦμῶν add. editi antiqi. 2 ἀρετῆς editi antiqi.

1 Cf. Letters CXX and CXXI.
LETTER CXXXIII

Sanctissimus,¹ our presbyter, through whom I salute your Charity, begging that wherever you are you will be mindful especially of God, then also of us, whom from the beginning you chose to cherish and to number among your most intimate friends.

LETTER CXXXIII

To Peter, Bishop of Alexandria ²

Eyes are promoters of bodily friendship, and the intimacy engendered through long association strengthens such friendship. But true love is formed by the gift of the Spirit, which brings together objects separated by a wide space, and causes loved ones to know each other, not through the features of the body, but through the peculiarities of the soul. This indeed the favour of the Lord has wrought in our case also, making it possible for us to see you with the eyes of the soul, to embrace you with the true love, and to grow one with you, as it were, and to enter into a single union with you through communion according to faith. For we are convinced that you, having been the spiritual nursling of so great a man, and having been favoured with long association with him, walk in the same spirit as he and are guided by the same dictates of piety.

Therefore we salute your Honour, and entreat you to take over from him, among other things, the

² Written in 373, to Peter, Bishop of Alexandria. This Peter had succeeded Athanasius in May 373, by the latter's request, who died on May 2 of that year. Basil begs him to follow in the footsteps of Athanasius: in love for God, for the brotherhood, and for Basil himself.
COLLECTED LETTERS OF SAINT BASIL

ήμας διάθεσιν τού μεγάλου ἀνδρὸς διαδέξασθαι· ἐπιστέλλειν τε ἡμῖν συνήθως τὰ κατὰ σαυτὸν, καὶ ἐπιμελεῖσθαι τῆς πανταχοῦ ἅδελφότητος τοῖς αὐτοῖς σπλάγχνους καὶ τῇ αὐτῇ προθυμίᾳ, ἣ καὶ ὁ μακαριώτατος1 ἐκεῖνος περὶ πάντας ἐχρήτο τοὺς ἀγαπώντας τὸν Θεόν ἐν ἀληθείᾳ.

CXXXIV

Παιωνίῳ πρεσβυτέρῳ

"Ὅσον ηὗθρανας ἡμᾶς τοῖς γράμμασιν εἰκάζεις ποιν πάντως αὐτοῖς ὅς ἐπέστειλας· οὕτω τὸ καθαρὸν τῆς καρδίας, ἂφ' ἦς προῆλθεν ἐκεῖνα τὰ ὑματα, ἀκριβῶς ἐκ τῶν γραμμάτων καταμηνύετο. καὶ γὰρ ὁλκός μὲν ὑδατος δείκνυσι τὴν οἰκείαν πηγήν, λόγιον δὲ φύσις τήν προενεγκοῦσαν αὐτὸν καρδιαν χαρακτηρίζει. ὡστε ἀτοπὸν τε καὶ πολὺ τοῦ εἰκότος παρηκλαγμένου πεπονθέναι ὁμολογῶ. σπουδάζων γὰρ ἄει γράμμασιν ἐντυγχάνειν τῆς τελειότητός σου, ἐπείδη ἐλαβοὺς εἰς χεῖρας τὴν ἐπιστολὴν καὶ ἀνέγυρων αὐτήν, οὐχ ἦσθην μᾶλλον τοῖς ἐπεσταλμένοις, ἡ γνώθην τήν ζημίαν, ὁπόση γέγονεν ἡμῖν κατὰ τὸν τῆς σιωπῆς χρόνον, διαλογιζόμενος.

’Αλλ’ ἐπείδη ἡρξώ γράφειν, μὴ διαλίπης3

1 μακάριος Ε. 2 καὶ add. editi antiqi. 3 διαλίποις multi MSS. non vetustissimi.

1 Written in 373. Paconius is otherwise unknown. Letters CXXXIV, CXXXV, CCXXXIII, CCCXXXIII and CCCXXXIV have been quoted in certain studies of the history of stenography. A. Schramm (Korrespondenzblatt,
LETTER CXXXIV
great man's disposition toward us, to send me word of your affairs regularly, and to take care of the brotherhood everywhere with the same kindliness and the same zeal which that most blessed one employed toward all those who in truth love God.

LETTER CXXXIV
To the Presbyter Paeonius

How much pleasure you gave us by your letter you no doubt fully surmise from the very tones you used in writing it; so accurately was the purity of heart whence those words proceeded revealed by what you wrote. For as a rill of water reveals its own true source, so the nature of one's speech shows the character of the heart that brought it forth. So I confess that I have experienced a strange and very unusual thing. For though always eager to read a letter from your Perfection, when I had taken the letter in my hands and read it, I was not so much delighted by the message you had sent as I was vexed at the thought of how great a loss I had sustained during your period of silence.

But since you have begun to write, do not cease

1 A Byzantine title, used usually of priests.

2 A Byzantine title, used usually of priests.
τούτο ποιῶν. εὑρανεῖς γὰρ πλέον ἢ οἱ τὰ πολλὰ χρήματα τοῖς φιλοπλούτοις διαπερπό-
μενοι· τῶν δὲ γραφέων οὐδὲις μοι παρῆν, οὔτε τῶν καλλιγραφοῦτων οὔτε τῶν ταχυγράφων.
οὔς γὰρ ἕτυχον ἔξασκήσας, οἱ μὲν ἀνέδραμον ἐπὶ τὴν πρώτην τοῦ βίου συνήθειαν, οἱ δὲ ἀπειρή-
κασί πρὸς τοὺς πόνους, χρονίαις ἀρρωστίαις κεκακωμένοι.

CXXXV

Διοδόρῳ,2 πρεσβυτέρῳ Ἀντιοχείας

'Ενέτυχον τοῖς ἀποσταλέσαι βιβλίοις παρὰ τῆς
tιμιότητος σου. καὶ τῷ μὲν δευτέρῳ υπερήσθην,
οὗ δὲ τὴν βραχύτητα μόνον, ὡς εἰκὸς ἦν τῶν
ἀγγῶς πρὸς πάντα καὶ ἀσθενῶς λοιπὸν διακεῖ-
μενον, ἀλλ' ὅτι πυκνὸν τε ἀμα ἐστὶ ταῖς ἔννοιαις,
καὶ εὐκρινῶς ἐν αὐτῶ ἔχουσιν αἱ τε ἀντιθέσεις
tῶν ὑπεναντίων καὶ αἱ πρὸς αὐτὰς ἀπαντήσεις. καὶ
tὸ τῆς λέξεως ἀπλοῦν τε καὶ ἀκατάσκευον
πρέπον ἔδοξε μοι εἶναι προθέσει Χριστιανοῦ, οὐ
πρὸς ἐπίδειξιν μάλλον ἡ κοινὴ ὁφέλειαν συν-
γράφωντος.3 τὸ δὲ πρότερον, τὴν μὲν δύναμιν
ἔχον τὴν αὐτὴν ἐν τοῖς πράγμασι, λέξει δὲ πολυ-

1 καὶ add. Ε. 2 ὸεοδόρῳ E, Med.
3 γράφωντος editi antiqui.

1 Written in 373. Cf. previous letter and note. This is
an exceedingly interesting letter, especially for the student
of the history of literary criticism. It contains Basil's ideas
on the rhetoric of his day, which were exactly such as a
person of good taste would hold to-day, although in all
probability a unique position in Basil’s time. And we must

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LETTER CXXXV

doing so. For you give more pleasure than do those who distribute large sums of money to the avaricious. But no one of my scribes has been at hand, either caligraphist or shorthand writer. For of those whom I have trained, some have gone back to their former manner of life, and the others have abandoned their labours, having been afflicted with chronic maladies.

LETTER CXXXV

To Diodorus, Presbyter of Antioch

I have read the books sent me by your Honour. And with the second I was exceedingly pleased, not only because of its brevity, which was likely to please a man who is inactive in all matters and in poor health besides, but because it is at once close-packed with ideas, and both the objections of our opponents and our answers to them are set forth in the work with the utmost clarity; and its simple and unlaboured style seemed to me to befit the purpose of a Christian, who writes not so much for display as for general edification. But the former work, which is of the same importance as to subject-matter, but is adorned with richer diction, with say that St. Basil in his own works was consistent with this theory. He also characterizes at some length Plato's style and that of Aristotle and Theophrastus.

This Diodorus was a pupil of Silvanus, bishop of Tarsus. Cf. Theodoret, Hist. Eccl. 4, 24. In Letter XVI Theodoret speaks of his obligations to him as a teacher. In 378, Diodorus became bishop of Tarsus. Only a few fragments of his works are extant, for the major portion, it is said, was destroyed by the Arians. Cf. also Basil's Letter CLX.

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telestéra ὑμασι ποικίλοις καὶ διαλογικαῖς χάρισι κεκομψεμένον, πολλοὺ μοι ἐφάνη καὶ χρόνου πρὸς τὸ ἐπελθεῖν

καὶ πόνου διανοίας πρὸς τὸ καὶ συλλέξαι τὰς ἐννοίας καὶ παρακατασχέων αὐτὰς τῇ μνήμῃ δέομενον. αἱ γὰρ ἐν τῷ μεταξὺ παρεμβαλλόμεναι διαβολαὶ τῶν ὑπεναντίων καὶ συστάσεις τῶν ἡμετέρων, εἰ καὶ γλυκύτητάς τινας ἑπεισάγειν δοκοῦσι διαλεκτικὰς

τῷ συγγράμματι, ἀλλὰ οὖν τῷ σχολὴν καὶ διατριβὴν ἐμποιεῖν διασπῶσι μὲν τὸ συνεχὲς τῆς ἐννοίας καὶ τοῦ ἐναγωνίου λόγου τῶν τόνον ὑποχανοῦσιν.

Ἐκεῖνο γὰρ πάντως συνειδῆ 4 σου ἡ ἀγχύνοια, ὅτι καὶ τῶν ἐξωθεν φιλοσόφων οἱ τοὺς διαλόγους συγγράψαντες Ἀριστοτέλης μὲν καὶ Θεόφραστος, εὐθὺς αὐτῶν ἤψαντο τῶν πραγμάτων, διὰ τὸ συνειδέων ἐαυτοῖς τῶν Πλατωνικῶν χαρίτων τὴν ἐνδειαν. Πλάτων δὲ τῇ ἑξουσίᾳ τοῦ λόγου ὁμοῦ μὲν τοὺς δόγμασι μάχεται, ὁμοῦ δὲ καὶ παρακωμοδεῖ τὰ πρόσωπα, Ὀρασμανχάνου μὲν τὸ βρασύ καὶ ἠταμῶν διαβάλλουν, Ἰππίου δὲ τὸ κούφων τῆς διανοίας καὶ χαύνου, καὶ 5 Πρωταγόρου τὸ ἀλαζονικὸν καὶ ὑπέρογκον. ὅπου δὲ ἁορίστα πρόσωπα ἑπεισάγει τοῖς διαλόγοις, τῆς μὲν εὐκρινείας ἐνεκεν τῶν πραγμάτων κέχρηται τοῖς προσδιαλεγομένοις, 6 οὐδὲν δὲ ἐτερον ἐκ τῶν προσώπων ἑπεισκυκλεῖ ταῖς ὑποθέσεσιν ὀπερ ἐποίησεν ἐν τοῖς Νόμοις.

Δεὶ οὖν καὶ ἱμάς τοὺς οὐ κατὰ φιλοτιμίαν

1 ἔξελθεῖν editi antiqi.
2 γλυκύτητας . . . διαλεκτικάς] γλυκυτάτας . . . διαλέξεις
Med., Harl.
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LETTER CXXXV

figures of divers kinds, and with charms peculiar to
the dialogue, seemed to me to require a great deal
of time to peruse and much mental labour to grasp
its ideas and to retain them in the memory. For
the accusations of our opponents and the arguments
in defence of our own side which have been worked
into the context, even though they do seem to add
some dialectic attractions to the work, yet by causing
delay and waste of time disrupt the continuity of the
thought and loosen the tension of the argumentative
attack.

For assuredly your quick wit realizes this—that
those philosophers outside the faith who wrote
dialogues, Aristotle and Theophrastus for instance,
at once grappled with the facts themselves, because
they realized their own lack of the literary graces of
Plato. But Plato with the power of his eloquence at
one and the same time both attacks opinions and
ridicules the persons who represent them, attacking
the rashness and recklessness of Thrasymachus, the
levity and conceit of Hippias, and the boastfulness
and pompousness of Protagoras. But whenever he
introduces indefinite characters into his dialogues, he
uses his interlocutors merely for the sake of giving
clarity to his subject matter, and brings nothing else
from the characters into the arguments; just as he
did in the Laws.

So it is necessary also for us, who do not set out

1 i.e., in the Republic, the Hippias, and the Protagoras
respectively.

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3 τὸ E. 4 συνοίδε Harl., secunda manu.
5 καὶ] τεῦ ἦ E. 6 προδιαλεγομένοις tres MSS.
COLLECTED LETTERS OF SAINT BASIL

ἐρχομένους ἐπὶ τὸ γράφειν, ἀλλὰ ὑποθήκας κατα-
λιμπάνειν ὡφελίμων λόγων τῇ ἀδελφότητι προε-
λομένους, εὰν μὲν τι πᾶσι προκεκηρυγμένον ἔπὶ ἀνθαδεία τρόπον πρόσωπον ὑποβαλλόμεθα, 
τινὰ καὶ ἀπὸ προσώπου ποιότητος παραπλέκειν 
τῶν λόγων, εἴπερ ὅλως ἐπιβάλλει ἦμῖν διαβάλλειν 
ἀνθρώπους, τῶν πραγμάτων ἀφεμένους. 

Ταῦτα εἶπον ἵνα δείχῃ, ὅτι οὐκ εἰς κόλακος 
χείρας ἀπέστειλας σοι τοὺς πόνους, ἀλλὰ ἀδελφῷ 
τῷ γνησιώτατῳ ἐκοινώνησας τῶν καμάτων. 

εἶπον δὲ οὐ πρὸς ἐπανόρθωσιν τῶν γεγραμμένων, 
ἀλλὰ πρὸς φυλακὴν τῶν μελλόντων. πάντως 
γὰρ ὁ τοσαῦτη περὶ τὸ γράφειν ἔξει καὶ σπουδὴ 
κεχρημένος οὐκ ἀποκυνήσει γράφων ἐπειδὴ οὐδὲ 
οί τὰς ὑποθέσεις παρέχοντες ἀπολήγωσιν. ἦμῖν 

de ἀρκέσει μὲν ἀναγνώσκειν τὰ ὑμέτερα: τοῦ δὲ 

dύνασθαι γράφειν τι τοσοῦτον ἀποδόημεν, ὅσον 

μικροῦ δέω λέγειν, καὶ τοῦ ὑγιαίνειν, ἢ καὶ τοῦ 

μετρίαν σχολὴν ἄγειν ἀπὸ τῶν πραγμάτων.

Ἄπεστειλα δὲ νῦν διὰ τῶν ἀναγνώστων τὸ 

μείζον καὶ πρότερον, ἐπελθὼν αὐτῷ ὡς ἐμὸι 

δυνατόν. τὸ δὲ δεύτερον 6 παρακατέσχον, Βουλό-

μενος αὐτὸ μεταγράψαι, καὶ μὴ εὐπορῶν τέως 7 

tινὸς τῶν εἰς τάχος γραφόντων. μέχρι γὰρ 

τοσαῦτης ἢλθε πενίας τὰ ἐπίφθονα Καππαδοκῶν.

1 χρῆ add. E. 2 τῆς τοῦ add. E. 

3 ἀφεμένοις editi antiqui. 

4 διατάσείς editi antiqui. 

5 τοῦ λόγου add. editi antiqui.
to write for worldly honour, but propose to bequeath to the brethren admonitions on edifying subjects, if we introduce a character already well known to the world for rashness of conduct, to weave something derived from the quality of the character into the treatise, if it is at all incumbent upon us to censure men who neglect their duties. But if the material brought into the dialogue be indefinite, digressions against persons break its unity and tend to no useful end.

All this I have said that it might be shown that you have not sent your work into the hands of a flatterer, but that you have given to a most sincere brother a share in your toils. And I have spoken, not to correct what has been written, but as a warning for future writings. For assuredly a man who has employed such aptitude and enthusiasm for writing will not refrain from writing; since there is no shortage of persons to supply you with subjects. For us it will suffice to read what you write; but we fall as far short of being able to write anything ourselves, as, I may almost say, of enjoying good health, or of having even a modicum of leisure from active affairs.

I have now sent back to you through the lector the first and larger of your works, after reading it to the best of my ability. The second, however, I have kept, wishing to copy it, although as yet I am not provided with any fast copyist. For to such a state of poverty has the once envied condition of the Cappadocians come!

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6 καὶ μικρότερον add. editi Paris. 7 τέος E.
Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Ἐν οἷον ἡμᾶς ὠντας κατέλαβεν ὁ χριστὸς Ἰσαάκης ἅ τοῦ σοι ἀμεινὸν διηγῆσεται, εἰ καὶ μὴ ἄρκοσαν ἔχει τὴν γλῶσσαν, ὡστε τραγικῶς ἐξαγγεῖλαι τὸ ὑπεραίρον τῶν παθῶν, τοσοῦτον ἂν τῆς ἀρρωστίας τὸ μέγεθος. καὶ τὸ εἰκὸς δὲ παντὶ γνώριμον τῷ ἐμὲ καὶ κατὰ βραχὺ ἐπισταμένω. εἰ γὰρ ἐν τῇ δοκούσῃ εὐεξίᾳ τῶν ἀπεγνωσμένων πρὸς τὸ ξῆν ἀσθενέστερον διεκείμην, γινώσκειν ἔξεστι τῆς ἂν ἡμῶν ἔπι τῆς ἀρρωστίας. καίτοις ἔχρην (δος γὰρ τῷ πυρτῷ συγγνώμην ἐρέσχελοῦτι), ἐπιείδὴ μοι κατὰ φύσιν ἢν τὸ νοσεῖν, ἐν τῇ μεταβολῇ ταύτῃ τῆς ἔξεως ὑγείας μοι νῦν τὸ κράτιστον περεῖναι. ἀλλ’ ἐπιείδη μάστιξ τοῦ Κυρίου ἐστὶ προσθήκαις ταῖς κατὰ τὴν ἡμετέραν ὡξίαν τὸ ἀλγείνον ἐπιτείνουσα, ἁσθενεῖαν ἔπι τῇ ἁσθενείᾳ προσεκτησάμην, ὡστε τὸ ἀπὸ τούτου καὶ παϊδὶ φανερὸν εἶναι, ὅτι πᾶσα ἀνάγκη οἰχήσεσθαι ἡμῖν τὸ ἐλυτρον τοῦτο, πλὴν εἰ μὴ που ἁρὰ τοῦ Θεοῦ φιλανθρωπία ἡμῖν ἐν τῇ μακροθυμίᾳ αὐτοῦ χρόνους εἰς μετανοιαν χαριζομένην, ποιήσει καὶ νῦν, ὡς καὶ πολλάκις πρότερον, λύσιν τινὰ καὶ πόρον ἐκ τῶν ἁμηχανῶν δεινῶν. ταῦτα μὲν οὖν ἔξει ὡς αὐτῷ φίλον καὶ ἡμῖν συμφέρον.

1 Ἰσαάκιος editi antiqui. 2 ταύτης quattuor MSS. 3 ὑγείας E. 4 οἰχήσεται E, Harl., Med. 5 τούτου editi antiqui. 6 καὶ add. E. 7 χαριζομένου E. 8 καὶ add. E. 9 κακῶν E.
LETTER CXXXVI

LETTER CXXXVI

To Eusebius, Bishop of Samosata

In what condition the excellent Isaac has found us he himself will relate to you better, even though his tongue is inadequate to proclaim in tragic fashion the seriousness of my sufferings, such was the seriousness of my illness. But probably this was known to everyone who was never so slightly acquainted with me. For if when in apparent good health I was really weaker than those of whose lives we despair, one may understand what I must have been during that illness. And yet I really ought (for you must grant indulgence to the fever that harasses me), since sickness used to be my natural state, in my present change of condition to be enjoying the best of health. But since it is the scourge of the Lord that goes on extending our bad health by new additions according to our deserts, I have acquired one infirmity after another, so that the result is plain to a child—that this shell of ours must quite certainly depart, unless perchance the mercy of God, in His magnanimity granting us the grace of a period of time for repentance, should now also, as on so many former occasions, bring about some release and some means of escape from our desperate straits. These things, however, shall be according to His pleasure and our own profit.

1 Written in 373. This Eusebius was Bishop of Samosata on the Euphrates from 360 to 373. He was orthodox of faith, and a friend of Basil, Gregory Nazianzene, and Meletius, Bishop of Antioch. Cf. Letters XXVII, XXX, XXXI, XXXIV, etc.

2 Otherwise unknown.
COLLECTED LETTERS OF SAINT BASIL

Τά δὲ τῶν ἐκκλησιῶν ὅπως οὖχεται καὶ προπέ-ποται, ήμῶν τῆς οἰκείας ἀσφαλείας ἔνεκεν τὰ τῶν πλησίον περιορώντων καὶ οὐδὲ τούτο συνωρᾶν δυναμένων, ὅτι τῇ τοῦ κοινοῦ κακοπραγία 1 καὶ τὸ καθ’ ἐκαστὸν συνατάλλυται, τί χρῆ καὶ λέγειν; ἄλλως τε καὶ πρὸς ἄνδρα, ὃς πόρρωθεν ἐκαστὰ προειδώς, καὶ προδιεμαρτύρω καὶ προε-κήρυξας, καὶ αὐτὸς τε προεξαίστης, καὶ τῶν λοιπῶν συνεπήγειρας, ἐπιστέλλων, αὐτός παρα-ριμόμενος, τί σοι ποιῶν, τίνα φωνήν οὐκ ἄφιεις! ὥν μεμνήμεθα μὲν 2 ἐφ’ ἐκάστῳ τόν ἐκβαινό-των, ὥφελοῦμεθα δὲ ἀπ’ αὐτῶν οὐκέτι. καὶ νῦν εἰ μὴ αἱ ἀμαρτίαι ἀντέστησάν μοι, καὶ τὸ μὲν πρῶτον ὁ εὐλαβέστατος καὶ ἀγαπητὸς ἀδελφός ἡμῶν Εὐστάθιος ὁ συνδιάκονος, εἰς νόσων χαλεπὴν καταπεσών, εἰς ὅλους με δύο παρέτεινε μῆνας, ἢμέραν ἔξ ἡμέρας τὴν σωτηρίαν αὐτοῦ περι-μένοντα· ἐπειτα δὲ οἱ σὺν ἐμοὶ πάντες ἡσθένησαν, ὅν τὰ μὲν καταλείμματα 3 ἐξαριθμήσεται 4 ὁ ἀδελφὸς Ἰσαάκης· τὸ δὲ τελευταῖον αὐτὸς ἐγὼ τῇ νόσῳ κατασχέθην ταύτῃ· ἐπεὶ πάλαι ἃν ἡμὴν παρὰ 5 τὴν σήν τιμίοτητα, οὐκ ὀφελός τι τοῖς κοινοῖς παρεχόμενος, ἀλλ’ ἐμαντὶ μέγα κέρδος ἐκ τῆς συντυχίας σου 6 κτώμενος. καὶ γὰρ ἐγνώκειν ἔξω τῶν ἐκκλησιαστικῶν γενέσθαι βελῶν διὰ τὸ ἀφύλακτον ἡμῶν πρὸς τὰ σκευω-ρούμενα 7 παρὰ τῶν ἐναντίων. σώξοι σε τῷ βίῳ

1 δυσπραγία Reg. secundus, Coisl. secundus.
2 μὲν om. E. 3 ἐγκαταλείμματα E.
4 ἐξαριθμήσεται E. 5 πρὸς E.
5 σοι om. E. 7 σκαωρούμενα Harl., Paris., Clarom.

1 Cf. Dem. Olynth. 3, 22, 34: προπέτοται τῆς αὐτίκα χάριτος
LETTER CXXXVI

As for the interests of the churches—how they have gone to ruin and have been lightly sacrificed, while we, consulting our own personal safety, neglect the good of our neighbours and are unable to see even this, that the ruin of each of us is involved in the common disaster—why need I say a word? And especially so to a man like you who, foreseeing everything long in advance, made protest and issued proclamation beforehand, and not only was the first to rise up yourself, but also helped to rouse the rest, writing them letters, visiting them in person, omitting what act, leaving what word unspoken! These things we do indeed remember after each event happens, but we no longer derive profit from them. And now if my sins had not stood in my way,—that is, first of all, our most reverend and beloved brother and deacon, Eustathius, falling grievously ill, caused me no great anxiety for two whole months as I waited day after day for his return to health; and next, all my associates fell ill (of which things our brother Isaac will enumerate all that I omit); and, last of all, I myself was seized by this present illness—but for these things I should long ago have been by the side of your Honour, not lending you any aid in the common cause, but deriving great gain for myself from your company. For I had decided to get out of the way of the missiles of the ecclesiastics because I had no means of protecting myself against the contrivances of my adversaries. May the mighty hand of God preserve you unto

τὰ τῆς πόλεως πράγματα. "The interests of the state have been lightly sacrificed for mere present pleasure."

2 This deacon enjoyed Basil's confidence, and once conveyed another letter for him to Eusebius of Samosata. Cf. Letter XLVII.
COLLECTED LETTERS OF SAINT BASIL

παντὶ η’ μεγάλη τοῦ Θεοῦ χείρ, τοῦ γενναίου φύλακα τῆς πίστεως καὶ νήφουτα τῶν ἐκκλησιῶν προστάτην καὶ καταξίωσειν ἡμᾶς πρὸ τῆς ἐξόδου τῆς συντυχίας σου ἐπ’ ὦφελεία τῶν ψυχῶν ἡμῶν.

CXXXVII

Ἀντιπάτρῳ

Νῦν μοι δοκῶ μάλιστα ἐπαισθάνεσθαι τῆς ξημίας, ἣν ύπομένω διὰ τὸ ἄρρωστεῖν, ὅποτε, ἀνδρὸς τοιούτου τὴν πατρίδα ἡμῶν ἐφέπουσος, αὐτὸς ἀπείνας διὰ τὴν ἐπιμέλειαν τοῦ σώματος ἀναγκάζομαι. μὴν γὰρ ὅλον ἡδη προσκαθέξομαι τῇ ἐκ τῶν αὐτοφυῶν θερμῶν ὑδάτων θεραπεία ὃς ἐν τῷ ὄφελος ἐντεῦθεν ἔζων. ἐσικα δὲ διακενῆς πουεῖν ἐπὶ τῆς ἐρημίας, ἢ καὶ γέλωτος τοῖς πολλοῖς ἁξίως εἶναι φαίνεσθαι, μηδὲ τῆς παροιμίας ἄκουών τῆς οὐδὲν ἀπὸ θερμῶν ὄφελος εἶναι τοῖς τεθνηκόσι λεγούσης.

Διόμερ καὶ οὕτως ἐχὼν βούλομαι πάντα παρεῖς καταλαβεῖν σου τὴν σεμισιτεὶαν, ὡστε τῶν ἐν σοὶ καλῶν ἀπολαύειν καὶ τὰ κατὰ τῶν οἰκον τῶν ἐμαυτῷ πράγματα διὰ τῆς σῆς ὀρθότητος εὔπρεπῶς διαθέσοι. ἐμὸς γὰρ ἐστὶν ὦδιος ὁ τῆς σεμισιτάτης μητρὸς ἡμῶν Παλλαδίας οἶκος, ἢν οὐ μόνον ἢ τοῦ γένους οἰκείοτης ἡμῶν συνάπτει, ἀλλὰ καὶ τοῦ

2 αὐτοφυῶς θερμῶν om. E.

1 Written in 373. Antipater, governor of Cappadocia,
LETTER CXXXVII

all mankind, you who are the noble guardian of the faith and the vigilant champion of the churches; and before our departure from this life may He deem us worthy of an interview with you for the good of our soul.

LETTER CXXXVII

To Antipater

At this time I seem to be most sensible of the loss which I suffer in being sick, when, on the occasion of a man like you succeeding to the governorship of our country, I am myself compelled to be absent because of the care I must take of my body. For during a whole month already have I been assiduously undergoing the treatment of the naturally hot waters, expecting to receive some benefit therefrom. But it seems that I toil quite uselessly in this solitary place, or that I even show myself deserving of ridicule in the eyes of the many for not heeding the proverb which says, "Warm baths are of no use to the dead."

Wherefore, in spite of my present condition, I desire, putting aside everything else, to go to your gracious self, that I may have the benefit of your excellent qualities and through your uprightness may fittingly arrange the affairs of my own house. For my very own is the house of our most revered mother Palladia, whom not only the kinship of family binds to us, but also the goodness of her
to whom Basil recommends the protection of Palladia, his old friend and relative. Cf. Letters CLXXXVI and CLXXXVII. Palladia is otherwise unknown.
COLLECTED LETTERS OF SAINT BASIL

τρόπου δεξιών ἀντὶ μητρὸς ἡμῖν εἶναι πεποίηκεν. ἐπεὶ οὖν κεκινηταὶ τις ταραχὴ περὶ τὸν οἶκον αὐτῆς, ἀξιοῦμεν σου τὴν μεγαλόνιοιαν μικρὸν ὑπερθέσθαι τὴν ἐξέτασιν καὶ ἀναμείναι ἡμῶν τὴν παρουσίαν, οὐχ ὡστε διαφθαρῆναι τὸ δίκαιον (μυριάκις γὰρ ἀν ἀποθανεῖν ἔλοιμν ἡ τοιαύτην αἰτήσαι χάριν παρὰ δικαστοῦ φίλου τοῖς νόμοις καὶ τῷ δικαίῳ), ἀλλ’ ὡστε ἅ οὐκ εὐπρεπὲς ἐμοὶ γράφειν, ταῦτα ἀπὸ στόματος ἀπαγγέλλοντός μου μαθεῖν. οὔτω γὰρ οὔτε αὐτὸς τῆς ἀληθείας διαμαρτύρῃ, οὔτε ἡμέις πεισὸμεθαί τι τῶν ἀβουλήτων. δεόμαι οὖν, τοῦ προσώπου ἐν ἀσφαλείᾳ οντος καὶ κατεχομένου παρὰ τῆς τάξεως, ἀνεπαρχῇ τάυτην χάριν καὶ ἀνεπίφθονον ἡμῖν καταθέσθαι.

CXXXVIII

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Τίνα με οἰεὶ ψυχὴν ἐσχηκέναι, ὅτε τὴν ἐπιστολὴν ἐδεξάμην τῆς ἑθεσθείας σου; εἰ μὲν γὰρ πρὸς τὴν ἐν τῷ γραμματί ἀπεῖδον διάθεσιν, εὗθὺς ὥρμων πέτεσθαι τὴν εὗθυς 1 Σύρων, εἴ δὲ πρὸς τὴν ἀρρωστίαν τοῦ σώματος, υφ’ ἥς πεπεδημένος ἐκείμην, ἡσθανόμην οὐχὶ τοῦ πέτεσθαι μόνον ἀλλὰ καὶ τοῦ ἐπὶ τῆς κλίνης στρέφεσθαι ἐνδεώς ἔχων. πεντηκοστὴν γὰρ ταύτην ἡμέραν ἡγοῦν ἐν τῇ ἀρρωστίᾳ, καθ’ ἦν ἐπέστη ἡμῖν ὁ ἀγαπητὸς καὶ σπουδαίοτατος ἄδελφος ἡμῶν συνδιάκονος Ἔλπιδιος; πολλὰ μὲν τῷ πυρετῷ

1 εὐθύ Ε.
LETTER CXXXVIII

character has caused to be a second mother to us. So, since some trouble has been stirred up concerning her house, we ask your Magnanimity to postpone your inquiry a little while, and to await our presence, not that justice may be foiled (for I should prefer to die ten thousand times than to ask such a favour of a judge who is a lover of the laws and of justice), but that you may learn from me by word of mouth those things which it does not become me to write. For thus you yourself will neither fail of the truth nor shall we suffer anything we would fain avoid. I therefore ask you, since the person in question is in safe custody and is held by the soldiers, to grant us this favour as one that can give no offence or cause any odium.

LETTER CXXXVIII

To Eusebius, Bishop of Samosata

Into what state of mind, think you, did I come when I received the letter of your Holiness? For if I looked at the spirit of your letter, I was straightway eager to fly straight to Syria, but if at the weakness of my body, because of which I lay fettered, I realized that I was incapable not only of flying but even of turning over on my bed. For that day on which Elpidius, our beloved and most excellent brother and deacon, arrived was the fiftieth

1 Written in 373. On Eusebius, Bishop of Samosata, cf. Letters XXVII, XXX, XXXI, XXXIV, XLVII, etc.
2 Byzantine title, commonly given to bishops.
3 Elpidius, a deacon at whose hands Basil received the present letter from Eusebius of Samosata, and by whom Basil sent a letter of consolation to the Egyptian bishops in exile for the faith in Palestine (Letter CCLXV).
COLLECTED LETTERS OF SAINT BASIL

dapaintheis, ós ἀπορία τῆς τρεφούσης αὐτοῦ ύλης, τῇ ξηρᾷ ταύτῃ σαρκῇ οἶον θρυαλλίδι κεκαυμένη περιελούμενος, μαρασμῶν ¹ καὶ χρωμίαν ἐπίγαγεν ἁρρωστίαν τὰ δὲ ἐφεξῆς, ἢ ἀρχαία πληγή μου, τὸ ἦπαρ τούτῳ διαδεξάμενον, ἀπέκλεισε μὲν μὲ ² τῶν σιτίων, ἀπεδιόξε δὲ τῶν ὀμμάτων τὸν ὑπνοῦ, ἐν μεθορίας δὲ κατέσχε ξώῆς καὶ θανάτου, τοσοῦτον ξῆν ἐπίτρεπον,³ ὅσον τῶν ἀπ' αὐτοῦ δυσχερῶν ἐπαισθάνεσθαι. ὡστε καὶ ὑδασίν ἐχρησάμην αὐτοφυῶς θερμοῖς καὶ τινὰς παρ' ιατρῶν ἐπιμελείας κατεδεξάμην. ἦπαντα δὲ ἥλεγξε τὸ νεανίκον τούτο κακὸν ὅ, τοῦ μὲν ἔθους παρόντος, κἂν ἄλλος ἐνέγκοι, ἀμελετήτως δὲ προσπέσοντος οὕδεις οὕτως ὑδαμάντινος ὡστε αὐτισχεῖν.

'Τφ' οὐ πολὺν ὀχληθεὶς χρόνον, οὐδέποτε οὕτως ἴμαθην ὅσον νῦν, ἐμποδισθεὶς παρ' αὐτοῦ πρὸς τὴν συντυχίαν τῆς ἀληθινῆς ἀγάπης σου. οίας γὰρ ἀπεστερῆμεν ⁴ θυμηδίας οίδα καὶ αὐτός, εἰ καὶ ἄκρω δακτύλῳ τοῦ γλυκυτάτου μέλιτος τῆς παρ' ὑμῖν ἐκκλησίας ἀπεγευσάμην πέρυσιν.

'Εγὼ δὲ καὶ ἄλλων ἀναγκαίων ἔνεκεν πραγμάτων ἐδεόμην εἰς ταῦτον ⁵ γενέσθαι τῇ θεοσεβείᾳ σου καὶ περὶ πολλῶν μὲν ἀνακοινώσασθαι, πολλὰ δὲ μαθεῖν. καὶ γὰρ οὐδὲ έστιν ἐνταῦθα οὐδὲ ἀγάπης ἀληθινῆς ἐπιτυχεῖν. ὅταν δὲ καὶ πάνυ τις ἀγαπῶντα εὖροι, ⁶ οὐκ ἔστων ὁ δυνάμενος παραπλησίως τῇ τελείᾳ σου φρονήσει καὶ τῇ ἐμπειρίᾳ, ἢν ἐκ

¹ μαρασμῶδη Ε, Harl., Med., editi antiqui.
² με om. E.
³ ἐπίτρεπων editi antiqui.
⁴ ἀπεστερήθην editi antiqui.
⁵ εἰς ταῦτό Harl.
⁶ eis taútò Harl.
I had spent in this illness; I was greatly wasted by the fever which, through lack of fuel to nourish it, enfolded this withered flesh of mine as though it were a burnt wick and brought on languor and pro-
longed weakness; and then next this liver of mine (my ancient scourge), following the fever, barred me from foods, drove sleep from my eyes, and kept me on the verge of life and death, allowing me only so much of life as to keep me sensible of its discom-
forts. Therefore I resorted to the use of naturally hot waters and received some attention from physicians. But all these things were put to shame by this lusty malady, which, if one were accustomed to it, anybody might endure, but when it attacks without warning, no one is so hardy as to withstand.

Though I have been troubled by this disease for a long time, never have I been so distressed as now, since I have been prevented by it from meeting with your true Charity. Of what gladness of heart we have been deprived I myself also know, even though it was with but my finger-tip that I tasted last year of the very sweet honey of your church.

Because of other pressing matters as well I wanted to meet with your Holiness and both to consult with you about many things and to learn many things from you. For here it is not possible to meet with even genuine charity. But though one may at times find a person who shows even very great charity, there exists no one who is able, in a manner com-
parable with your perfect wisdom and the experience

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1 Byzantine title.

6 ςττη editi antiqui.
Evagrius, known as of Antioch, the dates of whose birth and death are uncertain. He was consecrated bishop over one of the parties at Antioch in 388-389. He went to Italy with Eusebius, Bishop of Vercelli, and at the death of that prelate returned to Antioch in company with St. Jerome. He was probably the ascetic who trained St. John Chrysostom in monastic discipline. He belonged to the Eustathian division of the orthodox church at Antioch. He also aided Pope Damasus in getting the better of his rival Ursinus. After nine or ten years he returned to the East, stopping en route at Caesarea to visit Basil (373). Later, from Antioch, Evagrius wrote Basil a harsh letter, accusing him of love of strife and controversy. Basil’s reply is a model of courteous sarcasm. Later Evagrius became the instrument for prolonging the schism. Cf. Theodoret, Ecc. Hist. 5, 23; and St. Basil, Letter CLVI.
LETTER CXXXVIII

which you have gathered from your many labours for the churches, to offer advice on the matters which lie before us.

Now there are some things which I cannot put in writing; the things which I can set forth with safety are these: The presbyter Evagrius,\textsuperscript{1} son of Pompeianus\textsuperscript{2} of Antioch, who formerly went to the West in company with Eusebius\textsuperscript{3} of blessed memory, has now returned from Rome, demanding from us a letter containing the very things written by them word for word (and our own letter he has brought back to us again on the ground that it was not pleasing to the more strict of the people there), and he also asks that a sort of embassy of influential men be sent in haste, that the men may have a reasonable occasion for visiting us.

Those at Sebaste who feel as we do, having laid bare the festering ulcer of Eustathius\textsuperscript{4} evil doctrine, demand from us some ecclesiastical attention.

\textsuperscript{2} Pompeianus of Antioch, the father of Evagrius, was, according to St Jerome, a descendant of the officer of that name who accompanied Aurelian against Zenobia of Palmyra (273).

\textsuperscript{3} St. Eusebius, Bishop of Vercelli, 283–371. According to St. Ambrose, he was the first bishop of the West to unite the monastic with the clerical life; cf. Ambrose, Letter LXIII, \textit{Ad Vercellenses}. Entirely orthodox, at the synod of Milan (355), he refused to sign the document condemning St. Athanasius. In 363, on his return to Vercelli from exile, he became one of the chief opponents of the Arian bishop Amentius of Milan. The Church honours him as a martyr on December 16.

\textsuperscript{4} Eustathius of Sebaste (\textit{circ.} 300–377), one of the chief founders of monasticism in Asia Minor and for a time the intimate friend of St. Basil. He hesitated all his life between the various forms of Arianism, and finally became the leader of the Pneumatomachians condemned by the First Council of Constantinople.
COLLECTED LETTERS OF SAINT BASIL

‘Ικώνιον πόλις ἐστὶ τῆς Πισιδίας, τὸ μὲν παλαιὸν μετὰ τὴν μεγίστην ἡ πρώτη, νῦν δὲ καὶ αὐτῇ προκάθηται 1 μέρους, οἶκι διαφόρων τιμημάτων συναχθὲν, ἐπαρχίας ἴδιας οἰκονομίαν ἔδειξα. αὐτὴ καλεῖ 2 καὶ ἡμᾶς εἰς ἐπίσκεψιν, 3 ὡστε αὐτῇ δοῦναι ἐπίσκοπον. τετελευτήκει γὰρ ὁ Φαυστῖνος.

Εἰ οὖν δεὶ μὴ κατοκυνεῖν τὰς ὑπερορίους χειροτονίας, καὶ ποιάν τινὰ χρῆ δοῦναι τοῖς Σεβαστηνοῖς ἀπόκρισιν, καὶ πῶς πρὸς τὰς τοῦ Εὐαγρίου διατεθήκην, ἐδέωμην διδαχθῆναι αὐτὸς δι’ ἐμαυτοῦ συντυχὼν τῇ τιμωτητί σου, ὥν 4 πάντων ἀπεστερηθῆναι διὰ τὴν παροῦσαν ἄσθενειαν, εὰν μὲν οὖν ἡ τινὸς ἐπιτυχεῖν ταχέως πρὸς ἡμᾶς ἀφικνουμένου, καταξίωσον περὶ πάντων ἀποστεῖλαι μοι τὰς ἀποκρίσεις: εἰ δὲ μὴ, εὐξαίει ἐλθεῖν ἐπὶ νοῦν μοι, ὅπερ εὐάρεστον ἦ τῷ Κυρίῳ. ἐν δὲ τῇ συνόδῳ μνήμην ἡμῶν κέλευσον γενέσθαι, καὶ αὐτὸς δὲ πρόσευξαι ὑπὲρ ἡμῶν, καὶ τὸν λαὸν συμπαράλαβε, ἵνα τὰς λειτουργίας ἡμέρας ἤ ὡρας τῆς παροικίας ἡμῶν καταξιοθῶμεν δουλεύσαι, ὡς ἐστὶν εὐάρεστον τῷ Κυρίῳ.

CXXXIX

Τοῖς 'Ἀλεξάνδρεύσιν

‘Ἡμᾶς μὲν ἡ ἄκοι τῶν γεγενημένων κατὰ τε τὴν Ἀλεξάνδρειαν καὶ τὴν λοιπὴν Αὔγουστον διωγμῶν


1 i.e. Antioch.
2 For Faustinus cf. Letter CLXI. He was succeeded by John I, who in turn was succeeded by Amphilochius.
324
Iconium is a city of Pisidia, in olden times the first after the greatest, and now also it is the capital of that territory which, made up of different sections, has received the management of its own government. This city urges me to make it a visit, that we may give it a bishop. For Faustinus has died.

Whether, therefore, I should not decline these ordinations beyond our borders, and what sort of an answer I should give to the Sebastines, and how I should be disposed toward the propositions of Evagrius, on all these matters I need to be instructed by a personal meeting with your Honour, but I have been deprived of all this by my present ill-health. If, then, it is possible to find anyone who is coming to us soon, deign to send me your answers on all these questions; but if not, pray that there may come to my mind that thing which is most pleasing to the Lord. And order that remembrance of us be made in the synod, and do you yourself pray for us, and join the people with you in prayer, that we may be thought worthy to serve during the remaining days or hours of our sojourn as is acceptable to the Lord.

LETTER CXXXIX

To the Alexandrians

Long since has the rumour reached us of the persecutions that have taken place throughout Alexandria and the rest of Egypt, and it has rent
πάλαι κατέλαβε, καὶ διέθηκε τὰς ψυχὰς, ὡς εἰκὸς ήν. ἐλογισάμεθα γὰρ τὸ ἐντεχνὸν τοῦ διαβολικοῦ πολέμου: ὅσοι ἐπειδὴ εἶδεν ἐν τοῖς παρὰ τῶν ἐχθρῶν διωγμοῖς πληθυνομένην τὴν Ἐκκλησίαν καὶ μᾶλλον θάλλουσαν, μετέστρεψεν ἐαυτοῦ τὴν βουλήν, ἀλλὰ κεκρυμμένα ἦμῖν τὰ ἐνεδρὰ τίθησι, καλύπτων αὐτοῦ τὴν ἐπιβουλήν διὰ τοῦ ὅνοματος ὁ περιφέρουσιν, ἵνα καὶ πάθωμεν τὰ αὐτὰ τοῖς πατράσιν ἦμῶν, καὶ μὴ δόξωμεν πάσχειν ὑπὲρ Χριστοῦ, διὰ τὸ Χριστιανῶν ὄνομα ἔχειν καὶ τοὺς διώκοντας. ταῦτα λογιζόμενοι πολὺν χρόνον ἐκαθέσθημεν ἐπὶ τῇ ἀγγελίᾳ τῶν γεγενημένων ἐκπεπληγμένοι. καὶ γὰρ τὸ ὅντι ἤχησαν ἤμων ἀμφότερα τὰ ὅτα μαθόντα τὴν ἁναιδίη καὶ μισᾶν-θρωπὸν αἴρεσιν τῶν διωξάντων ὑμᾶς, ὡς ὅχι ἠλικίαν ἤδεσθησαν, οὐ τοὺς ἐν τῇ πολιτείᾳ καμάτους, οὐ λαὸν ἀγάπην ἀλλὰ καὶ Ἰκίσαντο τὰ σώματα, καὶ ἤτιμωσαν, καὶ ἔξορίας παρέδωκαν, καὶ διήρπασαν τὰς ὑπάρξεις ὧν εὑρεῖν ἤδυνηθή-σαν, οὔτε τὴν παρὰ ἀνθρώπων κατάγωσιν ἐντερπόμενοι, οὔτε τὴν φοβερὰν τοῦ δικαίου κρίτου ἀνταπόδοσιν προορώμενοι. ταῦτα ἦμᾶς ἐξέπληξε καὶ μικρὸν ἔξω ἐποίησε τῶν λογισμῶν. συνεισῆλθε δὲ τούτοις τοῖς διαλογισμοῖς κάκεινη ἡ ἑννοια· ἀρα μὴ ἐγκατέλιπεν ἐαυτοῦ τὰς ἐκκλησίας παν- τελῶς ὁ Κύριος; ἀρα μὴ ἐσχάτη ὡρα ἐστὶ, καὶ ἡ ἀποστασία διὰ τούτων λαμβάνει τὴν εὐσοδοῦ, ἵνα λοιπὸν ἀποκαλυφθῇ ὁ ἄνομος, ὁ νῖός τῆς ἀπωλείας,
our hearts, as was natural. For we took thought of
the ingenuity of the devil's warfare,—how the devil,
when he saw the Church multiplying and flourishing
still more amid the persecutions of its enemies,
changed his plan, and no longer fights openly, but
places hidden snares for us, concealing his plot by
means of the name which his followers bear, that we
may suffer as our fathers did and yet not seem to
suffer for Christ, because of the fact that our perse-
cutors also bear the name of Christians. Consider-
ing these things we sat for a long time amazed at the
report of what had happened. For in truth both
our ears rang on learning of the shameless and cruel
heresy of your persecutors, in that they showed no
respect for age, nor for the labours of a life well
spent, nor for charity toward the people; nay, they
even tortured their bodies, and dishonoured them,
and gave them over to exile, and plundered the
property of whomsoever they could find, neither
giving heed to the condemnation of men nor looking
forward to the fearful requital of the just Judge.
These things have stricken us and have almost put
us out of our senses. And along with these reflec-
tions there comes into our mind this thought also:
Has not the Lord abandoned His churches utterly?
Is not this the last hour, when apostasy uses these
means to gain entrance, "so that at length the man
of sin may be revealed, the son of perdition, who

1 ἡῳς editi antiqui.
2 ἐκεῖνοι τὴν βουλὴν] αὐτοὶ τὴν ἐπὶ βουλὴν editi antiqui.
3 κεκρυμμένα ἡμῖν τὰ ἐνεδρα] κεκρυμμέναις ἡμῖν τὰς ἐνεδράς Ε.
4 γενομένων Coisl. secundus, tres Regii.
5 ἡχησεν Ε. 6 πολιά editi antiqui.
7 κατάκρισιν Ε., Med.
COLLECTED LETTERS OF SAINT BASIL

ο ἀντικείμενοι, καὶ ύπεραιρόμενοι ἔπι πάντα λεγόμενον Θεοῦ ἡ σέβασμα;

Πλὴν εἰτε πρόσκαιρός ἦστιν ὁ πειρασμός, βαστάσατε αὐτῶν, οἱ καλοὶ τοῦ Χριστοῦ ἀγωνισταί· εἰτε καὶ τῇ παντελεί φθορᾷ τὰ πράγματα παραδίδοται, 1 μὴ ἀκηδιάσωμεν πρὸς τὰ παρόντα, ἀλλὰ ἀναμείνωμεν τὴν ἐξ οὐρανῶν ἀποκάλυψιν καὶ ἐπιφάνειαν τοῦ μεγάλου Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ. εἰ γὰρ πᾶσα ἡ κτίσις λυθήσεται καὶ μεταποιηθήσεται τὸ σχῆμα τοῦ κόσμου τούτου, τί θαυμαστὸν καὶ ἡμᾶς, μέρος ὄντας τῆς κτίσεως, παθεῖν τὰ κοινὰ πάθη καὶ παραδοθῆναι θλίψειν, ὡς κατὰ τὸ μέτρον τῆς δυνάμεως ἡμῶν ἐπάγει ἡμῖν ὁ δίκαιος κριτής, ὥς ἐδώ ἡμᾶς πειρασθῆναι ὑπὲρ ὁ δυνάμεθα, ἀλλὰ διδοὺς σὺν τῷ πειρασμῷ καὶ τῇ ἐκβασιν, τοῦ δυνηθῆναι 2 ὑπενεγκεῖν;

Ἀναμένουσιν ὑμᾶς, ἀδελφοί, οἱ τῶν μαρτύρων στέφανοι· ἐτοιμοὶ εἰσίν οἱ χοροὶ τῶν ὁμολογητῶν προτείνωμεν ὑμῖν τὰς χείρας καὶ ὑποδέξασθαι ὑμᾶς εἰς τὸν ἰδίον ἀριθμὸν. μνήσθητε τῶν πάλαι ἀγίων, ὅτι οὐδεὶς τρυφῶν οὐδὲ 3 κολακευόμενος τῶν στεφάνων τῆς ὑπομονῆς ἥξιώθη, ἀλλὰ πάντες, διὰ μεγάλων θλίψεων πυρωθέντες, τὸ δοκίμιον ἐπεδείξαντο. 4 οἱ μὲν γὰρ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἀλλοὶ δὲ ἐπρίσθησαν, οἱ

1 παραδίδονται editi antiqui. 2 ἡμᾶς add. E.
3 οὐ editi antiqui. 4 ὑπεδείξαντο E.
opposeth and is lifted up above all that is called God or that is worshipped"?¹

Yet if the trial be momentary, bear it, brave champions of Christ; or even if all has been given over to utter destruction, let us not grow listless in the face of present circumstances, but let us await the revelation from heaven and the epiphany of our great God and Saviour, Jesus Christ. For if all creation shall be dissolved and the scheme of this world be transformed, what wonder is it that we also, being a part of creation, should suffer the common doom and be given over to afflictions, which the just Judge brings upon us according to the measure of our strength, "not permitting us to be tempted above that which we are able, but granting also with temptation issue, that we may be able to bear it"?²

There await you, brothers, the martyrs' crowns; the choirs of the confessors are ready to extend to you their hands and to receive you among their own number. Remember the saints of old, that no one of them who indulged himself or yielded to flattery was thought worthy of the crown of patient endurance, but that they all, having through great afflictions been tried by fire, proved their metal. For some "had trial of mockeries and stripes," while others "were cut asunder," and still others "were put to

¹ 2 Thess. 2. 4.
² Cf. 1 Cor. 10. 13: πειρασώμες ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστός δὲ ὁ Θεός, ὃς οὐκ ἔσει ὑμᾶς πειρασθῆναι ὑπὲρ τὸ δύνασθε, ἀλλὰ ποιήσει σου τῷ πειρασμῷ καὶ τὴν ἐκβασίν τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν. "Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it."
COLLECTED LETTERS OF SAINT BASIL

dε' 1 ἐν φόνῳ μαχαίρας ἀπέθανον. ταῦτα ἔστι τὰ σεμνολογήματα τῶν ἀγίων. μακάριος ὁ καταξιωθεὶς τῶν ὑπὲρ Χριστοῦ παθημάτων. μακαρίωτερος δὲ ὁ πλεονάσας ἐν τοῖς παθήμασιν. διότι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι 2 εἰς ἤμᾶς.

Εἰ μὲν οὖν ἦν δυνατὸν αὐτὸν με παραγενέσθαι, οὐδὲν ἀν προετίμησα τῆς συντυχίας ύμῶν, ὡστε καὶ ἴδεῖν τοὺς ἠθλητὰς τοῦ Χριστοῦ, καὶ περιπτύκασθαι, καὶ κοινωνῆσαι τῶν προσευχῶν καὶ τῶν πνευματικῶν ἐν ύμίν χαρισμάτων. ἐπειδὴ δὲ τὸ σῶμα μοι λυπότο ὑπὸ χρονίας νόσου καταναλωταί, ὡς μιθὲ ἀπὸ τῆς κλίνης δύνασθαι με καταβάινειν, καὶ το ingressοντες ἤμιν πολλοί, ὡς λύκοι ἄρπαγες, ἐπιτηροῦντες καιρὸν πότε δυνηθῶσι διαρπάσαι τὰ πρόβατα τοῦ Χριστοῦ, ἀναγκαίως ἐπὶ τὴν διὰ τοῦ γράμματος ἐπίσκεψιν ἦλθον, παρακαλῶν προηγομένως μὲν ἐκτενεῖς τὰς ὑπὲρ ἐμοῦ ποιεῖσθαι ύμᾶς δεήσεις, ἵνα καταξιωθῶ τὰς γοῦν λειτομένας ἡμέρας ὥρας δουλεύσαι τῷ Κυρίῳ κατὰ τὸ εὐαγγέλιον τῆς Βασιλείας, ἐπείτα καὶ συγγνώμην ἔχειν μου τῇ ἀπολέιψει καὶ τῇ βραδυτῇ ταύτῃ τῶν γραμμάτων. μόλις γὰρ ἡ πορίσαμεν ἀνθρώπου τοῦ δυναμένου ἐξυπηρετήσασθαι ἡμῶν τῇ ἐπιθυμίᾳ λέγομεν δὲ τῶν ὑπὸς υἱῶν Εὐγενίου τὸν μοναζοῦτα, δι᾽ οὗ παρακαλῶ εὐξασθαι ὑπὲρ ἡμῶν καὶ τῆς Ἑκκλησίας πάσης, καὶ ἀντιγράψαι ἡμῖν τὰ περὶ υμῶν, ἵνα γνώντες ἐυθύμοτερον διατεθῶμεν.

1 ἐπιφάνησαν, οἱ δὲ ἐπειράσθησαν. ἐπιφάνησαν Ε.
2 ἀποκαλύπτεσθαι Ε.
death by the sword." ¹ These are the proud boasts of the saints. Blessed is he who is deemed worthy of suffering for Christ! And more blessed is he who abounds in sufferings; for "the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." ²

Now if it had been possible for me to be with you in person, I should have preferred nothing to such meeting with you, that I might see the athletes of Christ, and embrace you, and to share in your prayers and in your spiritual acts of grace. But since my body has been wasted by a long sickness, so that I am not even able to leave my bed, and since they are many who lie in wait for us, like rapacious wolves, watching for an opportunity when they may be able to seize the sheep of Christ, of necessity have I been reduced to visit you by letter, urging you above all to make earnest supplications for me, that I may be thought worthy to spend at least the remaining days or hours in serving the Lord according to the Gospel of His kingdom, and, in the second place, asking you to grant me pardon for my absence and for the tardiness of this letter. For with difficulty have we found a man who is able to carry out our desire; we mean our son Eugenius, the monk, through whom I ask you to pray for us and for the entire Church, and to write us in answer about your affairs, that on being informed we may be of better cheer.

¹ Cf. Heb. 11. 36-37: ἐτεροὶ δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαθον ἐτὶ δὲ δεσμῶν καὶ φυλακῆς ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. "And others had trial of mockeries and stripes, moreover also of bonds and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword."
² Rom. 8. 18.
CXL

Τῇ Ἀντιοχέων Ἐκκλησίᾳ

Τὸς δόξει μου πτέρυγας, ὡσεὶ περιστερὰς; καὶ πετασθήσομαι πρὸς υμᾶς καὶ καταπαύσω τὸν πόθον ὑμῶν ἐκτὸς τῆς συντυχία τῆς ὑμετέρας ἀγά-
πης. ὑμῖν δὲ οὐχὶ πτερύγων ἐνδεῶς ἐχω μόνον, ἀλλὰ καὶ αὐτοῦ τοῦ σῶματος, πάλαι μὲν μοι ὑπὸ μακρᾶς τῆς ἀρρωστίας πεπονηκότος, νῦν δὲ ὑπὸ τῶν συνεχῶν θλίψεων παντελῶς συντετριμμένου.

 느ε γάρ οὕτως ἀδαμάντινος τὴν ψυχήν, τὶς οὕτω παντελῶς ἀσυμπαθὴς καὶ ἀνήμερος, ὡς ἀκούων τοῦ πανταχόθεν ὑμᾶς προσβάλλοντος στεναγμοῖς, οἶον ἀπὸ τινος χοροῦ κατηφοῦς κοινὸν τινὰ θρήνον καὶ σύμφωνων προσηχοῦντος, μὴ οὐχὶ παθεῖν τὴν ψυχήν, καὶ κατακαμβάθηναι εἰς γῆν, καὶ ταῖς ἀμηχάνοις ταύταις μερίμναις παντελῶς ἐκτακῆναι; ἀλλὰ δυνατὸς ὁ ἀγίος Θεὸς δοῦναι τινὰ λύσιν τῶν ἀμηχάνων καὶ χαρίσασθαι ἡμῖν τινὰ τῶν μακρῶν πόνων ἀναπνοῆν. ὡστε καὶ ὑμᾶς τὴν αὐτὴν ἔχειν ἄξιον παράκλησιν καὶ τῇ ἐλπίδι τῆς παρακλήσεως χαίροντας ὑμᾶς τὸ παρὸν ἀλγεῖν τῶν θλίψεων ὑπομένειν. εἰτε γάρ ἀμαρτημάτων ἀποτίνυμεν δίκας, ἰκανὰί αἰ μάστυγες πρὸς παραίτησιν λοιπὸν τῆς ἐφ' ἡμῖν ὀργῆς τοῦ Θεοῦ, εἰτε εἰς τοὺς ὑπὲρ τῆς εὐσεβείας ἀγώνας διὰ τῶν πειρασμῶν τούτων κεκλημέθα, δίκαιος οὖ ἀθλοθέτης μὴ ἐπαίσαι ἡμᾶς πειρασθήναι

1 τῇ ἐκκλησίᾳ Ἀντιοχείας παραμυθητικῇ E.
2 πετασθήσομαι Regius.
3 τῆς om. E.
4 ὡς E.
5 ἡμῖν Reg. secundus, Coisl. secundus.
LETTER CXL

LETTER CXL

To the Church of Antioch

"Who will give me wings like a dove, and I will fly" to you and end the longing which I have for converse with your Charity? But as it is I lack, not only wings, but my very body also, for it has suffered for a long time from my chronic illness and is now quite crushed by its continuous afflictions. For who is so hard of heart, who so wholly without sympathy and kindness, that, when he hears the lamentations which assail us from all sides, issuing as it were from a doleful choir intoning in unison a kind of universal dirge, does not suffer at heart, and is not bowed down to earth, and is not utterly wasted away by their present desperate anxieties? But the holy God has power to grant relief from our desperate straits and to bless us with a respite from our protracted labours. So I feel that you also may well possess the same consolation, and, rejoicing in the hope of that consolation, endure the present pain of your afflictions. For if we are paying a penalty for sins, our scourging will suffice to appease henceforth God's wrath towards us, or if through these trials we have been called into the contest on behalf of the true religion, the arbiter of the contest is just and

1 Written in 373.
2 Cf. Psal. 54. 7: καὶ εἶπα Τίς δῶσει μοι πτέρυγας ὡσεὶ περιστερᾶς, καὶ πεσαθὺσσομαι καὶ καταπαύσω; "And I said: Who will give me wings like a dove, and I will fly and be at rest?"

6 παρέκτισων editi antiqi. 7 δεβαυούμεθα editi antiqi.
ΚΩΛΕΚΤΕΙΝΤΕΣ ΛΕΤΕΡΙΣ ΟΦ ΣΑΙΝΤ ΜΑΣΛΕ

ὑπὲρ ὁ δυνάμεθα ὑπενεγκεῖν, ἀλλ’ ἐπὶ τοῖς προ-
πεποιημένοις ἀποδόναι ἡμῖν τὸν τῆς ὑπομονῆς
καὶ τῆς εἰς αὐτὸν ἐλπίδος στέφανον. μὴ οὖν
ἀποκάμωμεν ἐναθλούντες εἰς τοὺς ὑπὲρ τῆς ἐυσε-
βείας ἀγώνας, μηδὲ δι’ ἀνελπιστίας τὰ ποιηθέντα
ἡμῖν προώμεθα. οὐ γὰρ μία πράξεις ἀνδρείας οὐδὲ
βραχὺ πόνος τὸ τῆς ψυχῆς καρτέρον διαδείκνυ-
σιν, ἀλλ’ ὁ δοκιμάζων ἡμῶν τὰς καρδίας διὰ μακ-
ρᾶς καὶ παρατηταμένης τῆς δοκιμασίας βούλεται
ἡμᾶς τῆς δικαιοσύνης στεφάνιτα ἀποδείχ-
θήναι.1

Μόνον ἀνένδοτον φυλασσέσθω τὸ φρόνημα
ἡμῶν, ἀσείτου τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως διατηρείσθω, καὶ ἤξει ἐν τάχει ὁ ἀντι-
ληψόμενος ἡμῶν ἤξει καὶ ὁ χρονιεῖ. προσδέχον
γὰρ θέλεαν ἐπὶ θέλει, ἐλπίδα ἐπὶ ἐλπίδι, ἔτι
μικρόν, ἔτι μικρόν. οὔτως οἶδε ψυχαγωγεῖν τῇ
ἐπαγγελίᾳ τοῦ μέλλοντος τοὺς ἐαυτοῦ τροφίμους
tο Πνεῦμα τὸ ἅγιον. μετὰ γὰρ τὰς θλίψεις ἡ
ἐλπίς, ἐκ τοῦ συνεγγυμ. δὲ πάρεστι τὰ ἐλπιζό-
μενα. κἂν γὰρ ὁλον τὶς εἰποὶ τὸν ἀνθρώπινον
βίον, σμικρότατον ἐστὶ διάστημα παντελῶς,
συγκρίσει εἴκειν τοῦ ἀπεράντου αἰῶνος τοῦ ἐν
ταῖς ἐλπίσιν ἀποκειμένου.

Πίστιν δὲ ἡμεῖς οὔτε παρ’ ἀλλῶν γραφομένην
ἡμῶν νεωτέραν παραδεχόμεθα, οὔτε αὐτοὶ τὰ τῆς
ἡμετέρας διανοίας γεννήματα παραδείδοναι τοιμῶ-
μεν, ἵνα μὴ ἀνθρώπινα ποιήσωμεν 2 τὰ τῆς εὐσε-
βείας ρήματα. ἀλλ’ ἀπερὶ παρὰ τῶν ἁγίων πατέρων
dедιδάγμαθα, ταῦτα τοῖς ἐρωτῶσιν ἡμᾶς διαγγέλλο-
μεν. ἐστὶ τοῖς ἐκ πατέρων ἐμπολιτευομένη τῇ

1 ἀναδείκθηναι editi antiqui.
LETTER CXL

will not permit us to be tried beyond what we can endure,¹ nay, for what we have already endured He will give us the crown of patience and of our hope in Him. So let us not weary of the contest in the struggle for the true religion, and let us not in despair give up the fruits of our labours. For it is not a single act of courage nor yet a labour for a brief space that proves the soul's strength, but He who makes trial of our hearts wishes by means of a long and protracted trial that we may be appointed winners of the crown of righteousness.

Only let our spirits be kept unyielding, the steadfastness of our faith in Christ maintained unshaken, and presently He will come who will take our part; He will come and not delay. For you must look forward to affliction upon affliction, hope upon hope, for yet a little while, yet a little while. Thus does the Holy Spirit know how to beguile his nurslings by the promise of the future: For beyond the afflictions is hope, and near at hand are the objects of our hope. For even if one should speak of the whole of human life, it is indeed a very short span altogether as compared with that endless eternity which lies yonder in our hopes.

As to creed, we accept no newer creed written for us by others, nor do we ourselves make bold to give out the product of our own intelligence, lest we make the words of our religion the words of man; but rather that which we have been taught by the holy Fathers do we make known to those who question us. We have, then, enfranchised in our church

¹ Cf. 1 Cor. 10. 13. See previous letter, p. 329, note 2.

² λογίζωνται editi antiqui.
'ἐκκλησία ἡμῶν ἡ γραφεῖσα παρὰ τῶν ἀγίων πατέρων πίστις τῶν κατὰ τὴν Νίκαιαν συνελθοντων. ἡ γνώμη μὲν διὰ στόματος εἶναι καὶ παρ' ὑμῖν, οὐ παραιτούμεθα δέ, ἵνα μὴ ὅκυνον ἐγκλημα ἀπενεγκώμεθα, καὶ αὐτὰ τὰ ρήματα ἐνσημάζαι τῷ γράμματι. ἔστι δὲ ταῦτα. πιστεύομεν εἰς ἔνα Θεόν Πατέρα παντοκράτορα, ὅρατόν τε πάντων καὶ ἀοράτων ποιητήν. καὶ εἰς ἔνα Κύριον Ἰησοῦν Χριστὸν τὸν Τίον τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς κυριακοῦ· τοινύστων, ἐκ τῆς οὐσίας τοῦ Πατρὸς· φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ. τὸν δὲ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα· σαρκωθέντα, ἐνανθρωπηθοῦσαν, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρίναι ζωτας καὶ νεκροὺς. καὶ εἰς τὸ ἄγιον Πνεῦμα. τοὺς δὲ λέγοντας, ἡν ποτὲ, ὅτε οὐκ ἦν· καὶ, πρὶν γεννηθῆναι οὐκ ἦν· καὶ, ὅτι έξ οὐκ ὅντων ἐγένετο· ἡ ἐξ ἐτέρας ὑποστάσεως ἡ οὐσίας φύσικοντας εἶναι, ἡ τρεῖς, ἡ ἀλλοιωτῶν τὸν Τίον τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ Ἑκκλησία.

Πιστεύομεν τούτοις. ἐπειδὴ δὲ ἀδιόριστος

1 ἡμῖν add. E.
from the time of the Fathers the creed which was written by the holy Fathers convened at Nicaea; and this we believe is repeated among you also, but, in order that we may not incur the charge of reluctance, we do not refuse to put into writing the very words themselves. They are as follows: “We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, born of the Father, the only begotten, that is, the substance of the Father. Light of light, true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made both in heaven and on earth. Who for us men and for our salvation came down; and was incarnate and was made man; suffered and rose again on the third day. He ascended into heaven, and shall come to judge the living and the dead. And (we believe) in the Holy Ghost. But as for those who say ‘There was when He was not,’ and ‘Before He was begotten He was not,’ or that ‘He came into existence from what was not,’ or who profess that the Son of God is of a different person or substance, or that the Son of God is changeable or variable, these the Catholic and Apostolic Church anathematizes.”

This do we believe. But since the doctrine of the

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1 The Benedictine editors point out that Saint Leontius brought the Nicene Creed to Caesarea, and that Hermogenes, the successor of Leontius, bravely defended it, according to Letter LXXXI. Hermogenes' successor, Dianius, however, signed several Arian formulae, but the Nicene Creed continued to be maintained. Furthermore, in Letter LI Dianius is described as supporting it.

2 ἐκ τῶν οὐρανῶν add. editi antiqi.
COLLECTED LETTERS OF SAINT BASIL

ἐστιν ο περὶ τοῦ ἀγίου Πνεύματος λόγος, ούτω τότε τῶν πνευματομάχων ἀναφανέντων, τὸ χρῆναι ἀναθεματίζεσθαι τοὺς λέγοντας τῆς κτιστῆς εἶναι καὶ δουλικῆς φύσεως τὸ Πνεῦμα τὸ ἀγιὸν ἐσίγνησαν. οὐδὲν γὰρ ὅλως τῆς θείας καὶ μακαρίας Τριυίδος κτιστῶν.

CXLΙ

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Ἐδεξάμην ἣδη δύο ἐπιστολάς παρὰ τῆς ἐνθέου καὶ τελειοτάτης φρονήσεως σου, ἃν ἢ μὲν ὑπέγραφεν ἢμῖν ἐναργῶς, ὅπως μὲν προσεδοκήθημεν ὑπὸ τοῦ λαοῦ τοῦ ὑπὸ τὴν χεῖρα τῆς ὀσιότητος σου, ὅσον δὲ ἐλυπήσαμεν ἀπολειφθέντες τῆς ἀγιωτάτης συνόδου. ἢ δὲ ἐτέρα, ἡ παλαιότερα μὲν, ὣς εἰκάζω τῷ γράμματι, ὥστερον δὲ ἢμῖν ἀποδοθεῖσα, διδασκαλίαν περιεῖχε πρέπουσάν σοι καὶ ἢμῖν ἀναγκαίαν, μὴ καταρραθυμεῖν τῶν ἐκκλησίῶν τοῦ Θεοῦ, μηδὲ κατὰ μικρὸν προϊέσθαι τοῖς ὑπεναντίοις τὰ πράγματα, ἢφ’ ὅτι τὰ μὲν ἐκείνων αὐξήσει,

1 They flourished in the countries adjacent to the Hellespont. They denied the divinity of the Holy Ghost, hence the name Pneumatomachī or Combators against the Spirit. Macedonius, their founder, was intruded into the see of Constantinople by Arians (A.D. 342) and enthroned by Constantius, who had for a second time expelled Paul, the Catholic bishop. They are sometimes called Macedonians, after the name of their founder.

2 i.e. the Fathers of Nicaea.

3 Written in 373. In this letter Basil answers two complaints of Eusebius: that Basil had not come to him, and that Basil should take up more energetically the defence of orthodoxy.
LETTER CXLI

Holy Spirit had not yet been defined, for no Pneumatomachi had as yet arisen at that time, they were silent about the need of anathematizing those who say that the Holy Spirit is of a created and servile nature. For nothing at all in the divine and blessed Trinity is created.

LETTER CXLI

To Eusebius, Bishop of Samosata

I have already received two letters from your divine and consummate Wisdom, and one of these vividly described to us how we had been expected by the people under the episcopal sway of your Holiness, and how much disappointment we occasioned by being absent from the most holy synod. The other letter, of an earlier date, as I judge by the writing, but delivered to us after the first-mentioned, contained an admonition which does credit to yourself and is necessary for us—not to neglect the churches of God nor little by little to surrender the control of affairs to our adversaries, with the result that their interests will increase and ours will be

St. Eusebius, Bishop of Samosata (Commagene), died in 379. His feast is celebrated on June 22 by the Greeks and June 21 by the Latins. His life reflects more than any other the unrest and troubles of the Eastern Church between 361 and 379. Eusebius was a moderate partisan of the Creed of Nicaea. He was threatened by Constantius, and, under Valens, could only traverse his diocese in disguise in order to sustain the faith of his people. A decree of 373 banished him to Thrace. Finally, when after the death of Valens (376) he returned to Commagene, an Arian woman killed him by hitting him with a stone. Cf. Tillemont, note 64.

3 A title in Byzantine times.
COLLECTED LETTERS OF SAINT BASIL

ta de hemetera meiwthistesai. kai oimi pro sp
ekateran apokekrisei. plhn alla kai vyn,
epieidh adhlon ei oi pistevthenes tin diakonian
dieswsan hymon tas apokriseis, peri tov auton
apologoumai prois men tin upoleiphs althetos-
tatyn profasin grafwv, hsi oimi tin akoy
kai mekri tis s Adsiothtos diakevekina, oti
upo arrostaia katevseis tis mexris auton me
ton vulyon tov thanaton katasagousyis. kai eti
kai vyn, hymka apesteilke peri touw, leiyana
ferwon tis arrostaia eygrafon. tauta de esti
toianta, ooste xaraktein etepei voseimata1 einai
dusfora.

Prois de to, oti ou ratumia hemetera ta twn
ekklaseion ton esvntioi prodeodota, ei'deva
boouloma tin theosebeivan sou, oti oi koivnikoi
dheven hymw ton episkopon, h okw, h to prros
hmas upoptos exhein eti kai m katharos, h t
paratoi diabolo egeinomei prois tas agathas
proxeis enantios, sunarasathai2 hymw oike anexou-
tai. alla xhmata men dheven oi pleious esmev
met allelw, prosthevton hymw kai tou xristo
Bosporion, allhheia de prros ouvede hymw ton
anagkaiotatwv sunairowta: ooste me kai upo tis
athymias taun tis pleistos meros prros tin
anailhpsin empodizevtau, sunexos moi ton aro-

1 etepeon voseimata E; eterphi voseimata Harl., Med.; etepeon
voseimata editi antiqui.
diminished. I think I have answered both letters; but since it is not clear whether those entrusted with the mission succeeded in delivering our replies, I shall now defend myself once more as regards these same matters. As regards my absence, I am writing a most truthful excuse, the report of which, I think, has travelled even to your Holiness—that I was detained by an illness which brought me down to the very gates of death. And again even now, as I tell you about these things, I am writing while still suffering the after-effects of my illness. And these are of such a character that for another man they would pass for maladies not easy to endure.

As to the other matter, to explain that it is through no negligence on our part that the interests of the churches have been surrendered to our adversaries, I wish your Reverence to know that the bishops who pretend to be in communion with us, either because of reluctance, or again on account of being suspicious of us and not frank and open towards us, or finally on account of the opposition to good works which is fomented by the devil, do not permit themselves to assist us. But while ostensibly the majority of us are united with one another, the excellent Bosphorius ¹ also having been added to our number, yet in reality they render us no assistance in the most urgent matters; consequently my recovery is being hindered for the most part by my discouragement, since all

¹ Bosphorius, an intimate friend of Basil, was Bishop of Colonia in Cappadocia Secunda. Cf. Letter LI.

² συναίρεσθαι editi antiqi.
COLLECTED LETTERS OF SAINT BASIL

ρωστημάτων ἐκ τῆς σφοδρᾶς λύπης ἀποστρεφόντων. ¹

Τί δ’ ἂν ποιήσαιμι μόνος, τῶν κανόνων, ὡς καὶ αὐτὸς οἶδας, ἐνὶ τὰς τοιαύτας οἰκονομίας μὴ συγχωροῦντων; καὶ τοι τίνα θεραπείαν οὐκ ἑθεράπευσα; ποίον κρίματος αὐτοὺς οὐκ ἀνέμνησα τὰ μὲν διὰ γραμμάτων, τὰ δὲ καὶ διὰ τῆς συντυχίας; ἡλθον γὰρ καὶ μέχρι τῆς ² πόλεως κατὰ ἀκοὴν τοῦ ἐμοῦ θανάτου. ἐπεὶ δὲ ἐδοξε τῷ Θεῷ ἔωντας ἡμᾶς παρ’ αὐτῶν καταληφθῆναι, διελέχθη μεν αὐτοῖς τὰ εἰκότα. καὶ παρὸντα μὲν αἴδουνταί, καὶ ὑπισχυόνται τὰ εἰκότα πάντα, ἀπολειφθέντες δὲ πάλιν πρὸς τὴν ἕαυτῶν ἀνατρέχουσι γνώμην. ταῦτα καὶ ἡμεῖς τῆς κοινῆς καταστάσεως τῶν πραγμάτων ἀπολαύσαντες, προδίδοντες τοῦ Κυρίου ἐγκαταληπτόντος ἡμᾶς, τοὺς διὰ τὸ πληθυνθῆναι την ἀνομίαν ψύξαντας τὴν ἀγάπην. ἀλλὰ πρὸς πάντα ἡμῖν ἀρκεσάτω ἡ μεγάλη σου καὶ δυνατωτάτη πρὸς Θεὸν ἱεσία. τάχα γὰρ ἄν ἡ γενομεθαὶ τι τοῖς πράγμασι χρήσιμοι, ἡ διαμαρτώντες ³ τῶν σπουδαζομένων, φύγοιμεν τὴν κατάκρισιν.

¹ ὑποστρεφόντων Ε.
² τῆς ομ. Ε.

342
LETTER CXLI

the symptoms of my disease continually recur as the result of my exceeding grief.

But what can I do single-handed, when the Canons,\(^1\) as you yourself well know, do not grant to one man the appropriate administrative powers? And yet what remedy is there that I have not applied? What decision have I failed to bring to their attention, partly by letters, and partly by personal interviews? For they even came to the city at a report of my death. But since it was pleasing to God that they should find us still alive, we addressed them in language proper to such an occasion. They are reverent in my presence, and promise all that they should, but on leaving me they once more return to their own opinion. In all this we, as well as others, are but feeling the effect of the general condition of affairs, for the Lord has clearly abandoned us, seeing that we have grown cold in our love on account of the widespread increase of lawlessness. But to combat all this let your great and most powerful supplication to God assist us. For perhaps we may be of some use in the situation, or, if we fail in what we desire, may escape condemnation.

\(^1\) These canons, which were falsely ascribed to the apostles, are sometimes cited by Basil among the canonical epistles. He seems here to refer to the 27th, where it is ordained that in each province the bishops should not initiate anything of an important character without the opinion or consent of him who is first in rank among them, and that each one should be content with those things which belong to his own district; but he should not do anything without the goodwill of all. Basil was very scrupulous in observing this canon. Cf. the note of the Benedictine editors.

\(^3\) διαμαρτάντες editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

CXLII

Νουμεραριφ ἐπάρχων

Συνήγαγον μὲν 2 πάντας ἐν τῇ συνόδῳ τοῦ μακαρίου μάρτυρος Εὐψυχίου τοὺς ἀδελφοὺς ἤμῶν τοὺς χωρεπισκόπους, ὡστε γνωρίμους ποιήσαι τῇ τιμιότητι σου. ἔπει δὲ ἀπελεύθης, διὰ γραμμάτων αὐτοὺς ἀναγκαίοιν ἐστὶ προσαχθήναι σου τῇ τελειότητι. γνώριζε τοίνυν τὸν ἀδελφὸν τόνδε ἄξιον ὡντα τοῦ πιστεύεσθαι παρὰ τῆς σῆς φρονήσεως διὰ τὸν φόβον τοῦ Κυρίου, καὶ ἀπερ ἀν τῶν πτωχῶν ἐνεκέν ἀναφέρῃ σου τῇ ἁγαθῇ προαιρέσει, καταξίωσον ὡς ἀληθεύοντι πείθεσθαι καὶ τὴν ὅμως τῆς ἐπικουρίαν παρέχεσθαι τοῖς καταπονομένοις. καταξίωσεις δὲ δηλούντι καὶ πτωχοτροφίαν τῆς συμμορίας τῆς ὑπ’ αὐτὸν ἐπισκέψασθαι καὶ πάντῃ ἀνεῖναι τῆς συντελείας. τούτο γὰρ ἢδη καὶ τῷ ἐπαίρῳ σου συνήρεσε τὴν μικρὰν κτῆσιν τῶν πενήθων ἀλειτουργητὸν καταστήσαι.

1 ἐπάρχων Reg. secundus, Coisl. secundus.
2 συνήγαγον μὲν] συνήγαγομεν E, Reg. secundus.

1 Written in 373. Νουμεραριφ is merely the transcription of a Latin title. There were two Numerarii in every province. The Benedictine editors remark that Valens had decreed in 365 that the Numerarii of the Consulares and Praesides should henceforth be called tabellarii. But perhaps that law was little observed, or, as has happened in many other letters of Basil, the heading has been added since Basil's time by the scribes.
LETTER CXLII

LETTER CXLII

To the Prefects' Accountant

I convened all our brethren, the Chorepiscopi, at the synod of the blessed martyr Eupsychius in order to introduce them to your Honour. But since you were absent, it is now necessary that they be introduced to your Perfection by letter. Know, then, that this present brother is worthy of being trusted by your Wisdom through his fear of the Lord. Moreover, whatever matters he may refer to your goodwill as regards the welfare of the poor, deign to believe him as a man who speaks the truth and to offer to the afflicted the greatest assistance possible. In particular, you will have the kindness to inspect the home for the poor in the district under his care, and to exempt it entirely from taxation. For it has already pleased your colleague also to make the small property of the poor immune from assessment.

2 Cf. Letter LIII and note.
3 Eupsychius appears in the Roman calendar, and his martyrdom is celebrated on April 9. During the reign of Julian he assisted in the demolition of a temple of Fortune in the city of Caesarea in Cappadocia. All who took part in this affair were condemned either to death or banishment (cf. Sozomen, H. E. 5, 11). Eupsychius was beheaded, but the temple of Fortune was never rebuilt. In its place a church in memory of Eupsychius was erected. To the festival of the dedication of this church Basil summoned all the bishops of Pontus by a letter which is still extant (Letter CCLII). Furthermore, we find Basil eagerly entreat- ing Eusebius of Samosata to be present at the festival of Eupsychius on Sept. 7, 372 (cf. Basil, Letter C; also Greg. Naz., Letters XXVI and XXVII).
COLLECTED LETTERS OF SAINT BASIL

CXLIII

Ετέρῳ νομεραρίῳ

Εἰ μὲν αὐτῶ μοι δυνατὸν ἢν συμπαρεῖναι τῇ τιμιότητί σου, δε ἐμαυτοῦ ἄν πάντως ἀνήγεγκα περὶ διὸν ἔβουλόμην καὶ προέστην τῶν καταπονομένων. ἔπει δὲ με ἀρρωστία σώματος καὶ ἁσχολίαι πραγμάτων ὀφέλκουσιν, ¹ ἀντ' ἐμαυτοῦ σοι τὸν ἀδελφὸν τόνδε τὸν χωρεπίσκοπον συνίστημι, ὡστε σε αὐτῷ γνησίως προσχόντα χρήσασθαι συμβουλῶ, ὡς φιλαλήθως καὶ ἐμφρόνως δυναμένω συμβουλεύσαι περὶ τῶν πραγμάτων. τὸ γὰρ πτωχοτροφεῖον τὸ παρ' αὐτῶ οἰκονομούμενον ἐπειδὰν καταξιώσῃς θεάσασθαι (ὁφείς γὰρ, εὖ οἶδα, καὶ οὐ παραδραμῇ, ἐπειδὴ οὖδὲ ἀπειρος ² εἰ τοῦ ἔργου, ἄλλ', ὡς ὁ δεινὰ μοι ἀνήγεγκεν, ἐν τοῖς ἐν τῇ Αμασείᾳ ἐξ ὁν ἐδωκε σοι ὁ Κύριος διατρέφεις), ἐπειδὰν οὖν ἴδῃς καὶ τοῦτο, πάντα αὐτῶ παρέξῃ ³ τὰ ἐπιζητούμενα. ἢδη γὰρ μοι καὶ ὁ ἔταίρος σου κατεπηγγείλατο φιλανθρωπίαν τινὰ περὶ τὰ πτωχοτροφεῖα. τοῦτο δὲ λέγω, οὐχ ἵνα ἄλλον αὐτὸς μιμήσῃ (σὲ γὰρ εἰκὸς ἐτέροις εἶναι

¹ ὀφέλκουσιν editi antiqui. ² ἀπειρος E, Reg. secundus. ³ παρέξεις editi antiqui.

¹ Written in 373. Cf. previous letter, note 1. ² Cf. Letter LIII and note. ³ A city in the Pontus, situated on the Iris. ⁴ By the word "colleague" here it is not meant the other accountant to whom the previous letter is addressed, because in that letter also Basil remarks that he has been promised
LETTER CXLIII

LETTER CXLIII

To the Other Accountant

If it had been possible for me to call upon your Honour, I should certainly have brought to your attention in person the matters about which I wished to consult you, and I should have championed the cause of the afflicted. Since, however, illness of body and the pressure of affairs detain me, I am now recommending to you in my place this brother, the chorepiscopus, that you, paying him sincere attention, may treat him as your counsellor, since he is able truthfully and prudently to advise you concerning our affairs. For instance, when you are kind enough to look at the home for the poor that is administered by him (for you will see it, I am sure, and will not pass it by, since you are not unfamiliar with the work, but, as a certain person has informed me, you are supporting one of the homes at Amasea with the means which the Lord has bestowed upon you)—when, therefore, you see this home also, you will furnish him with whatever he requests. For already your colleague has also promised me some beneficence for the homes for the poor. But I am saying this, not to induce you to imitate another (for there is every reason why help for the poor by the addressee's colleague. Since there were but two accountants, this probably refers to another officer who had very similar duties. The Benedictine editors conjecture him to be the prefects' officer (τρακτευτής τῶν ἐπαρχῶν), to whom the next letter is addressed, and who is asked to fulfil certain promises he has made. However, it may be that Basil, to gain his end, is craftily telling each of the two what the other has promised.
COLLECTED LETTERS OF SAINT BASIL

tων καλῶν ἡγεμόνα), ἀλλ’ ἦνα γνώς ὅτι δὴ περὶ αὐτῶν τούτων καὶ ἄλλου ἴμας ἐδυσωπήθησαν.¹

CXLIV

Τρακτεντῆ τῶν ἑπάρχων

Γνωρίζεις πάντως τόνδε ἐκ τῆς κατὰ τὴν πόλιν συντυχίας, ὁμως δὲ σοι αὐτὸν καὶ διὰ τῆς ἐπιστολῆς προσώγομεν συνιστώντες, ὅτι εἰς πολλά σοι τῶν σπουδαζομένων χρήσιμος ἔσται, διὰ τὸ καὶ συνετώς καὶ ἐνλαβῶς δύνασθαι ὑποτίθεσθαι τὰ πρακτέα. ἂ δὲ ἐμοὶ εἰς τὸ οὖς διελέχθης, ταῦτα νῦν ἐστὶ καιρὸς ἐπιδείξασθαι, ἐπειδὰν σοι ὁ προειρημένος ἁδελφὸς τὰ τῶν πτωχῶν ὑποδείξῃ.

CXLV

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Οἶδα τοὺς μυρίους πόνους ² σου, οὕς ἀνέτλης ύπὲρ τῶν ἐκκλησιῶν τοῦ Θεοῦ, καὶ τῶν ἀσχολῶν τὸ πλῆθος οὐκ ἀγνώ, ἃς ἔχεις, τὴν οἰκονομίαν οὐ παρέργως ἄλλα κατὰ τὸ θέλημα τοῦ Κυρίου διατιθέμενος. καὶ τὸν ἐκ γειτόνων ὑμῖν ἐπικαθήμενον ἐννοῶ,³ ὃ ἀνάγκη ὑμᾶς, ὡσπερ ὀρνιθας

¹ ἐδυσωπήθησαν E, editi antiqui.
² κόσοι quattuor MSS. ³ ἐννοῶ om. E.

¹ Written in 373 and on the same occasion.
LETTER CXLV

you should be the leader of the rest in noble deeds), but in order that you may know that others also regarding these very matters have shown us a reverent respect.

LETTER CXLIV

To the Prefects' Officer

You are surely acquainted with this man through your interview with him in the city, but nevertheless we are introducing and commending him to you also by letter, because he will be useful to you in many matters which now engage your attention, as he is a man capable of advising you intelligently and piously as to what must be done. And now you will have the opportunity of giving proof of the things you once whispered into my ear, when the brother whom we have mentioned shall have laid before you the condition of the poor.

LETTER CXLV

To Eusebius, Bishop of Samosata

I know the innumerable tasks which you have taken upon yourself in defence of the churches of God, and I am not unaware of the multitude of activities which occupy you, since you conduct your administration in no cursory manner but in accordance with the will of the Lord. And I bear in mind him who besieges you from close at hand, to avoid whom each one of you must, like birds cowering before

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3 i.e. Valens.
κατά τον ὑποπτήσοντας, μὴ πόρρω τῆς σκέψεως ἐκαστον ἀποτρέχειν. τοῦτων μὲ οὐδὲν λέληθεν. ἀλλ’ ὁ πόθος πράγμα βλαίου, καὶ ἐλπίζαι τὰ μὴ ἐνδεχόμενα καὶ ἑγχειρήσαι τοῖς ἀδυνάτοις. ¹ μᾶλλον δὲ ἦ ἔπι Κύριον ἐλπίς ἰσχυρότατον πάντων. οὐ γὰρ ἀλόγω ἐπιθυμία, ἀλλ’ ἑσύχι πίστεως προσδοκώ καὶ πόρον ἐν ἀριθμάνιοις φανήσεσθαι καὶ πάντων ῥαδίως σε ² τῶν καλυμμάτων περιγενήσεσθαι, πρὸς τὸ ἓδειν σε τὴν φυλαττὴν τῶν ἐκκλησίων, καὶ μέντοι καὶ ³ ὁθῆναι παρ’ αὐτὴς· οἱ πάντων αὐτὴ τῶν ἀγαθῶν προτιμότατον, τῷ σῷ προσβλέψαι προσώπῳ καὶ τῆς σῆς ἀκούσαί φωνής. μὴ τούτων αὐτὴ τὰς ἐλπίδας ἀπελείς καταστήσεις. καὶ γὰρ πέρυσιν ἀπὸ τῆς Συρίας ἐπανελθὼς, ἢν ἐδεξάμεν ἐπαγγελίαν, ταῦτην διακομίσας, πῶς οἴει μετέωρον αὐτὴν κατέστησα ταῖς ἐλπίσι; μὴ οὖν εἰς ἄλλον καιρὸν ὑπέρθη τῇ ἐπίσκεψιν αὐτῆς, ⁴ ὃς θαυμάσιοι. καὶ γὰρ ἐὰν ἡ δυνατῶν ἓδειν αὐτὴν ποτε, ἀλλ’ οὐχὶ καὶ μεθ’ ἥμῶν, οὐς ἐπείγει ἡ νόσος ἀπάραι λοιπὸν τοῦ ὀδυνηροῦ τούτου βίου.

CXLVI

'Ἀντιόχω' ⁵

Ὅλ’ ἤχω μέμψασθαί σοι ⁶ ἀργίαν οὐδὲ ῥαβμίαν, ὅτι καιρὸν παραπεσόντος ⁷ γραμμάτων ἀπε-

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1 ποιεῖ add. editi antiqi.
2 ῥαδίως se] perigeneσθαι editi antiqi.
3 καὶ] καν E.
4 αὐτῶν Harl.
5 τῷ αὐτῷ ἐπισκότῳ E.
6 σου E.
7 παραπεσόντος editi antiqi.
an eagle, never stray far from your place of shelter. None of these facts has escaped me. However, desire is a powerful thing, forcing one both to hope for that which is unattainable and to undertake that which is impossible; nay, rather, our hope in the Lord is the strongest of all.¹ For not by means of unreasoning desire but through the strength of faith I expect that a way will appear in desperate straits and that you will easily surmount all obstacles, so that you may see your most beloved church, and, moreover, may also be seen by her; and this she holds in esteem above all blessings—to gaze upon your countenance, and to listen to your voice. Therefore do not cause her hopes to be unfulfilled. For when, returning from Syria last year, I brought with me the promise which I had received, to what pitch of hopeful expectation do you think I raised her? Accordingly, do not defer to another occasion your visit to her, admirable sir. For even if it is possible to see her some day, it may not, however, be possible to see her and also us, since our sickness is urging us soon to depart from this painful life.

LETTER CXLVI

To Antiochus ²

I cannot blame you for laziness or indifference, because when an opportunity for writing was at


² Written in 373 to Antiochus, the nephew of Eusebius, Bishop of Samosata. Letters CLVII, CLVIII, and CLXVIII are also addressed to him.
COLLECTED LETTERS OF SAINT BASIL

σιώπησας. ἦν γὰρ διὰ τῆς τιμίας ἐμοὶ χειρὸς διεπέμψω προσηγορίαν πολλῶν ἐπιστολῶν τιμωτέραν ποιοῦμαι. ἀντὶ οὖν ταῦτης προσαγορεύω σε, καὶ παρακαλῶ σπουδαίως ἀντέχεσθαι τῆς κατὰ ψυχῆν σωτηρίας, πάντα τὰ πάθη τῆς σαρκὸς παιδαγωγοῦντα τῷ λόγῳ, καὶ διηνέκὼς τὴν περὶ Θεοῦ ἔννοιαν, οἶον ἐν ναῷ τινὶ ἀγιωτάτῳ, τῇ σαυτοῦ ψυχῇ ἐνιδρυμένην ἔχοντα· ἐπὶ πάσης ὁ δὲ πράξεως καὶ παυτὸς λόγου πρὸ ὀφθαλμῶν λαμβάνειν τὸ τοῦ Χριστοῦ ἡ δικαστήριον, ὡστε σοι τὰς κατὰ μέρος ἐνεργείας συναχθεῖσας ἐπὶ τῆς ἀκριβοῦς ἐκείνης καὶ φοβορᾶς ἐξετάσεως δόξαν ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεως ἐνεγκεῖν, ἐπὶ πάσης τῆς κτίσεως τῶν ἐπαίσιν ἄξιομενοι. εἰ δὲ καταδέχοντο τὴν μέχρι ἡμῶν ὃδον ὁ μέγας, οὐ μικρὸν κέρδος ἰδεῖν σε μετ' αὐτοῦ ἐπὶ τῆς ἡμετέρας.

CXLVII

Ἄβουργίῳ

Μῦθον ἐνόμιζον τέως τὰ τοῦ Ὁμήρου, ὅτε ἐπήειν αὐτοῦ τὸ ἐτερον μέρος τῆς ποιήσεως, ἐν δὲ τὸ τοῦ Ὀδυσσέως πάθη μεταδιδάσκει. ἀλλ’ ἐκεῖνα τὰ μυθικά τέως καὶ ἀπίστα πάνω ἠμᾶς πιθανὰ νομίζειν ἔδιδαξεν ἡ περὶ τὸν πάντα ἀριστον Μάξιμου περιπέτεια. καὶ γὰρ καὶ ὅπως ἄρχων

1 Kypriou editi antiqi. 2 καὶ om. E.

1 i.e. Eusebius of Samosata.
2 Written in 373. Basil asks his friend Aburgius to use his influence in behalf of Maximus, former governor of Cappadocia, who has been unjustly accused of embezzlement, 352
hand you kept your silence. For the greeting which you sent me in your honoured hand I hold in greater esteem than many letters. I therefore in turn send my greetings to you, and I exhort you to cleave zealously to the salvation of your soul, moderating all the affections of the flesh by reason, and constantly keeping the thought of God firmly established in your soul, as in a most holy temple; and in every word and in every deed hold before your eyes the judgment of Christ, so that, when all your several activities have been brought before that strict and terrible scrutiny, they may bring you glory on the day of reward, when you are accounted worthy of praise in the presence of every creature. And if that great man\(^1\) should take upon himself a journey to us, it would be no small gain to see you with him in our country.

**LETTER CXLVII**

To Aburgius\(^2\)

I used to think the works of Homer fable, whenever I read the second part of his poem in which he gives his strange version of the sufferings of Odysseus. But what formerly seemed to me fabulous and incredible the calamity which has befallen our most excellent Maximus has taught me to consider as altogether probable. For Maximus was a ruler over stripped of his office and property, and forced to flee to Caesarea. Aburgius was a wealthy layman, to whom Basil often appealed in behalf of his unfortunate acquaintances and friends. Other letters to Aburgius are XXXIII, LXXV, CXCVI, CLXXVIII, and CCCIV. On Maximus, cf. Letter XCVIII.

\(^1\) Possibly a reference to a historical figure.
\(^2\) Name possibly a pseudonym or a reference to a specific figure.
COLLECTED LETTERS OF SAINT BASIL

ἐγένετο ἐθνὸς οὐ φαυλοτάτου, ὡσπερ ἐκεῖνος ὁ στρατηγὸς τῶν Κεφαλλήνων, καὶ πολλὰ χρήματα ἀγῶν ἐκεῖνος γυμνὸς ἐπανήλθε, καὶ τούτοις οὕτως ἡ συμφορὰ διεῖθηκεν, ὡς κινδυνεύσαι ἐν ἀλλοτρίως ῥάκεσιν ὄφθαιναι τοῖς οἴκοι. ¹ καὶ ταῦτα πέπονθε, Δαιστρυγόνας τάχα που ἔφε ἐαυτὸν παροξύνας, καὶ Σκύλλη περιπεσῶν ἐν γυναικεία μορφῇ κυνείαν ἑχοῦσῃ ἀπανθρωπίαν καὶ ἀγριότητα. ἔπει οὕν μόλις αὐτῷ ὑπῆρξε τὸν ἄφυκτον τούτον διανύξασθαι κλύδωνα, σὲ δὲ ἰμῶν ἱκετεύει, ἀξίων αἴδευτην τὴν κοινὴν φύσιν καὶ ἔπι ταῖς παρ᾽ ἄξιαν αὐτοῦ συμφοραῖς ἀλγήσαντα, μὴ σιωπή κρύψαι τὰ κατ᾽ αὐτὸν, ἀλλὰ διαγγείλαι τοῖς ἐν δυνάμει, ὥστε μᾶλιστα μὲν καὶ γενέσθαι τινά αὐτῷ βοήθειαν πρὸς τὴν σκευωρηθεῖσαν ² ἐπηρειαν: εἰ δὲ μὴ, δημοσιευθῆναι γοῦν τὴν προαίρεσιν τοῦ εἰς αὐτῶν ἐμπαροινήσαντος. ἀρκοῦσα γὰρ τῷ ἑδικημένῳ παραμυθίᾳ ἢ τῶν ἐπιβουλευσάντων αὐτῷ τῆς πονηρίας φανέρωσις.

ΟΧΛΩΝ

Τραϊανῶ

Πολλὴν φέρει τοῖς καταπονομένοις παραμυθίαν καὶ τὸ ἔχειν ἀποδύρασθαι τὰς ἑαυτῶν συμφορὰς, καὶ μᾶλιστα ὅταν ἀνδρῶν ἐπιτύχωσι δυναμένων ἐκ τῆς τοῦ τρόπον καλοκαγαθίας

¹ oikéōs editi antiqi. ² σκευωρηθεῖσαν Harl., Clarom.

¹ Written in 373. Another appeal in behalf of Maximus; cf. preceding letter. The Trajan addressed here may be the
LETTER CXLVIII

no mean people, just as Odysseus was the war-chief of the Cephallenians. Odysseus took with him great riches, but on his return was empty-handed, and Maximus has been reduced by his misfortune to such a plight that he is very likely to appear to his people at home in borrowed rags. And all this he has suffered, perhaps because he has aroused some Laestrygones against himself, or has fallen in with a Scylla, woman in shape but dog in savagery and fierceness. Since, then, he has barely been able to swim out of this present engulfing sea of trouble, he supplicates you through us, asking you to respect our common kind and out of compassion for his unmerited sufferings not to hide his affairs in silence, but bring them to the notice of those in authority, in order, if possible, that he may have some assistance to combat the malice that has been worked up against him, or, if this is not possible, that at least the intention of the man who has dealt outrageously with him may be made known to the public. For it is satisfying comfort to a man who has suffered from injustice to have the wickedness of his persecutors brought to light.

LETTER CXLVIII

To Trajan

It brings great comfort to men in trouble to be able to lament their misfortunes, especially when they meet with those who by reason of the nobility of their character are able to sympathize with suffer-

commander-in-chief of the army under Valens; but this is by no means certain.
COLLECTED LETTERS OF SAINT BASIL

ὅμμαθήσαι τοῖς ἀλγείνοις. ὦθεν καὶ ὁ αἰδεσμότατος ἀδελφός Μάξιμος, ὁ τῆς πατρίδος ἤµῶν ἤγηςάµενος, παθῶν οία οὐδέπως 1 τις ἀνθρώπων έτερος, καὶ πάντων μὲν γυµνωθεῖς τῶν προσόντων, ὁσα τε ἦν αὐτῶ πατρώα καὶ ὁσα ἐκ προτέρων πόνων ὑπῆρχε 2 συνειλεγµένα, κακοπαθήσας δὲ τῷ σώµατι µυρία ταῖς ἄνω καὶ κάτω πλάναις, καὶ οὐδὲ αὐτὴν τὴν ἐπιτιµίαν ἀνεπηρέαστον διασώσας, ἢς ένεκα πάντα πονεῖν τοῖς ἐλευθέροις σύνηθες, πολλὰ µὲν πρὸς ἡµᾶς 3 περὶ τῶν συµβάντων αὐτῶ ἀπωλοφύρατο, ἡξίωσε δὲ δι’ ἡµῶν ὡς ἐν κεφαλαίῳ φανερὰν γενεσθαι σοι τὴν περισσάν αὐτῶ τῶν κακῶν Ἰλαίδα. καγὼ, ἐπειδὴ ἀλλως οὐδὲν ἀφελεῖν αὐτοῦ τῶν δεινῶν ἢδυνήθην, ἐτοίµως ταύτην ἔδωκα τῇ χάριν ί τὸ ὅλην ἐκ πολλῶν ὡν ἱκουσα παρ’ αὐτοῦ διαγγελλά τῇ κοσµιότητι σοι, ἐπειδὴ αὐτὸς ἐρυθρίαν μοι ἔδοκει τὰς ἔναυτοι συµφοράς ἐιαργῶς διηγήσασθαι.

Εἰ γὰρ καὶ οὐ 4 πονηρῶν τὸν ἡδικηκότα συνίστησι τὰ γειώµενα, 5 ἀλλ’ οὖν γε τὸν πεποιθότα τῆς ἠλεεινότατης οὔντα μερίδος δείκνυσιν, ἐπειδὴ αὐτὸ τὸ περιπεσεῖν τοῖς θειλατοίς κακοῖς ἀπόδειξιν πως ἢχειν δοκεῖ τοῦ παραδεδοσθαί τοῖς πάθεσιν. ἀλλ’ ἀρκεῖ αὐτῷ πρὸς παραµυθίαν τῶν συµβάντων τὸ ἐγγεµενεί αὐτῶν προσβλέψαι τῷ ὀµµατὶ σε καὶ τὴν πολυναρκὴ χάριν, ἢς πάντες ἀπολαύοντες δαπανὰν οὐ δύνανται, τὴν τῆς σῇς ἰµερότητος λέγω, καὶ ἐπ’ αὐτὸν ἄφθηναι. ὁτι δὲ καὶ ἐν δικαστηρίοις µεγάλη αὐτῷ ἀφορµὴ πρὸς τὴν νίκην ἡ παρὰ σοῦ ῥοπὴν, πάντες ἀκριβῶς

1 οὐπω ε., editi antiqui. 2 ὑπῆρχε om. E. 3 ὑµᾶς E.
ing. For this reason our most honourable brother Maximus, the late governor of our country, after experiencing such misfortunes as no other man ever did, having been stripped of all his possessions, both those which he had inherited and those that had been amassed by his former labours, and having endured a thousand bodily sufferings because of his wanderings from place to place, and having been unable to keep unassailed by malice even his civil rights, in defence of which freemen are wont to endure everything—after all this he has bewailed to us at length what has happened to him, and has asked that through us there be made known to you in summary the Iliad of woes which envelops him. And as I was unable to relieve him of his distress in any other way, I readily granted this favour—to report to your Decorum an account of a few of the many things I have heard from him, inasmuch as he seemed to me to be too modest to give you a plain account of his troubles himself.

For even if the facts of the case do not prove the author of the injustice to be a wicked man, yet they at least show the victim’s lot to be the most pitiful of all, since the very fact of his having fallen into divinely inflicted distress seems somehow to be proof of his having been delivered over to his sufferings. But it suffices to console him for what has befallen if you but look upon him with a kindly eye and extend to him that abundant grace which all men draw upon but cannot exhaust—I mean the grace of your leniency. And that the weight of your influence in the tribunal will be a great step towards victory we are

4 οὐ add. Capps. 5 γρανθα editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

πεπείσμεθα. δικαιότατος δὲ πάντων καὶ αὐτὸς οὗτος, ὁ τὴν ἐπιστολὴν ἡμῶν, ὡς τι ὁφελοσ αὐτῷ ἐσομένην, ἐπιζητήσας· ὥν μετὰ τῶν ἄλλων ίδοιμεν τῇ κατὰ δύναμιν αὐτοῦ ¹ φωνῇ τὴν σήν εὐφημοῦντα σεμνότητα.

CXLIX

Τραίανῷ

Καὶ αὐτὸς ὑπέβαλες ὕφθαλμόν τὴν κακοπάθειαν τοῦ πρώτου μὲν εὐδοκίμου, νῦν δὲ ἐλεεινοτάτου πάντων Μαξίμου, τοῦ ἄρξαντος τῆς πατρίδος ἡμῶν, ὡς οὐκ ὁφελεῖν! ² οἴμαι γὰρ ἄν πολλοῖς ἀπευκτήν ἐσεσθαι τὴν τῶν ἐθνῶν ἄρχην, εἰ πρὸς τοιοῦτον ³ πέρας μέλλοντι καταστρέφειν αἱ προστασίαι. ὡστε τί δεὶ ήμᾶς τὰ καθ’ ἐκαστὸν ἀπαγγέλλειν, ὅν τε εἴδομεν, ὅν τε ἥκουσαμεν, ἀνδρὶ διὰ πολλὴν τῆς διανοίας ἰξύτητα ἰκανῶ εἰς ὅλιγον τῶν πραχθέντων στοχάσασθαι τὰ λει-πόμενα; πλὴν ἐκεῖνο γε εἰπὼν, ὡς οὐ περιττός σοι φανήσομαι, ὅτι πολλῶν ὄντων καὶ δεινῶν τῶν εἰς αὐτὸν τολμηθέντων πρὸ τῆς σῆς παρουσίας, τοιαύτα γέγονε τὰ μετὰ ταῦτα, ὡς φιλανθρωπίαν ποιῆσαι νομισθήναι τὰ φθάσαντα. τοσαύτην εἰχὲν ὑπερβολὴν ὑβρεως καὶ ξημίας καὶ τῆς εἰς αὐτὸ τὸ σῶμα κακοπαθείας, τὰ δὲ ύστερον αὐτῷ παρὰ τοῦ κρατοῦντος ἐξευρεθέντα. καὶ νῦν

¹ αὐτῶν om. E. ² ὁφελεῖν editi antiqi. ³ τοιοῦτο E.

¹ Written in 373. Another appeal for Maximus. The
all convinced with certainty. And this man who has asked the present letter of us, in the hope that it would be of some help to him, is himself also the most upright of men; and may we see him among the rest voicing with all his might the praises of your August Reverence.

LETTER CXLIX

To Trajan

You yourself have seen with your own eyes the distress of Maximus, once held in high repute, but now the most pitiful of all mortals, the late Prefect of our country—would that he had never been such! For I think that the governorship of peoples would be avoided by many if their high position were likely to come to such an end. So what need is there of our relating in detail what we have seen and heard to a man who by great keenness of mind is able to conjecture from a few events all that is left untold? But in saying the following perhaps I shall not seem to you to be going too far—that although many and terrible were the outrages perpetrated upon him before your arrival, those which followed were of such a character that the earlier must be reckoned as acts of kindness. Such was the excess of abuse and loss of property and even bodily injury in the measures lately devised against him by the ruler. And now he has come

MSS. give this letter as to the same Trajan; cf. previous letters. If this Trajan is the one suggested in note 1 of the previous letter, he could have had no personal knowledge of the troubles of Maximus. However, the identity of this Trajan is by no means certain.
Collected Letters of Saint Basil

εμφρουρος ἦκει τὰ λείψανα τῶν ὡδὲ κακῶν αὐτοῦ ἀποπληρώσων, ἐὰν μὴ σὺ τὴν μεγάλην σαυτοῦ χειρά ὑπερσχεῖν ἐθελήσῃς τῷ καταπονυμένῳ. περιττῶν μὲν ὃν ὁδα ποιῶν, τὴν σὴν χρηστότητα εἰς φιλανθρωπίαν παρακαλῶν. πλὴν ἀλλ’ ἐπειδὴ βούλομαι γενέσθαι χρήσιμος τῷ ἄνδρὶ, ἱκετεύω σου τὴν σεμνοπρέπειαν προσθέναι τῇ ἐκ φύσεως περὶ τὸ καλὸν σπουδὴ δὴ ἡμᾶς, ὡστε ἐναργεῖ τῷ ἄνδρὶ γενέσθαι τῆς ὑπὲρ αὐτοῦ παρακλήσεως ἡμῶν τὸ ὀφέλος.

CL

Ἀμφιλοχίῳ, ὡς παρὰ Ἡρακλείδου

Ἐγὼ καὶ τῶν ὁμιληθέντων ἡμῖν πρὸς ἀλλήλους ποτὲ μέμνημαι, καὶ ὃν τε αὐτὸς εἴπον, ὡν τε ἡκουσα παρὰ τῆς εὐγενείας σου, ὥστε ἐπιλέλισμαι. καὶ νῦν βίος μὲν με δημόσιος οὐ κατέχει. εἰ γὰρ καὶ τῇ καρδίᾳ ὁ αὐτὸς εἰμι καὶ οὕτω τὸν παλαιὸν ἀπεδυσάμην ἀνθρωποι, πλὴν τῶ γε σχίματι, καὶ τῷ μακρὰν ἐμαυτὸν ποιῆσαι τῶν τοῦ βίου πραγμάτων, ἐδοξά λοιπὸν οἶον ἐπιβεβηκέναι τῆς ὁδοῦ τῆς κατὰ Χριστὸν πολιτείας. καθέξομαι δὲ ἐν ἐμαυτοῦ, ὡσπερ οἱ εἰς πέλαγος ἀφιέναι μέλλοντες ἀποσκοπεύων. τὸ μέλλον. οἱ μὲν γὰρ πλέοντες

1 σκοπεύων Ε.
under guard to finish off the remnants of the evils suffered here, unless you are willing to stretch out your mighty hand to protect the victim of misfortune. I know that I am doing a superfluous thing when I exhort your Excellency to do an act of kindness. But as I desire to be of some service to the man, I beg your Grace to add something to your natural zeal for the good, and this on our account, that the man may know clearly the benefit derived from our intercession in his behalf.

LETTER CL

To Amphilochnus, as if from Heracleidas

I remember the matter which we once discussed together, and I have not forgotten both what I myself said and what I heard from your Nobility. And now public life does not hold me back. For although I am the same at heart and have not yet put off the old man—except at least ostensibly, that is, by having removed myself far from the affairs of life—I seem to have entered, as it were, upon the way that is in accordance with Christ's polity. And I sit by myself, scanning the future as do those who are about to put out to sea. For those who sail CCXXXII, CCXXXIII, CCXXXIV, CCXXXV, CCXXXVI, and CCXLVIII, besides those dealing with the canons.

Heracleidas, a young friend of Amphilochnus and also a retired lawyer, was living at St. Basil's famous hospital at the time this letter was written. This letter was written to Amphilochnus in the name of Heracleidas to explain why Heracleidas had not joined him in his retirement, to describe what Heracleidas was doing at Caesarea, and to urge Amphilochnus to get in touch with St. Basil, if possible, so that he might learn from him many needed lessons.
COLLECTED LETTERS OF SAINT BASIL

ἀνέμων χρήζουσι πρὸς τὴν εὐπλοιαν, ἡμεῖς δὲ τοῦ χειραγωγήσοντος ἡμᾶς καὶ ἀσφαλῶς διὰ τῶν ἀλμυρῶν κυμάτων τοῦ βίου παραπέμψαντος. χρήζειν γὰρ ἐμαυτὸν λογίζομαι πρῶτον μὲν χαλινοῦ πρὸς τὴν νεότητα, ἐπειτα κέντρων πρὸς τὸν δρόμον τῆς εὐσεβείας. τούτων δὲ πρόξενος λόγος ¹ δηλούοτι, νῦν μὲν παιδαγωγὸν ἡμῶν τὸ ἅτακτον, νῦν δὲ τὸ νωθρὸν τῆς ψυχῆς διεγείρων. πάλιν μοι χρεία φαρμάκων ἐτέρων, ὥστε τὸν ἐκ τῆς συνήθειας ἀποπλύνασθαι ρύπου. οἰδας γὰρ ὅτε ἡμεῖς, οἱ πολὺν χρόνον ἐνεθισθέντες τῇ ἀγορᾷ, ἀφειδῶς μὲν ἔχομεν τῶν ῥημάτων, ἀφυλάκτως δὲ πρὸς τὰς ἐν τῇ διανοίᾳ συνισταμένας ἐκ τοῦ ποιηροῦ ² ψυχικά. ἤττήμεθα δὲ καὶ τιμῆσαι καὶ τὸ ἐφ' ἐαυτοῖς τι φρονεῖν οὐ βαθίως ἀποτιθέμεθα. πρὸς ταῦτα μεγάλον μοι δεῖν καὶ ἐμπείρου λογίζομαι διδασκάλου. ἐπειτα μέντοι καὶ τὸν ὀφθαλμὸν τῆς ψυχῆς ἀποκαθαρθῆναι, ὡστε πᾶσαν τὴν ἄπο τῆς ἁγνοίας ἐπισκότησιν, οἴονε τινα λήμνην, ἀφαιρέθειντα, δύνασθαι ἐνατενίζειν τῷ κάλλει τῆς δόξης τοῦ Θεοῦ, οὐ μικροῦ ἐργοῦ κρίνων, οὔτ' ἐπ' ὀλίγον τὴν ὀφέλειαν φέρειν.

¹ Τις add. E.
² τοῦ ποιηροῦ] τῆς ποιηρίας quinque MSS.

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require winds for a fine voyage, while we require someone to lead us by the hand and escort us safely over the briny billows of life. For I consider that I myself require, first of all a bridle to restrain my youth, then spurs for the race of piety. And that which provides these two things is manifestly reason, at one time schooling our insubordination, at another rousing up the sluggishness of our souls. Again, I have need of other remedies to wash away the stains contracted from habit. For you know that we who have been for a long time accustomed to public life are unsparing of speech and are not on our guard against the images which are stirred up in our minds by the evil one. And we are easy victims to preferment and cannot easily lay aside some degree of pride in ourselves. In guard against these things I think that I have need also of a great and experienced teacher. Then, moreover, the task of cleansing the eye of the soul, so that, when once freed, as from a kind of rheum, from all the darkness of ignorance, it may be able to look steadily upon the beauty of the glory of God, calls, I judge, for no small labour and brings no small benefit.

I know full well that your Eloquence perceives all this, and that you desire that someone shall be at hand to render such aid; that if ever God grants that I have a meeting with your Decorum, I shall certainly learn more regarding those matters about which I must needs be concerned. For now, on account of my great ignorance, I cannot even know how many things I lack; and yet I by no means regret this first attempt, nor does my soul sink at the
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η ψυχή πρὸς τὸν σκοπὸν τοῦ κατὰ Θεὸν βίου, ὁπερ ἡγωνίας ἐπ' ἐμοί, καλῶς καὶ προσηκόντως ἐαυτῷ ποιών, μῆποτε στραφεῖς εἰς τὰ ὁπίσω στῆλη γένομαι ἁλός, ὁπερ γυνὴ τίς ἐπαθεῖν, ὀσπερ ¹ ἀκοῦων. ἀλλ' ἔτι μὲν μὲ ² καὶ αἱ ἐξωθεὶν ἀρχαὶ συντελλοῦσιν, ὀσπερ λειποτάκτην τινὰ τῶν ἀρχόντων ἀναζητοῦντων.³ ἐπέχει δὲ με μάλιστα ἡ ἐμοῦ αὐτοῦ καρδία, ἔκεινα μαρτυροῦσα ἐαυτῇ ἄπερ εἰρήκα.

Ἐπειδὴ δὲ συνθηκῶν ἐμνήσθης, καὶ κατηγο-ρεῖν ἐπιγγείλω, γελάσαι με ἐποίησας ἐν ταύτῃ τῇ κατηφείᾳ μου, ὅτι ἔτι ῥήτωρ εἰ καὶ τῆς δεινότητος ὅικε ἀφίστασαι. ἓγω γὰρ οὕτω ⁴ νομίζω, εἰ μὴ πάντῃ ὡς ἀμαθὴς διαμαρτάνω τῆς ἀληθείας, μίαν εἰναι ὅδον τὴν πρὸς Κύριον ἀγούσαι, καὶ πάντας τοὺς πρὸς αὐτὸν πορευο-μένους συνοδεύειν ἀλλήλοις καὶ κατὰ μίαν συνθη-κὴν τοῦ βίου πορευέσθαι. ὡστε ποῦ ἄπελθὼν χωρισθῆναι σου δύναμαι καὶ μὴ μετὰ σοῦ ζην καὶ μετὰ σοῦ δουλεύειν Θεῷ, ὃ κοινὴ προσε-φύγομεν; τὰ μὲν γὰρ σώματα ἡμῶν τῶποις διασταθήσεται, ὃ δὲ τοῦ Θεοῦ ὀφθαλμὸς κοινὴ ἀμφοτέρους ἐφορὰ ⁵ δηλονότι, εἰπὲρ ὅπως ἄξιος καὶ ὁ ἐμὸς βίος ὑπὸ τῶν ὀφθαλμῶν τοῦ Θεοῦ ἐποπτεύεσθαι ἀνέγιγνω γὰρ ποῦ ἐν Ψαλμοῖς, ὅτι

¹ ὡς Ε. ² μὲ om. Ε. ³ ἀνεπιεξηγητῶν edit antiq. ⁴ οὕτως Ε. ⁵ ὅρπ Ε.

¹ Cf. Gen. 19. 26; καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὁπίσω, καὶ ἔγενετο στήλη ἁλός. "And his wife, looking behind her, was turned into a statue of salt."
LETTER CL

prospect of the life that is in accordance with God—the matter which caused you, rightly and in a manner befitting yourself, to be anxious about me, lest turning back I might become a "statue of salt," as I hear happened to a certain woman.\(^1\) And yet it is true that powers from without still hamper me, like officers who seek to bring back a deserter; but most of all it is my own heart which restrains me, bearing witness to itself to the very things that I have mentioned.

But when you mentioned agreements, and announced that you would be the accuser, you made me laugh in spite of my present dejection, because you still play the rôle of a public man and have not given up cleverness.\(^2\) As for me, this is my opinion—that, unless in my ignorance I have altogether missed the truth, there is only one way leading to the Lord, and all who travel toward Him are companions of one another and travel according to one agreement as to life. Consequently, where can I go and yet be separated from you, and not live with you and with you serve God, to whom we have both together fled? For though our bodies will be separated in space, yet the eye of God is assuredly gazing upon us both in common—if indeed my life is worthy to be looked upon by the eyes of God; for I have read somewhere in the Psalms that "the eyes of

\(^2\) Apparently Amphilochius and Heracleidas had made an agreement with each other to abstain from public life. Heracleidas having broken this agreement, Amphilochius threatened to bring action against him. The parallel in Attic law is in cases of ἄτυχία (loss of civil rights), when a public man is debarred from δημοσία (public service); and ἀγγέλλειν is the technical term for the denunciation.
'Osphalmoi Kuriou epi dikaious. Ego mene gar evxomai kai soi kai panti to paraplhsiousoi1 soi proaiproumevoi kai to so matei syneina, kai pasan vuktai kai hemeron metai soud klnein ta genata pros ton Patéra hemwv ton en tois ouranois, kai ei tis allois aixios epikaloumenos ton Theon. Oida gar tin enaia proseuxai koivounian polu to kerdos ferousan.2 Ean de, osakis uparexi moe en diaforo gowidw3 parer- rimumenw4 stevazei, akolouthisei moe pantos to phwevethai, maixesai mene5 pros ton logon ouk exo, hde de ois phweusoton6 emantou katakreinw, ei ti toiooton kata tin palaiain adiaforian ephthevzamhn, o7 me to krinai to phweidous upodikou kathistata.

Genomevno de plhsiou Kaisareias, oste gynwri- sai ta pragmata, kai auti parabalaien ti polei mi anaschomevnoi, to plhsiou prosoefugon ptocho- trofeioi, oste ekei mabethen peri ois eboulomhn. Eina katoa suniethiai epideismantai tw theofiles- tatou episkopw animeneika peri oin epetaxei hemin he logotih sou. Kai a mene apekerinato, oste ti micomy fualadthi an par hemwv dunatou hyn, kai epistolih uperebain mefroui ois en kefalaiw de peri theis akthimosynh ekino efhi to metrou einai, oste eis ton eschaton xitwna ekaston eauton perimstainai8 tin ktishin. Kai pareicheto hemin ek tou Euanagelion tas upodeixeis: miaan mene, ois Ioannou tou Baptistou eipoutos:

1 paraplhsiou editi antiqi. 2 exousan tres MSS. recent. 3 gowidw editi antiqi. 4 parerriumewn E. 5 mene add. E, editi antiqi. 6 phweusoton E.
the Lord are upon the just." ¹ For I do indeed pray to be with you in the body also, as well as with everyone who makes a choice similar to yours, and every night and day to bend my knees with you before our Father who is in heaven, as well as with anyone else who worthily calls upon God. For I know that association in prayer brings great gain. But if, whenever I happen to utter a complaint as I lie cast aside in a corner different from yours, the charge of falsehood is certain to follow me, I cannot fight against the accusation, but forthwith condemn myself as a liar, if I ever during my earlier period of indifference said anything which makes me liable to the charge of falsehood.²

But when I came near enough to Caesarea to observe the situation, refraining, however, from visiting the city itself, I took refuge in the neighbouring poor-house, that I might gain there the information I wished. Then I laid before the most God-beloved bishop, who had come to visit the place according to custom, the matters as to which your Eloquence had instructed us. And though it was impossible for us to keep in memory what he said in reply, and it passed beyond the limits of a letter, yet in general on the subject of poverty he said that this was the measure,—that each should limit his possession to the last tunic. And he furnished us with proofs from the Gospel—one from John the Baptist, who said: "He

¹ Cf. Psal. 33. 16: ὅτι ὅφθαλμοι Κυρίου ἐπὶ δικαίους, καὶ ὅτα ἀυτῶν εἰς δέησιν ἀυτῶν. "The eyes of the Lord are upon the just: and His ears unto their prayers."
² Amphilochius had apparently found fault with Heracleidas in consequence of a complaint, and had accused him of repenting having entered upon the ascetic life.

⁷ & E. ⁸ παριστῆσαι E, Mod.
'O ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· ἐτέραν δέ, ὡς τοῦ Κυρίου τοῖς μαθηταῖς ἀπαγο- ρεύσαντος μὴ ἔχειν δύο χιτῶνας. προσετίθει δὲ τούτοις καὶ τῷ· Εἰ θέλεις τέλειος εἶναι, ὑπαγε, πῶλησόν σου τὰ υπάρχοντα, καὶ δός πτωχοῖς. ἔλεγε δὲ καὶ τὴν τοῦ μαργαρίτου παραβολῆν εἰς τοῦτο φέρειν· ὅτι ὁ ἐμπορὸς ὁ εὐρων τοῦ πολύτιμου μαργαρίτην ἀπελθὼν ἐπώλησεν εαυτὸν πάντα τὰ υπάρχοντα καὶ ἴγορασεν εκεῖνον. προσε- τίθει δὲ τούτοις, ὅτι οὐδὲ ἐαυτῷ τινὰ ἐπιτρέπειν χρῆ τὴν τῶν χρημάτων διανομήν, ἀλλὰ τῷ τὰ τῶν πτωχῶν οἰκονομεῖν πεπιστευμένω. καὶ τοῦτο ἀπὸ τῶν Πρᾶξεων ἐπιστοῦτο· ὅτι πωλοῦντες τὰ προσόντα αὐτοῖς, φέροντες ἐπίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων, καὶ παρ’ ἐκείνων διεδίδοτο ἐκάστῳ, καθότι ἄν τις χρείαν ἔχειν. ἔλεγε γὰρ ἐμπειρίας χρῆσειν τὴν διάγνωσιν τοῦ ἀληθῶς δεο- μένου καὶ τοῦ κατὰ πλεονεξίαν αἰτοῦντος. καὶ ὁ μὲν τῷ θλιβομένῳ δίδωσι τῷ Κυρίῳ ἔδωκε, καὶ παρ’ αὐτοῦ λήψεται τὸν μισθὸν· ὁ δὲ τῷ περιερ- χομένῳ παρασχόμενοι παντὶ προσέρρυψε κυνί, φορτικῷ μὲν διὰ τὴν ἀναίδειαν, ὡς ἐλεεινῷ δὲ διὰ τὴν ἑνδειαν.

Περὶ δὲ τοῦ πῶς χρῆ βιοῦν ἡμᾶς καθ’ ἡμέραν


that hath two coats, let him give to him that hath none"; and another from our Lord, who warns His disciples not to have two tunics. He added to these this also: "If thou wilt be perfect, go sell what thou hast and give it to the poor." And he said too that the parable of the pearl referred to this—that the merchant who found the precious pearl went away, sold all his possessions and bought it. And he added to these words that it was not necessary for anyone to take upon himself the distribution of his goods, but only to commit this task to him to whom the management of the alms of the poor had been entrusted. And he proved this from the Acts, to wit: "Selling their goods they took and laid the price of the things before the feet of the Apostles, and distribution was made by them to everyone according as he had need." For he said that experience was necessary for distinguishing between the man who is truly in need and the man who begs through avarice. And while he who gives to the afflicted has given to the Lord, and will receive his reward from Him, yet he who gives to every wanderer casts it to a dog, that is troublesome on account of his shamelessness, but not pitiable because of his need.

And as to how we should live day by day, he had

4 Cf. Acts 4. 34 and 35: οὐδὲ γὰρ ἐνδεχόμεν ἐν αὐτοῖς· ὡςοι γὰρ κτήτορες καρφιῶν ἢ ὀικίῶν ὑπήρχον, παλαιότερες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, καὶ ἔτιδον παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν έίχεν. "For neither was there anyone needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to everyone, according as he had need." It is to be noted that Basil's "by them" does not appear in the Acts.
COLLECTED LETTERS OF SAINT BASIL

ολίγα μὲν ἐφθη εἰρήκως ὅσ πρὸς τὸ τῆς ὑποθέσεως μέγεθος· πλὴν ἄλλ' ἐβουλώμην παρ' αὐτοῦ ἐκείνου σε μαθεῖν. ἔμε γὰρ ἀφανίζειν τὴν ἀκρίβειάν τῶν διδαγμάτων ὅπι εὐλογον. ἡχόμην δὲ μετὰ σοῦ ποτὲ καταλαβεῖν αὐτόν, ἵνα καὶ τῇ μνήμῃ ἀκριβῶς φυλάξας τὰ λεγέντα, καὶ τῇ σεαυτοῦ συνέσει προσεξεύρης τὰ λείποντα. ἐκεῖνο γὰρ μέμνημαι ἐκ τῶν πολλῶν ὅν ἡκουσα, ὅτι ἡ πέρι τοῦ πῶς χρὴ ἔη τῶν Χριστιανῶν διδασκαλία ὅπι τοσοῦτον δεῖται λόγον ὅσον τοῦ καθημερινοῦ ὑποδέχματος. καὶ οἶδα ὅτι, εἰ μὴ σε κατείχεν ο δεσμὸς τῆς γηροκομίας τοῦ πατρός, ὅπι ἄν οὔτε αὐτὸς ἄλλο τι προετίμησας τῆς συντυχίας τοῦ ἐπισκόπου, οὔτ' ἄν ἐμοὶ συνεβούλευσας καταλιπόντι τούτον εἰς ἐρημίας πλανασθαι. τὰ μὲν γὰρ στῆλαί καὶ αἱ πέτραι ἀναμένουσιν ἡμᾶς, αἱ δὲ παρὰ τῶν ἀνδρῶν ὄφελείαν ὅν ἂν ἡμῖν παραμένονσιν. ὥστε, εἰ ἀνέχῃ μου συμβουλεύοντος, τυπώσεις τὸν πατέρα μικρόν ἐπιτρέπειν σοι ἀναχωρεῖν αὐτοῦ καὶ περιτυγχάνειν 1 ἀνδρὶ πολλὰ καὶ ἐκ τῆς ἐπέρων πείρας καὶ ἐκ τῆς οἰκείας συνέσεως καὶ εἰδότι καὶ παρέχειν τοῖς προσιούσιν 2 αὐτῷ δυναμένω.

CLI

Εὐσταθίῳ ἄρχιάτρῳ 3

Εἰ τι ὁφέλος ἠμετέρων 4 γραμμάτων, μηδένα χρόνον διαλίπῃς ἐπιστέλλων ἡμῖν καὶ διεγείρων 5 ἡμᾶς πρὸς τὸ γράφειν. αὐτοὶ μὲν γὰρ προδήλωσ

1 συντυγχάνειν Med. 2 προσοῦσιν E. 3 ἄρχιάτρῳ Harl., E. 4 ἠμετέρων E, Vat. 5 διεγείρων E.

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time enough to say only a little considering the importance of the subject; but I should prefer you to have learnt about this from the man himself. For it is not fitting that I should spoil the precision of his instructions. But I prayed that I might some time visit him in company with you, in order that you, guarding his words carefully in your memory, might by the application of your own intelligence find out in addition whatever he left unsaid. For of the many things that I heard, I remember this—that teaching a Christian how he ought to live does not call so much for words as for daily example. And I know that, if you were not chained by the obligation of caring for your aged father, you yourself would have preferred nothing to a talk with the bishop, nor would you have counselled me to leave this person and go wandering in the desert. For while the caves and the rocks will wait for us, yet the aid which true men can give will not always abide with us. Wherefore, if you will permit me to advise you, you will press upon your father to permit you to leave him for a little while and to betake yourself to a man who both knows much from the experience of others, as well as from his own wisdom, and can impart it to those who come to him.

LETTER CLI

To Eustathius, a Physician

If there is any profit in our letters, at no time cease writing to us and urging us to write. For we

1 Written in 373. Cf. also Letter CLXXXIX, which is addressed to the same Eustathius but may well belong to Gregory of Nyssa.
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Ἡδίους γινόμεθα ἐντυγχάνοντες ἐπιστολαῖς συνετῶν ἀνδρῶν ἀγαπῶντων τὸν Κύριον· εἴ δὲ καὶ αὐτοὶ τι ἀξίων σπουδῆς εὑρίσκετε 1 παρ’ ἡμῖν, ὑμέτερον εἰδέναι τῶν ἐντυγχανόντων. εἰ μὲν οὖν μὴ ὑπὸ τοῦ πλῆθους τῶν ἁγιολίων ἀπηγόμεθα, οὐκ ἂν τῆς ἐκ τοῦ γράφειν συνεχῶς εὐφροσύνης ἀπειχόμεθα· ὑμεῖς δὲ, οἷς ἐλάττους αἱ φροντίδες, ὀσάκις ἂν οἶον τε ὑκατακηλεῖτε ἡμᾶς τοῖς γράμμασι. καὶ γὰρ τὰ φρεάτα φασίν ἀντλοῦμεν βελτίων γίνεσθαι. εὐίκασι δὲ σοι 2 αἱ ἕξ ιατρικῆς παραμέλεσεις εἰς πάρεργον χωρεῖν, οὐ χρῆνεν ἐπαγγόντων τὸν σίδηρον, ἀλλ’ έαυτοῖς ἐκπιπτόντων τῶν ἀπαχρεομένων.

Ὁ μὲν ὁν τῷ Στωϊκῷ λόγῳ· ἐπειδὴ, φησί, μὴ γίνεται τὰ πράγματα ὡς θαυμάζει, ὡς γίνεται θαυμάζει. 3 ἐγὼ δὲ τοῖς μὲν πράγμασι τὴν γνώμην συγκατατίθεσθαι 4 οὐ καταδέχομαι, τὸ δὲ ἀβουλήτως τιμᾶς ποιεῖν τι τῶν ἀναγκαίων οὐκ ἀποδοκιμάζω. οὔτε γὰρ ἡμῖν τοῖς ἱατροῖς τὸ καίειν τὸν ἀρρωστὸν ἢ ἀλλως ποιεῖν ἀλγεῖν θαυμάζει. ἀλλ’ οὖν καταδέχεσθε πολλάκις τῇ δυσχερείᾳ τοῦ πάθους ἐπόμενοι· οὔτε 5 οἱ πλέοντες ἐκοινώσας ἐκβάλλουσι τὰ ἀγώνια, ἀλλ’ ὡστε διαφυγῆς τὰ νανάγη ύστερανται τὴν ἐκβολήν, τὸν ἐν πενία βίον τοῦ ἀποθαναίον προτιμῶντες. οὔσεται καὶ ἡμᾶς οἶον ἀλγεῖν ἡμᾶς καὶ μετὰ μυρίων ὀδυρμῶν φέρειν τὸν χωρισμὸν τῶν ἀφισταμένων, φέρειν δ’ οὖν ὅμως· ἐπειδὴ τοῦ Θεοῦ καὶ τῆς

1 εὐρήσετε editi antiqi.  
2 σοι Ἑ.  
3 θαυμάζει editi antiqi.  
4 συγκατατίθεσθαι Harl., Reg. primus, et Vat.  
5 οὔτε] ο’ τε Ἑ.
on our part are certainly made more happy by reading letters from wise men who love the Lord, and if you on your part find anything worth while in ours, it is for you who read them to know. If, then, we were not distracted by our manifold duties, we should not refrain from the pleasure of writing constantly; but do you, whose cares are less, console us as often as is possible by writing. For, as they say, "Wells become better for being used." And your advice drawn from the art of medicine seems to go for naught, since it is not we who are applying the knife, but those who resort to its use are being driven out by each other.  

Now a Stoic saying goes: "Since things do not happen as we wish, we wish them as they happen." But as for me, though I cannot accommodate my mind to things as they are, yet I do not object to men in certain situations doing unwillingly a thing that is inevitable. For neither is it the wish of you physicians to cauterize the sick or cause them pain in any other way (although you do often consent to it in recognition of the seriousness of the malady), nor do navigators willingly throw overboard their cargo, but with a view to escaping shipwreck they submit to this throwing overboard, preferring life in poverty to death. So pray believe that we also, while enduring with sorrow and countless lamentations the separation from those who leave our ranks, yet endure it nevertheless; because to the lovers of

1 Eustathius, the bishop, and his followers are using the knife upon each other.

2 According to the Benedictine editors the cargo thrown overboard represents the loss of unity suffered by the Sebastenes when they left the communion of Eustathius. Cf. Letter CCXXXVII.
ΕΠ' ΑΥΤΟΥ 1 ΕΛΠΙΔΟΣ ΟΥΔΕΝ ΤΟΙΣ ΤΗΣ ΆΛΗΘΕΙΑΣ ΕΡΑΣΤΑΙΣ ΠΡΟΤΙΜΩΤΕΡΟΝ.

CLII

ΟΥΙΚΤΟΡΙ ΣΤΡΑΤΗΛΑΤΗ

"ΑΛΛΑ ΜΕΝ ΤΙΝΙ ΜΗ ἘΠΙΣΤΕΛΛΩΝ, ΤΑΧΑ ΑΝ ΔΕΞΑΙΜΗΝ ΔΙΚΑΙΩΣ ἘΓΚΛΗΜΑ ΡΑΘΥΜΙΑΣ Η ΛΗΘΗΣ. ΣΟΥ ΔΕ ΠΩΣ ΕΣΤΙΝ ἙΠΙΛΑΘΕΣΘΑΙ, ΟΥ ΠΑΡΑ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙΣ ΛΑΛΕΙΤΑΙ ΤΟ ΌΝΩΜΑ; ΠΩΣ ΔΕ ΚΑΤΑΡΡΑΘΥΜΗΣΑΙ, 2 ὍΣ ΠΑΝΤΩΝ ΣΧΕΔΟΝ ΤΩΝ ΚΑΤΑ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΤῊΥΨΕΙ ΤΩΝ ἈΞΙΩΜΑΤΩΝ ὙΠΕΡΑΝΕΣΤΗΚΑΣ; ἄΛΛΑ ΔΗΛΗ ἩΜΩΝ Η ΑΙΤΙΑ ΤΗΣ ΣΙΩΡΗΣ ὝΚΝΟΥΜΕΝ ΔΙ' ὈΧΛΟΝ ΓΙΝΕΣΘΑΙ 3 ΑΝΔΡΙ ΤΟΣΟΥΤΩ. ΕΙ ΔΕ ΠΡΟΣ ΤΗ ΛΟΙΠΗ ΣΟΥ ἈΡΕΤΗ ΚΑΙ ΤΟΥΤΟ ΚΑΤΕΔΕΞΩ, ΟΥ ΜΟΝΟΝ ΠΕΜΠΟΜΕΝΑ ΠΑΡ' ἩΜΩΝ ΔΕΧΕΣΘΑΙ ΓΡΑΜΜΑΤΑ, ἄΛΛΑ ΚΑΙ ἘΛΛΕΙΦΘΕΝΤΑ ἘΠΙΞΗΤΕΙΝ, ΙΔΟΥ ΚΑΙ ΓΡΑΦΟΜΕΝ ΝΩΝ ΤΕΘΑΡΡΗΚΟΤΩΣ 4 ΚΑΙ ΓΡΑΨΟΜΕΝ ΤΕ ΕΙΣ 5 ΤΟ ἘΦΕΞΗΣ, ΕΥΧΟΜΕΝΟΙ ΤῊΥ ΑΓΙΩ ΘΕΟΙ ΔΟΘΗΝΑΙ ΣΟΙ ΤΗΝ ἍΜΟΙΒΗΝ ΤῊΥ ΠΕΡΙ ἩΜΑΣ ΤΙΜΗΣ. ΥΠΕΡ ΔΕ ΤῊΥ ἘΚΚΛΗΣΙΑΣ ΠΡΟΕΛΑΒΕΣ ἩΜΩΝ ΤᾹΣ ΠΑΡΑΚΛΗΣΕΙΣ, ΠΑΝΤΑ ΠΟΙΗΣΑΙ ΟΣΑ ΑΝ ἩΜΕΙΣ ἙΠΕΞΗΤΗΣΑΜΕΝ. ΠΟΙΕΙΣ ΔΕ ΟΥΚ ΑΝΘΡΩΠΟΙΣ ΧΑΡΙΤΩΜΕΝΟΙ, ἄΛΛΑ ΘΕΟΙ ΤῊΥ ΤΙΜΗΣΑΝΤΙ ΣΕ, ὍΣ ΤᾹ ΜΕΝ ἘΔΩΚΕΝ ΕΝ ΤῊΥ ΨΩΝ ζΩΗ ΑΓΑΘΑ, ΤᾹ ΔΕ ΔΩΣΕΙ ΕΝ ΤῊΥ ΜΕΛΛΟΝΤΙ ΑΙΩΝΙ, ΑΝΘῊ άΩΝ ΜΕΤᾹ ΆΛΗΘΕΙΑΣ ΕΠΟΡΕΥΘΗΣ ΤῊΥ ΌΔΟΝ ΑΥΤΟΥ, ΆΚΛΙΝΗ ΤῊΥ ΚΑΡΔΙΑΝ ΕΝ ΤῊΥ ΟΡΘΟΤΗΤΙ ΤῊΥ ΠΙΣΤΕΩΣ ΑΠ' ΆΡΧΗΣ ΕΙΣ ΤΕΛΟΣ ΔΙΑΣΩΣΑΜΕΝΟΣ.

1 ἘΠ' ΑΥΤΟΥ] ΑΕΥΤΟΝ Ε.  
2 οὐ παρὰ . . . καταρραθυμῆσαι om. Ε.  
3 γενέσθαι multi MSS.  
4 τεθαρρηκότες editi antiq.  
5 πρὸς editi antiq.
LETTER CLII

truth "nothing is to be preferred to God and to our hope in Him."

LETTER CLII

To Victor, the General

Were I to neglect writing to any other man, I should perhaps justly incur the charge of carelessness or forgetfulness. But in your case how is it possible to forget one whose name is on the lips of everyone, or to become careless about one who surpasses in the loftiness of his honours almost all who dwell on earth? But the reason for our silence is clear: we hesitate to disturb so great a man. But if in addition to your other virtues you possess this one also,—that you not only accept such letters as we do send but also miss those which we have failed to send, behold! we write now with confidence and in the future too shall write, praying to the holy God that recompense be given you for the honour you show us. Moreover, you have anticipated our appeals on behalf of the Church, having done all that we could have asked. And in what you do you seek to win favour, not with men, but with God who has honoured you, who has given you some blessings in this present life and will give you others in the world to come, in recompense for your travelling His way with truth, keeping your heart unswervingly in the orthodox faith from the beginning to the end.

1 Written in 373. Victor was a distinguished general under Valens, a man of high character, consul in 369, and an orthodox Christian. Cf. Gregory Nazianzene, Letters CXXXIII and CXXXIV. In 378 he united with Trajanus, Arinthcus, and other generals in remonstrating with Valens on his Arianism. Cf. Theod., H. E., 4, 30; and Amm. Marc. 31, 7.
COLLECTED LETTERS OF SAINT BASIL

CLIII

Βίκτωρι ἀπὸ υπάτων

Ὁσάκις ἃν ἥμιν ὑπάρξῃ γράμμασιν ἐντυχεῖν τῆς κοσμιοτητὸς σου, τοσαντάκις χάριν ὁμολογοῦ-μεν τῷ Θεῷ, ὅτι διαμένεις καὶ μεμνημένος ἧμῶν καὶ ὑπ' οὐδεμίας διαβολῆς τὴν ἀγάπην ἐλαττῶν, ἦν ἀπαξ κρίσει τῇ ὀρθοτάτῃ ἡ συννηθεία χρηστῇ ἀναλαβεῖν κατεδέξω. εὐχόμεθα οὖν τῷ ἀγίῳ Θεῷ καὶ σὲ διαμείναι ἐν τῇ ὁμοίᾳ πρὸς ἥμᾶς διαθέσει, καὶ ἥμᾶς ἄξιον εἶναι τῆς παρὰ σοῦ τιμῆς, ἦν τιμᾶς ἥμᾶς διὰ τοῦ γράμματος.

CLIV

Ἁσχολίῳ, ἐπισκόπῳ Θεσσαλονίκης

Καλῶς ἐποίησας, καὶ κατὰ τὸν τῆς πνευματικῆς ἁγάπης νόμον, κατάρξας τῶν πρὸς ἥμᾶς γραμμάτων καὶ τῷ ἁγαθῷ ὑποδείγματι πρὸς τὸν ὁμοίου ξῆλον ἥμᾶς ἐκκαλεσάμενος. καὶ γὰρ ἡ μὲν τοῦ κόσμου φιλία ὀφθαλμῶν δεῖται καὶ συντυχίας, ὡστε ἐκεῖθεν ἄρχῃ τῆς συννηθείας γενέσθαι, οἱ δὲ πνευματικῶς ἁγαπᾶν εἴδότες οὐ τῇ σαρκὶ προζένω κέχρησιν τῆς φιλίας, ἀλλὰ τῇ τῆς πίστεως

1 Ἀσχολίῳ μονάζοντι καὶ πρεσβυτέρῳ Coisl. secundus, Reg. secundus, Vat. et Paris. Ἀσχολίῳ μονάζοντι Reg. primus, Bigot.

1 Written in 373, and in all probability to the same Victor as is addressed in the previous letter.

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LETTER CLIII

To Victor, the Ex-Consul

As often as it falls to our lot to read a letter from your Decorum, so often do we acknowledge our thanks to God, that you both continue to be mindful of us and that you maintain undiminished by any slander the love which once for all through sound judgment or through excellent habit you deigned to assume for us. We therefore pray to the holy God that you may persist in the same disposition towards us, and that we on our part may be worthy of the honour which you show us by writing to us.

LETTER CLIV

To Ascholius, Bishop of Thessalonica

You have acted rightly, and according to the law of spiritual charity, in writing to us first and in challenging us by your good example to the like zeal. For while worldly love needs the eyes and personal contact that there may arise thence a beginning of intimacy, yet those who know how to love in the spiritual way do not depend upon the flesh to promote their love, but through the fellow-

2 Written in 373. St. Ambrose (Letter XV, 12) says of Ascholius: Ad summum sacerdotium a Macedonicis obsecratus populis, electus a sacerdotibus. Letter XV of St. Ambrose was written to the church at Thessalonica on the occasion of Ascholius' death. Ascholius baptized Theodosius at Thessalonica in 380, before his Gothic war, and was present at the Council of Constantinople in 381. Cf. Letters CLXIV and CLXV, also Socrates, Ecc. Hist. V, 6 and 8.
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κοινωνία πρὸς τὴν πνευματικὴν συνάφειαν ἀγώνται. χάρις οὖν τῷ Κυρίῳ τῷ παρακαλέσαντι ἡμῶν τὰς καρδίας ἐν τῷ δεῖξαι 1 ὅτι οὐκ ἐν πάσι κατέ- ψυκται ἡ ἀγάπη, ἀλλὰ εἰσὶ που τῆς οἰκουμένης οἱ τῆς Χριστοῦ μαθητείας τῶν χαρακτήρα δεικνύτες. καὶ τοίνυν ἐδοξέ μοι τὸ καθ’ ὑμᾶς εὑρίκεαι πράγμα ἁστρος ἐν νυκτερινῇ συναφείᾳ. 2 ἀλλοις κατ’ ἀλλα μέρη τοῦ οὐρανοῦ διαλάμπουσιν, ὅπωρ χαρίσσα μὲν ἡ λαμπρότης, χαριέστερον δὲ δῆποι τὸ ἀπροσδόκητον. τοιούτοι δὲ καὶ ύμεῖς οἱ τῶν ἐκκλησιῶν φωστήρες, ὄλγοι παντελῶς καὶ εὐαρίθμητοι ἐν τῇ σκυθρωπῇ ταύτῃ καταστάσει, οἷον ἐν σκοτομήν διαφαινόμενοι, πρὸς τῷ ἐκ τῆς ἀρετῆς χαρίερτι, ἐτι καὶ τῷ σπανίῳ τῆς εὐρέσεως τὸ περιπόθητον ἠχοντες.

'Ἐγνώρισε δὲ σοι τὴν διάθεσιν ἡμῶν τὸ γράμμα αὐτάρκως. εἰ γὰρ καὶ μικρὸν ἦν τῷ πλήθει τῶν συλλαβῶν, ἀλλὰ τῇ γε ὀρθότητι τῆς διανοίας ἀρκοῦσαν ἡμῶν τῆς προαιρέσεως τῆς ἀπόδειξιν ἐδωκε. τὸ γὰρ περὶ τῶν μακαριωτάτον Ἀθανάσιον ἐσπουδακέναι δεῖγμα ἐναργέστατον τοῦ ὑγίῶς 3 ἔχειν περὶ τὰ μέγιστα. ἀντὶ οὖν τῆς ἐπὶ τοῖς γράμμασιν εὑροσύνης πολλὴν οίδαμεν χάριν τῷ τιμιωτάτῳ νῦν ἡμῶν Εὐφημίῳ. ὡ καὶ αὐτὸς εὐχομαι πᾶσαν ὑπάρχειν θωμῆθειν εἰς ἄγιον καὶ σὲ συνεύχεσθαι ἡμῖν παρακαλῶ, ὅπως ἂν ἀπολύσωμεν αὐτὸν ἐν τάχει μετὰ τῆς κοσμιωτάτης ὁμοίων 4 αὐτοῦ, θυγατρὸς δὲ ἡμῶν ἐν Κυρίῳ παρακλήθητι δὲ καὶ αὐτὸς μὴ ἐν προσιμίοις ἡμῖν στῆσαι τὴν

1 ἐκ τοῦ δεῖξαι editi antiqi. 2 συναφεία E. 3 ἄγιος editi antiqi.
ship of the faith are brought to the union of the spirit. So thanks be to the Lord who has consoled our hearts by showing that charity has grown cold in all men, but that there exist somewhere in the world men who display the mark of Christ’s teaching! And indeed your function has seemed to me like that of the stars in nightly concurrence: they illuminate one portion of the heavens after another, and while their brightness is delightful, more delightful still, methinks, is the suddenness of their coming. Such are you who are lights of the churches, very few and easily numbered in this present gloomy state of affairs, shining as in a moonless night, not only giving delight through your virtue, but also arousing, by the rarity with which you are found, our deep affection.

Your letter made known sufficiently your disposition towards us. For even if it was brief in the number of its syllables, yet in the integrity of its sentiments it gave us an adequate proof of your purpose. For the zeal you have shown for the most blessed Athanasius gives the clearest possible evidence of your soundness in the matters of greatest importance. In return, then, for the joy received from your letter we express our great thanks to our most honoured son Euphemius,1 for whom I also pray that all assistance may be at hand from the Holy One. I urge you also to join us in our prayer, that we may soon receive him back accompanied by his most discreet wife, our daughter in the Lord. And as for yourself, we beg you not to stop our happiness

1 The bearer of the letter from Ascholius to Basil.

1 συζύγου editi antiqi.
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eὐφροσύνην, ἀλλὰ διὰ τῆς ἀεὶ παραπιπτοῦσης προφάσεως ἐπιστέλλειν καὶ τὴν πρὸς ἡμᾶς διά-
θεσιν τῷ πυκνῷ τῆς ὁμιλίας αὕξειν, καὶ τὰ περὶ τῶν αὐτοῦ ἐκκλησιῶν, ὥσπος ἔχει κατὰ τὴν
συμφωνίαν, σημαίνειν· περὶ δὲ 2 τῶν ἐνταύθα προσεύχεσθαι, ὡστε γενέσθαι καὶ παρ ἡμῖν
gαλήνην μεγάλην, ἐπιτιμήσαντος τοῦ Κυρίου ἡμῶν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ.

CLV

'Ανεπίγραφος ἐπὶ ἀλείπτη

Πρὸς πολλὰς τὰς διὰ τῆς ἐπιστολῆς ἦν πρώτην
καὶ μόνην κατηχώσεν ἡμᾶς ἡ εὐγένεια σοῦ δια-
πέμψασθαι ἐγγεγραμμένας κατηγορίας ἀπορῶ 3
ἀπολογήσασθαι, οὔ διὰ τὴν τοῦ δικαίου ἐνδειαν,
ἀλλὰ διὰ τὸ ἐν πλῆθει τῶν ἐπιφερομένων δύσκο-
λων εἶναι τῶν καιρωτέρων τὴν προτίμησιν, καὶ
οἶχεν δεὶ πρῶτον ἡμᾶς ἀρξασθαι τῆς θεραπείας.
ἡ τάχα δεὶ αὐτῇ 4 τῇ τάξει τῶν γεγραμμένων
χρησμένους ὁδὸ πρὸς ἐκαστὸν ἀπαντᾶν.
Τοὺς ἐπὶ Σκυθίαν ἀπαίροντας ἐντεῦθεν μέχρι
σήμερον οὐκ ἐγνωρίσαμεν· ἀλλ' οὐδὲ τῶν ἐκ τῆς
οἰκίας 5 ὑπεμνησαν ἡμᾶς, ὡστε προσευχέσθαι 6

1 σαυτοῦ ed. antiqui. 2 το E. 3 ἀπορῶν E.
4 δεὶ αὐτῇ] διὰ αὐτήν E. 5 οἰκείαι ed. antiqui.
6 σε om. E.

1 Written in 373. According to the Benedictine edition the
person addressed is Julius Soranus, a relative of Basil
and a duke of Scythia. The sub-title may have been added
by a copyist. It applies to Soranus, inasmuch as he was "a

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LETTER CLV

at its beginning, but on every pretext that arises to write and thus enhance your disposition towards us by frequent communication, and to keep us informed about the condition of your churches as regards harmony; and as for our own affairs, we beg you to pray that a great calm may come about among us also, after our Lord has rebuked the wind and the sea.

LETTER CLV

Without Address, on the Case of a Trainer

As regards the many accusations which are contained in the first and only letter which your Nobility has deigned to send us, I am at a loss how to defend myself, not through lack of a just cause, but through the fact that in the multitude of the charges brought it is difficult to make a choice of the more apposite and to know at what point we should first begin our healing treatment of the matter. Or perhaps we should employ the very order of the written items and methodically meet them one by one.

Until to-day we had no knowledge of those who are departing hence for Scythia; in fact, no member even of your household suggested to us that we trainer” (ἀλειπτής) and encourager of martyrs. In Letter CLXIV Basil calls Ascholius “trainer” of the martyr Sabas. On the present letter and Letters CLV, CLXIV, and CLXV, which have to do with transferring the remains of the Gothic martyr Sabas (died April 372) to Caesarea in Cappadocia, cf. G. Pfeilschefter, Ein neues Werk des Wulfila, Veröffentlichungen aus dem Kirchenhistor, Seminar, München, 1907, pp. 192-224. This letter is one of the earliest references to the preservation of the relics of martyrs.
δι’ αὐτῶν, καὶ τοι πάνυ διὰ σπουδῆς τιθεμένους ἐπὶ πάσης προφύσεως προσφθέγγεσθαι σου τὴν τιμώτητα. ἐπιλαθέσθαι δέ σου ἐν προσευχαῖς ἀδύνατον, εἰ μὴ πρότερον τοῦ ἔργου ἡμῶν ἐπιλαθώμεθα, εἰς δὲ ἔταξεν ἡμᾶς ὁ Κύριος. μέμνησαι γὰρ πάντως τῶν κηρυγμάτων τῶν ἐκκλησίαστικῶν, πιστὸς ὃν τῇ τοῦ Θεοῦ χάριτι, ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεόμεθα, καὶ ὑπὲρ τῶν ἐν ταῖς 1 στρατείαις ἐξεταζομένων, καὶ ὑπὲρ παρηγοριαζομένων διὰ τὸ ὠνομα Κύριου, καὶ ὑπὲρ τῶν τοὺς πνευματικοὺς καρποὺς ἐπιδεικνυμένων, ἐν τῇ ἀγίᾳ Ἐκκλησίᾳ ταῖς εὐχαῖς ποιούμεθα: ὃν πάντως ἐν τοῖς πλεῖστοις 2 ἡ καὶ ἐν τοῖς πάσι νομίζομεν καὶ τὴν σὴν ἐμπεριλαμβάνεσθα τιμωτήτα. Ἰδία δέ σου ἡμές πῶς ἂν ἐπιλαθώμεθα, τοσαύτα ἔχοντες τὰ κινοῦντα ἡμᾶς πρὸς μνήμην, ἀδελφὴν τοιαῦτην, ἀδελφίδους 3 τοιούτους, συγγενεῖαν ὀὕτω χρηστήν, ὀὕτως ἀγαπῶσαν ἡμᾶς, οἶκον, οἰκέτας, φίλους, ἔξ ὅν, καὶ μὴ βουλώμεθα, ἀναγκαῖος ὑπομιμησκόμεθα σου τῆς ἀγαθῆς προαιρέσεως;

Περὶ δὲ τούτων ὁ ἀδελφὸς ὁ δείνα οὐδὲν ἡμῶν ἤμεικεν ἐπαχθές, οὐδὲ παρ’ ἡμῶν βλάπτωσα αὐτὸν τις κρίσις ἐξενύνεκται οὐδεμία. τρέψον οὖν τὴν λύπην ἐπὶ τοὺς τὰ ψευδή διηγησαμένους, ἀπολύσας πάσης μέμψεως καὶ τοῦ χωρεπισκοποῦ καὶ ἐμέ. εἰ δέ τινα δίκην γυμνάζει ὁ σχολαστικὸς ὁ δείνα, ἔχει δικαστήρια δημόσια καὶ νόμους. ἀξιῶ οὖν ἡμᾶς ἐπὶ τούτως μηδεμίαν ἔχειν μέμψιν.

1 ταῖς om. E. 2 χρώνοις E, editi antiqui. 3 ἀδελφικὴν E.
should salute you through them, although we are eager to salute your Honour on every occasion. And we cannot forget you in our prayers, unless we first forget the labours to which the Lord has appointed us. For you surely remember, since by the grace of God you are faithful, the invocations \(^1\) of the Church—that we both make supplication for our brethren who are sojourning abroad, and offer prayers in the Holy Church for those who are enrolled in military service, and for those who speak out boldly for the sake of the name of the Lord, and for those who show the fruits of the Spirit; and certainly in the greater number of these prayers, or even in all of them, we consider that your Honour also is included. And in private how can we forget you when we have so many things to prompt us to remember you—such a sister, such nephews, a kinsfolk so good, so affectionate towards us, house, household, and friends, on account of whom, even if we do not wish it, we are constrained to remember your goodwill?

But in regard to this present matter a certain brother has brought us no unpleasant news, nor has any decision whatever been given out by us which might cause injury to him. Therefore turn your indignation against those who have made the false statements, absolving the chorepiscopus and myself from all blame. And if this certain learned fellow is making ready any legal action, he has public courts and laws. Therefore I request you to put no blame on us in these matters.

\(^1\) κηρύγματα here seems to denote an appointed liturgy. For a similar meaning of the word, cf. Cyprian, Letter LXXV, from Firmilianus.
COLLECTED LETTERS OF SAINT BASIL

Αὐτὸς δὲ οὐσά ποιεῖς ἀγαθά, σεαυτῷ θησαυρίζεις; καὶ ἢν παρέχῃ ἀνάπαυσιν τοῖς διὰ τὸ ὄνομα τοῦ Κυρίου διωκομέοις, ταύτην σεαυτῷ ἐν ἡμέρᾳ τῆς μισθαποδοσίας προετοιμάζεις. καλὸς δὲ ποιήσεις, ἐὰν καὶ λείψανα μαρτύρων τῇ πατρίδι ἐκπέμψῃς, ἐὰν ὡς ἐπέστειλας ἠμῖν, ὥστε ἐκεῖ διωγμὸς ποιεῖ καὶ νῦν μάρτυρας τῷ Κυρίῳ.

CLVI

Εὐαγρίῳ πρεσβυτέρῳ

Τοσοῦτον ἀπέσχον τοῦ δυσχερῶν πρὸς τὸ μῆκος τῶν γραμμάτων, ὡστε καὶ μικρὰ μοι ἐδοξέων εἶναι ἡ ἐπιστολή ὑπὸ τῆς κατὰ τὴν ἀνάγγειλιν ἱδονής. τί γὰρ ἦδουν ἀκουσμα τοῦ τῆς εἰρήνης ὄνοματος; τί τοῦ ὑπὲρ τῶν τοιούτων βουλεύσθαι ἱερόπρεπεστέρου καὶ μᾶλλον τῷ Κυρίῳ κεχαρισμένου; σοὶ μὲν οὖν παράσχοι ὁ Κύριος τὸν μισθὸν τῆς εἰρηνοποιίας, οὔτω καλῶς προαιρομένω καὶ σπουδαίως ἐγκεκρίμενω πράξεις μακαριστοὶ. ἡμᾶς δὲ νόμιζε, τιμία κεφαλή, ἐνεκα· μὲν τοῦ προορισθῆσαι καὶ εὐχασθαί ιδεῖν ποτὲ τὴν ἡμέραν ἐν ἡ πάντες τῶν αὐτῶν πληρώσουσι σύλλογον, οἱ ταῖς διανοιαῖς ἀλλήλων μὴ ἀπεσχισμένοι, μιθεῦν παραχωρέων τῶν εἰς τὴν σπουδὴν τοῦτων πρωτείων. καὶ γὰρ ἂν εἶμην

1 ἐκπέμψῃ E. 2 ἦ om. Harl., Med. 3 ἐνεκεὶν E.

1 Written in the late autumn of 373; cf. Loofs 31, note 3. Evagrius, commonly known as of Antioch to distinguish him.
LETTER CLVI

As for yourself, whatever good deeds you perform, you are laying them up as a treasure for yourself; and whatever alleviation you render to those who are being persecuted for the sake of the name of the Lord, this you are preparing for yourself on the day of reward. And you will do well, if you send the relics of martyrs to your native land, since, as you have written us, the persecution which is taking place there is even now making martyrs to the Lord.

LETTER CLVI

To Evagrius, the Presbyter

So far was I from being displeased at the length of your letter, that it seemed even short to me because of the pleasure I got from reading it. For what is sweeter to the ears than the name of peace? Or what is more befitting the sacred office and more pleasing to the Lord than to deliberate on matters such as these? Therefore may the Lord render to you the reward of peace-making, you who so nobly undertake and so zealously pursue a most blessed work. But know, honoured sir, that—on account of the choice we have made and the prayers we offer that we may yet see the day when all those who are not divided from one another in mind shall fill the same assembly—of those foremost in zeal for this end we yield to none. For we would truly be the from others of the same name, especially Evagrius the historian. The dates of his birth and his death are uncertain, but he is known to have been consecrated by the dying Paulinus in 388 (an act which prolonged the Meletian schism at Antioch), and seems to have lived until at least 392; cf. Letter CXXXVIII.

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ὁς ἀληθῶς πάντων ἀνθρώπων ἀτοπώτατοι, σχίσματι καὶ κατατομαίς ἐκκλησίων ἐφηδόμενοι, καὶ μὴ τὴν συνάφειαν τῶν μελῶν τοῦ σώματος τοῦ Χριστοῦ τὸ μέγιστον τῶν ἄγαθῶν τιθέμενοι. ὅσον μὲν οἱ ἐπίθυμίαις ἡμῶν περίειστι, τοσοῦτον γίνοιτε τῆς δυνάμεως ἐνδείκτικον. οὐ γὰρ ἀγνοεῖς σου ἡ τελεία φρόνησις, ὅτι τὰ χρόνια κρατούνται πάθη πρῶτον μὲν χρόνου δείκται πρὸς τὴν διόρθωσιν, ἡπείτα ἰσχυρᾶς καὶ εὐτυχοτέρας ἀγωγῆς, εἰ μέλλοι τις τοῦ βάθους αὐτοῦ καθικνεῖσθαι, ὡστε πρόρρησι ἐξελείν τῶν καμπύλων τὰ ἀρρωστήματα. οἴδας δὲ ὁ λέγω, καὶ εἰ δεῖ τρανότερον εἰπεῖν, οὐδὲς ὁ φόβος.

Τὴν φιλαυτίαν ἔθει μακρῷ ταῖς ζυγοῖς ἐρρίζωθεῖσαν εἰς ἀνήρ ἀνέλειν σὺν ὁδῷ τε, οὔτε ἐπιστολὴ μία, οὔτε χρόνος βραχύς. τὰς γὰρ ὑπονοίας καὶ τὰς ἐξ ἀντιλογιῶν παρατριβὰς παντελῶς ἀναιρεθήσαται, ἡ ἡμιοπίστου τίνος μεσιτεύοντος τῇ εἰρήνῃ, ἀμήχανον. καὶ εἰ μὲν ἔπερρεὶ ἡμῖν τὰ παρὰ τῆς χάριτος καὶ ἑμὲν δυνατοὶ λόγῳ καὶ ἐργῷ καὶ τοῖς πνευματικοῖς χαρίσμασι δυσοπήσαι τοὺς ἀντιδιατιθέμενους, ἔδει κατατομήσαι τοῦ στοιχοῦ πράγματος. τάχα δὲ οὐδ' ἀν τότε συνεβούλευσας ἡμῖν μόνοις ἐλθεῖν ἐπὶ τὴν ἐπανόρθωσιν, ὅντος τοῦ ἑπισκόπου τῆς τοῦ Θεοῦ χάριτι, ὃ ἡ φροντίς ἀνήκει προῆγουμένων τῆς ἐκκλησίας, ὅν ὅστε αὐτὸν ἐλθεῖν πρὸς ἡμᾶς οἶνον τε, καὶ ἡμῖν ἀποδημήσειν τέως ὑπὸ τοῦ χειμῶνος οὐ βάδιοι, μᾶλλον δὲ παντελῶς ἀδύνατον, οὐ μόνον καθότι τὸ σῶμα

1 ἐνθάδεμεν Χαρλ., Ρεγ. secundus.
2 διαγωγῆς editi antiqui.
3 μέλοι Ε.
4 ἄνακει editi antiqui.
5 ἀποδημεῖν editi antiqui.

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most unnatural of all men, if we rejoiced in the schisms and divisions of the churches, and did not consider the union of the members of the body of Christ to be the greatest of all blessings. However, you should know that our power is as deficient as our desire is abundant. For your perfect wisdom is not unaware of the fact that evils which have been strengthened by time need time first of all for their correction, then a strong and vigorous method of treatment, if one is to get at the very bottom of them, so as to tear out by the roots the complaints of the ailing. But you know what I mean, and if it is necessary to speak more clearly, there is no cause for fear.

Self-love, when rooted in the mind by long habit, no one man can eradicate, no one letter, no short time. For the complete elimination of suspicions and of the clashes arising from controversies is impossible, unless there be some trustworthy man to act as a mediator in the interest of peace. And if all the strength of divine grace should flow upon us, and if we were able by word and deed and the gifts of the Spirit to move our opponents, then it would be necessary for me to undertake so great a task. Yet perhaps even in that case you would not have advised us to set about the work of correction all alone, since he\(^1\) who by the grace of God is the bishop is the man upon whom the care of his church falls chiefly; and it is not possible for him to come to us in person, and because of the winter it is not easy for us in the meantime to go abroad, or rather it is altogether impossible, not

\(^1\) Meletius of Antioch.
μοι 1 ὑπὸ μακράς ἀρρωστίας ἀπείρηκεν, ἀλλ' ὁτι καὶ αἱ τῶν Ἀρμενιακῶν ὄρων αἱ 2 ὑπερβάσεις μικρὸν ύστερον ἀβατοί 3 γίνονται καὶ τοῖς πάνυ καθ' ἡλικίαν σφριγώσι. γράμματι δὲ αὐτῷ σημᾶναι 4 ταῦτα οὐ παραίτησομαι. οὐ μέντοι προσδοκῶ τι ἐκ τῶν γραμμάτων ἀξιόλογον ἁποβῆσεθαι, τῆς τε τοῦ ἀνδρὸς ἀκριβείας στοχαζόμενος καὶ αὐτῆς τῆς φύσεως τῶν γραμμάτων· ὅτι οὐ πέφυκεν ἔναργγος δύνασθαι δυσωπεῖν ὁ διαπεμπόμενος λόγος. πολλὰ γὰρ δεὶ εἶπεν, πολλὰ καὶ ἀντακοῦσαι, καὶ λῦσαι τὰ ὑποπιπτοῦτα, καὶ ἀνθυπενεγκεῖν 5 τὰ ύφορμοῦντα, ὃν οὐδὲν δύναται ὁ ἐν τοῖς γράμμασι λόγος, ἀργὸς καὶ ἄψυχος ἐν τῷ χάρτῃ διερρμμένος.

Πλὴν ἀλλ', ὅπερ ἐφην, οὐκ 6 ἀποκνήσω γράψαι. γένωσκε μέντοι, ὡς ἀληθῶς εὐλαβέστατε καὶ πολυπόθιτε ἡμῖν 7 ἀδελφέ, ὅτι οὐδεμία μοι πρὸς οὐδένα τῇ τοῦ Θεοῦ χάριτι ἰδιάζουσά ἐστι φιλονεικία. οὐδὲ γὰρ πολυπραγμονήσας οἶδα τὰ ἐγκλήματα, ὡς ἔκαστος ὑπεύθυνος ἡ ἐστίν ἡ ὁνομάζεται. ὡστε οὕτως ἡμᾶς προσέχειν τῇ ἡμετέρᾳ διανοια προσήκει, ὡς μηδὲν ἡμῶν δυνάμενων ποιῆσαι κατὰ πρόσκλισιν, 8 μηδὲ προειλημμένων εἰς τὴν κατὰ τινῶν διαβολήν. μονὸν εἰ εὐδοκία γένοιτο 9 τοῦ Κυρίου ἐκκλησιαστικῶς πάντα καὶ ἀκολούθως πραχθήναι.

Εἰλύπησε δὲ ἡμᾶς ὁ ποθεινότατος νῦς Δωρόθεος 10 ὁ συνδιάκονος, ἀπαγγείλας περὶ τῆς εὐλαβείας σου, ὅτι ὅκνησας μετασχεῖν αὐτῷ τῆς συνάξεως.

1 μοι E, Med. 2 αἱ om. E. 3 ἀδόνατοι E. 4 σημᾶναι tres MSS. 6 ἀντεπενεγκεῖν E.
only because my body is worn out by long illness, but also because the passes over the Armenian mountains become a little later impassable even to those who are in the very vigour of youth. And I shall not hesitate to point this out to him in writing. However, I do not look for anything worth while to result from letters, judging from the man's strictness and the very nature of anything written; for the transmitted word is obviously by nature incapable of moving men. For there are many things to be said, many things to be heard from the other side, objections to be solved, one's own reasons to be advanced, none of which can be accomplished by the written word, inert and lifeless as it is, spread out upon the sheet of paper.

However, as I have said, I shall not refrain from writing. Be assured, however, in truth our most pious and beloved brother, that by God's grace I have no private quarrel with anyone at all. For I have not even had the curiosity to find out their charges to which the accused either are severally liable or are said to be liable. Consequently it is fitting that you should pay heed to our opinion, knowing that we are incapable of acting from bias and have not been prejudiced by the slander directed against any of the parties. Would only that the approval of the Lord might be granted, that everything be done in the Church's manner and in the proper form.

Our most beloved son Dorotheus, our deacon, caused us sorrow when he informed me about your Piety, that you refused to take part with him in

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6 οὐδ' editi antiqui. 7 ἡμῶν Ε. 8 πρόσκλησιν editi antiqui. 9 γλυφοστο editi antiqui. 10 Ὑσόδωρος unus ex Regiis.
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καίτοι οὐ τοιαῦτα ἡμῖν ἦν τὰ ὁμολημένα, εἰ τι ἐγὼ μέμημαι. ἀποστείλαι μέντοι πρὸς τὴν δύσιν ἐμοὶ μὲν παντελῶς ἐστὶν ἀδύνατον, οὐδένα ἔχοντι τῶν εἰς τὴν διακοινίαν ταύτην ἐπιτηδείων. τῶν δὲ αὐτόθεν ἀδέλφῳν, εἰών τις αἰρήται τὸν ὑπὲρ τῶν ἐκκλησιῶν κόπον ἀναδέξασθαι, οἷς δηλονότι καὶ πρὸς τίνας ὀρμήσει, καὶ ἐπὶ ποιῶ σκοπᾶ, καὶ παρὰ τίνων ἐφοδιασθῇ τοῖς γράμμασι, καὶ ποταποῖς τούτοις. ἐγὼ μὲν γὰρ ἐν κύκλῳ περισκεψάμενος ὅροι μεθ᾽ ἐαυτοῦ οὐδένα. καὶ εὐχομαι μὲν τοῖς ἐπτακισχίλιοις ἐναρμονίζομαι τοῖς μὴ κάμψασι γόνυ τῇ Βάιαλ. πλὴν ὅτι ζητοῦσι καὶ ἡμῶν τὴν ψυχὴν οἱ πᾶσι τὰς ἑαυτῶν ἐπιβάλλοντες χείρας. οὐ μέντοι τούτοις ἦν ἐνεκεν ἐλλειψομένης τι τῆς ὀφειλομένης σπουδῆς ταῖς τοῦ Θεοῦ ἐκκλησίαις.

CLVII

Ἀντιόχῳ

Πῶς οἱ ἑκις βαρέως ἁγιακα διαμαρτών σου τῆς συντυχίας κατὰ τὸ θέρος; καίτοι οὐδὲ ή τῶν ἄλλων τοιαύτη γέγονεν, ὡστε μέχρι κόρου ἡμῖν προελθεῖν ἄλλο γὰρ καὶ ὅναρ ἰδεῖν τὰ ποθούμενα φέρει τινὰ τοῖς ἁγαπῶσι παραμυθίαν. σὺ δὲ οὐδὲ ἐπιστέλλεις, οὕτως ἀργός εἰ, ὡστε μηδὲ τὴν

1 ὁμολογημένα editi antiqui. 2 τῷ editi antiqui. 3 ἡ τῶν] ἐτῶν Ε.

1 Written in 373. Other letters to Antiochus, nephew of Eusebius, are CXLVI, CLVIII, and CLXVIII. Letter CCXXXIX makes reference to Antiochus. Since the present
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his religious service. And yet such were not the matters which were discussed by you and me, if I recollect at all. To send a representative to the West, however, is absolutely impossible for us, since I have no one suitable for this mission. But if any one of the brothers with you chooses to take upon himself this task in behalf of the churches, he knows, doubtless, to what person he shall proceed, for what purpose, and by whom he shall be furnished with letters, and by what sort of letters. For when I look about me, I see in my own followers no one at all. And I pray to be numbered amongst the seven thousand who have not bent the knee to Baal. I will only add that those who are laying their hands on all are seeking our soul also. But not on this account shall we be at all remiss in the zeal that is due to the churches of God.

LETTER CLVII

To Antiochus

You can imagine how disappointed I was at failing to meet you during the summer! And yet our meeting in other years was also not of such a character as to reach the point of satiating us. However, to see even in dreams the objects of one's desire brings some little comfort to those who love. But you do not even write, so slothful are you; con-

and the following letters are both couched in similar terms, the Benedictine editors are inclined to believe that they are really addressed to different people. Furthermore, the slothfulness of which Basil complains would betit Eusebius much better than Antiochus, who could not travel without his uncle's permission.
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υπόλειψιν ἡ τῶν ἀργῶς ἔχειν πρὸς τὰς ὑπὲρ τῆς ἀγάπης ἀποδημίας λογι­ζεσθαι. ἀλλὰ τούτο μὲν πεπαύσθω ἦμιν. εὑχον δὲ ὑπὲρ ἡμῶν καὶ παρακάλει τὸν Κύριον μὴ ἐγκαταλιπεῖν ἡμᾶς, ἀλλ’ ὡς ἐκ τῶν ἐπελθόντων παρῆγαγεν ἡμᾶς πειρασμοί, οὕτω καὶ ἐκ τῶν προσδοκιμένων ρύσασθαι εἰς δόξαν τοῦ ὅνόματος αὐτοῦ, ἐφ’ ὦ ἠλπίσαμεν.

CLVIII

Ἀντιόχῳ

Ἐπειδὴ ἀντέστησάν μοι αἱ ἀμαρτίαι μου πρὸς τὸ μὴ δυνηθῆναι μὲ ἦν πάλαι εὑχον ἐπιθυμίαν τῆς ὑμετέρας συντυχίας ἠγαγεῖν εἰς πέρας, γράμμασι γοῦν παραμυθοῦμαι τὴν ἀπόλειψιν καὶ παρακαλοῦμεν 2 μὴ διαλείψειν 3 μεμνημένους ἡμῶν ἐν ταῖς προσευχαῖς, ἵνα, ἐὰν ξῶμεν, κατα­ξιωθῶμεν ύμῶν ἀπολαῦσαι, εἰ δὲ μὴ, διὰ τῆς βοηθείας τῶν προσευχῶν ύμῶν μετὰ ἁγιάθης ἐλπίδος μεταναστεύσαμεν 4 ἀπὸ τοῦ κόσμου τούτου. τὸν δὲ ἠδελφὸν τὸν ἐπὶ ταῖς καμήλοις 5 παρατιθέμεθα ὑμῖν.

CLIX

Εὐπατερίῳ, 6 καὶ τῇ θυγατρί

"Οσην εὐφροσύνην παρέσχε μοι τὸ γράμμα τῆς κοσμιώτητος σου εἰκάζεις πάντως αὐτοῖς 7 τοῖς

1 ἀπόλειψιν Ε., 2 ὑμᾶς add. editi antiqi.
3 διαλείψειν editi antiqi. 4 μεταναστῶμεν editi antiqi.
5 ταῖς καμήλοις] τὰς καμήλους editi antiqi. 6 Εὐπατερίῳ Ε., Med. 7 αὐτὸς editi antiqi.

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sequently your failure to visit me is likewise to be attributed to no other reason than that you are slothful about undertaking journeys to gratify your affection. However, let us say no more about this. But pray for us and beg the Lord not to desert us, but just as He has led us out of past trials, so to deliver us also from those which are imminent, unto the glory of His name wherein we have placed our hope.

LETTER CLVIII

To Antiochus

Since my sins have risen up against me, rendering it impossible for me to realize the desire which I have long had of visiting you, by letter at least I can palliate my failure to appear; and we exhort you not to leave off making mention of us in your prayers, so that, if we live, we may be deemed worthy of enjoying you, and if not, that by the aid of your prayers we may pass on from this world with good hope. And we put in your care the brother who is in charge of the camels.

LETTER CLIX

To Eupaterius and his Daughter

How much pleasure the letter of your Decorum afforded me you certainly can infer from the very

1 Written in 373. Cf. the previous letter with note.
2 Written about 373, on the Nicene Creed and the Holy Ghost. Eupaterius and his daughter are otherwise unknown.
COLLECTED LETTERS OF SAINT BASIL

ἐπεσταλμένοις. τί γὰρ ἂν ἥδιον γένοιτο ἀνθρώπῳ εὐχὴν ποιουμένῳ φοβουμένῳ Θεὸν ἅεὶ προσομιλεῖν καὶ τοῦ παρ' αὐτῶν κέρδους μεταλαμβανεῖν, γραμμάτων τοιούτων, δι' ὅν ἡ Θεός γνώσις ἐπιζητεῖται; εἰ γὰρ τὸ ζῆν ἡμῖν Χριστὸς, ἀκολούθως καὶ ὁ λόγος ἡμῶν περὶ Χριστοῦ ὀφείλει εἶναι, καὶ ἡ ἐννοία καὶ πᾶσα πράξις τῶν ἐντολῶν αὐτοῦ οὕτῳ οἵτινες, καὶ ἡ ψυχὴ ἡμῶν κατ' αὐτὸν μεμορφώθησαί. χαίρω τοιῶν περὶ τοιούτων ἐρωτώμενος καὶ συγχαίρω τοῖς ἐρωτῶσιν. ἡμῖν τοῖνυν ἐν μὲν λόγῳ ἡ τῶν ἐν Νικαίᾳ συνελθοτῶν πατέρων πίστις πασῶν τῶν ὡστερον ἐφευρεθεῖσον 1 προτετίμηται: ἐν ἡ ὁμοούσιος ὁμολογεῖται ὁ Τίος τῷ Πατρί, καὶ τῆς αὐτῆς ὑπάρχον φύσεως ἢς ὁ γεννήσας. φῶς γὰρ ἐκ φωτὸς, καὶ Θεὸν ἐκ Θεοῦ, καὶ ἀγαθὸν ἐξ ἀγαθοῦ, καὶ τὰ τοιαῦτα πάντα, ὑπὸ τε τῶν ἁγίων ἐκείνων ὁμολογήθη καὶ υφ' ἡμῶν νῦν, τῶν εὐχομένων κατ' ἰχνὴ βαίνειν ἐκείνοις, προσμαρτυρεῖται.

'Επειδὴ δὲ τὸ νῦν ἀνακύψαν παρὰ τῶν ἅεὶ 2 καὶνοτομεῖν ἐπιχειροῦντων ζῆτημα, παρασιωπηθέν τοῖς πάλαι διὰ τὸ ἀναντίρρητον, ἄδιάρθρωτον κατελείφθη (λέγω δὴ) τὸ περὶ τοῦ ἁγίου Πνεύματος). προστίθεμεν τὸν περὶ τούτοις λόγον ἀκολούθως τῇ τῆς Γραφῆς ἐννοία: ὅτι ὡς βαπτιζόμεθα, οὕτω καὶ πιστευομεν ὡς πιστευομεν, οὕτω καὶ δοξολογοῦμεν. ἐπειδὴ οὖν βάπτισμα ἡμῖν δέδοται παρὰ τοῦ Σωτῆρος εἰς ὅνομα Πατρὸς καὶ Τιοῦ καὶ

1 εὑρεθεὶσῶν Ε. 2 τι add. editi antiqi.

1 Cf. Phil, 1, 21: ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς· καὶ τὸ ἀποθανεῖν κέρδος. "For to me, to live is Christ: to die is gain."
tenor of your letter. For what could be sweeter to a man who prays that he may ever associate with God-fearing men and derive some of the profit such association yields than such letters as help us in our search for the knowledge of God? For if "to us, to live is Christ," accordingly also our speech ought to be about Christ, and our thoughts and all our actions should depend upon His commands, and our souls should be moulded according to Him. I therefore rejoice when I am questioned about such matters and congratulate those who put the questions. As for us, then, to state it in a word, the creed of the Fathers who assembled at Nicaea has been honoured by us before all those formulated later, and in this the Son is confessed to be consubstantial with the Father, and to be of the same nature as the One who begot Him. For Light of Light, and God of God, and Good of Good (and all descriptions of this kind) has He been confessed to be by those holy men; and by us now, who pray that we may walk in their footsteps, witness to this is also borne.

But since the question which has now been brought up by those who are always attempting to make innovations, and which was passed over in silence by the men of former times because there was no dispute about it, has remained unexplained (I mean the question concerning the Holy Ghost), we are adding the explanation of this according to the sense of the Scriptures: namely, that as we are baptized, so also do we believe; as we believe, so also do we recite the doxology. Since, then, baptism has been given to us by our Saviour in the name of the Father and of the Son and of the Holy Spirit,
ἀγίου Πνεύματος, ἀκόλουθον τῷ βαπτίσματι τὴν ὀμολογίαν τῆς πίστεως παρεχόμεθα, ἀκόλουθον δὲ καὶ τὴν δοξολογίαν τῇ πίστει, συνδοξάζοντες Πατρὶ καὶ Τίῳ τὸ ἀγίου Πνεύμα, τῷ πεπείσθαι μὴ ἄλλοτριον εἶναι τῆς θείας φύσεως. οὐ γὰρ ἀν τῶν αὐτῶν μετέσχε τιμῶν τὸ ὑπεξενωμένον κατὰ τὴν φύσιν. τοὺς δὲ κτίσμα λέγοντας τὸ Πνεύμα τὸ ἀγίου ἐλευθερεῖν, ὡς εἰς τὸ ὠσυνχώρητον πτώμα ¹ τῆς εἰς αὐτὸ βλασφημίας διὰ τῆς τοιαύτης φωνῆς καταπιπτοντας. ὅτι γὰρ διώρισται κτίσις θεότητος οὐδενὸς λόγου προσδεῖ τοὺς κατὰ μικρὸν ² ταῖς Γραφαῖς ἐγγεγυμνασμένοις. ἡ μὲν γὰρ κτίσις δουλεύει, τὸ δὲ Πνεύμα ἐλευθερεὶ· ἡ κτίσις ζωῆς προσδεῖ ἐστὶ, τὸ Πνεύμα ἐστὶ τὸ ξωοποιοῦν· ἡ κτίσις διδασκαλίας προσδεῖται, τὸ Πνεύμα ἐστὶ τὸ δίδασκον· ἡ κτίσις ἀγιάζεται, τὸ Πνεύμα ἐστὶ τὸ ἀγίαζον. κἂν ἀγγέλους εἰπῃς, κἂν ἀρχαγγέλους, κἂν πάσας τὰς υπερκοσμίους ³ δυνάμεις, διὰ τοῦ Πνεύματος τὴν ἀγιωσύνην λαμβάνοντιν. αὐτὸ δὲ τὸ Πνεύμα φυσικὴν ἔχει τὴν ἀγιότητα, οὐ κατὰ χάριν λαβὼν, ἀλλὰ συνουσιώμενον αὐτῷ ὁθὲν καὶ τῆς προσηγορίας τῆς τοῦ ἁγίου ἐξαιρέτως τετύχηκεν. ὁ τούτων φύσει ἁγίων, ὡς φύσει ἁγίος

1 πταίσμα duo MSS.
2 κατὰ μικρὸν κἂν μικρὸν editi antiqi.
3 υπερκοσμίας editi antiqi.

¹ Cf. Rom. 8. 2: ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε ἐμὲ ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. “For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and death.”
2 John 6. 64.

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we offer the confession of our faith in accordance with our baptism, and in accordance with our faith we also recite the doxology, glorifying the Holy Spirit along with the Father and the Son, because we are convinced that He is not foreign to the divine nature. For that which had been alienated by its nature could not have shared in the same honours. And we pity those who call the Spirit a creature, because they fall into the unpardonable error of blasphemy against Him by the use of such language. For the fact that any creature is distinct and separate from the Godhead needs no argument for those who are even a little versed in the Scriptures. For the creature is a slave, but the Spirit sets free; ¹ the creature is in need of life, and "it is the Spirit that quickeneth"; ² the creature needs teaching, and it is the Spirit that teaches; ³ the creature is sanctified, and it is the Spirit that sanctifies. ⁴ And if you name angels, and archangels, and all the heavenly powers, it is through the Holy Spirit that they receive their holiness. But the Spirit of Himself has natural sanctity, not receiving it by grace, but by being joined substantially to Him; whence also He has received the distinctive title of "holy." And He therefore is holy by nature, as the Father

³ Cf. John 14. 26: ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἁγιον, ὁ πέμψει ὁ Πατὴρ ἐν τῷ ὑνώματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἡ ἐπον ὑμῖν. "But the Paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

⁴ Cf. Rom. 15. 16: ὡν γένεται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι Ἁγίῳ, "that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost."
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ό Πατήρ, καὶ φύσει ἄγιος ο Τίός, οὔτε αὐτοὶ τῆς θείας καὶ μακαρίας Τριάδος χωρίσαι καὶ διατεμεῖν ἀνεχόμεθα, οὔτε τοὺς εὐκόλως τῇ κτίσει συναριθμοῦντας ἀποδεχόμεθα.

Τάντα, ὁσπέρ ἐν κεφαλαίῳ, ἀρκοῦντως τῇ εὐλαβείᾳ ὑμῶν εἰρήσθω. ἀπὸ γὰρ μικρῶν σπερμάτων γεωργήσετε τὸ πλείον τῆς εὐσεβείας, συνεργοῦντος ὑμῖν 1 τοῦ ἀγίου Πνεύματος. δίδον γὰρ σοφὸν ἀφορμὴν, καὶ σοφώτερος ἔσται. τὴν δὲ τελειοτέραν διδασκαλίαν εἰς τὴν κατ' ὀφθαλμοὺς συντυχίαν ὑπερθησόμεθα, δι' ἦς καὶ τὰ ἀντικείμενα ἐπιλύσασθαι, καὶ πλατυτέρας τὰς ἐκ τῶν Γραφῶν παρασχέσθαι μαρτυρίας, καὶ πάντα τύπου τῶν ὑγίῃ τῆς πίστεως βεβαιώσασθαι δυνατον. τὸ δὲ νῦν ἔχον συγγρόμην νεῖματε τῇ βραχύτητι. καὶ γὰρ ὤν ἂν ἐπέστειλα τὴν ἀρχην, εἰ μὴ μείζων ἠγούμην τὴν βλάβην ἀρνήσασθαι τὴν αἴτησιν παντελῶς, ἢ ἐλλιπῶς παρασχέσθαι.

CLX

Διοδώρῳ

Ἀφίκετο ἡμῖν γράμματα τὴν ἐπιγραφήν ἥχοντα Διοδώρου, τὰ δὲ ἐφεξῆς ἀλλοι τινὸς πρέποντα εἰναι μάλλον ἡ Διοδώρου. δοκεῖ γὰρ μοι τίς τῶν τεχνικῶν, 2 τὸ σὸν πρόσωπον ὑποδύσ, οὕτως ἔαυτὸν αξιόπιστον ἔθελεσαι ποιῆσαι τοῖς ἀκρωμένοις. ὡς γε, ἐρωτηθεῖς ὑπὸ τινος, εἰ θεμιτὸν

1 ἡμῖν Harl.
2 τὶς τῶν τεχνικῶν] τάχα τὶς τῶν βαραύσων τεχνιτῶν Harl.

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is holy by nature, and the Son is holy by nature; and neither do we, for ourselves, tolerate the separation and severance of any member from the divine and blessed Trinity, nor do we receive those who are ready to reckon any member as a part of creation. Let these statements, as a summary, be sufficient for your Piety. For from small seeds you will produce by cultivation the greater part of piety, the Holy Spirit co-operating in you. For "give an occasion to a wise man, and wisdom shall be added to him." But we shall postpone a fuller explanation until we shall have a meeting face to face, which will enable us to resolve objections, and to furnish fuller testimony from the Scriptures, and to confirm every sound article of faith. But for the present grant pardon to my brevity. For I should not have written in the beginning, had I not thought it a greater harm to refuse the request altogether than to comply with it imperfectly.

LETTER CLX

To Diodorus

A letter has come to us bearing the superscription of Diodorus, but all that follows is more appropriately to be ascribed to anyone rather than to Diodorus. For it seems to me that some cunning fellow, having put on the mask of your personality, wished in this way to make himself seem trustworthy to his hearers. This person, when asked by someone whether it was

1 Prov. 9. 9.
2 Written in 373 or 374, on marriage with a deceased wife's sister. Cf. Letter CXXXV and note.
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αὐτῷ¹ πρὸς γάμον ἀγαγέσθαι τῆς γυναικὸς τελευτάσισθης τὴν ἀδελφὴν, οὐκ ἔφρξε τὴν ἐρώτησιν, ἀλλὰ καὶ πρῶς ἤνεγκε τὴν ἁκοὴν, καὶ τὸ ἀσελγὲς ἐπιθύμημα πάνυ γενναίος² καὶ ἀγωνιστικὸς συγκατέπραξεν. εἰ μὲν οὖν παρῆν μοι τὸ γράμμα, αὐτὸ ἂν ἀπέστειλα καὶ ἔξηρκεῖς³ σαντῷ τε ἄμοναι καὶ τῇ ἀληθείᾳ. ἔπει δὲ ὁ δεῖξας πάλιν ἀφείλετο καὶ ὡσπερ τι πρόσατον καὶ ἣμῶν περιέφερε, κεκαλυκτότων τὸ ἐξ ἄρχης, ἐγγραφον ἔχειν λέγων τὴν ἔξονοιαν, ἐπέστειλα ὑνὰ σοι, ὡστε διπλῆ τῇ χειρὶ ἡμᾶς ἐλθεῖν ἐπὶ τῶν νόθων ἐκείνων λόγου καὶ μηδεμίων αὐτῷ ἵσχυν καταλιπεῖν, ἕνα μὴ ἔχῃ βλάπτειν ῥάδιως τοὺς ἐνυγχάνοντας.

Πρῶτον μὲν οὖν, ὁ μέγιστον ἐπὶ τῶν τοιούτων ἐστὶ, τὸ παρ᾽ ἡμῖν ἑδος, ὁ ἔχομεν προβάλλειν, νόμου δύναμιν ἔχον, διὰ τὸ υφ᾽ ἅγιον ἀνδρῶν τοὺς θεσμοὺς ἡμῖν παραδοθῆναι. τούτῳ δὲ τοιούτῳ ἐστὶν· εὰν τις πάθει ἄκαθαρσίας ποτὲ κρατηθεῖς ἐκπέσῃ πρὸς δυνεῖν ἀδελφὸν ἄθεσμον κοινωνίαν, μήτε γάμον ἥγεισθαι τοῦτον,⁴ μηθ᾽ ὀλος εἰς ἐκκλησίας πλήρωμα παραδέχεσθαι πρότερον ἢ διαλύσαι αὐτοὺς ἢ ἂν ἀλλήλων. ὡστε, εἰ καὶ μηδὲν ἔτερον ἐπέειν ἦν, ἔξηρκεὶ τὸ ἑδος πρὸς τὴν τοῦ καλοῦν ⁵ φυλακὴν. ἐπειδὴ δὲ ὁ τὴν ἐπιστολὴν γράψας ἐπιχειρήματι κιβδῆλῳ κακὸν τοσοῦτον ἐπιειράθη τῷ βίῳ ἐπαγαγεῖν, ἀνάγκῃ μηδὲ ἡμᾶς τῆς ἐκ τῶν λογισμῶν βοηθείας ὑφέσται· καίτοι γε

¹ αὐτῶν editi antiqi. ² αὐτῷ add. editi antiqi. ³ ἔξηρκει editi antiqi. ⁴ τούτῳ editi antiqi. ⁵ κακῶν ἔν. 400
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lawful for him to take in marriage the sister of his deceased wife, did not shudder in horror at the question, but, on the contrary, he even listened to it calmly, and quite gallantly and boldly gave his support to the licentious desire! Now, if the letter were actually at hand, I should have forwarded it to you, and you would be quite competent to defend both yourself and the truth. But since the person who showed me the letter took it away with him again and carried it about as a sort of trophy won from us who had forbidden this practice from the beginning, saying that he had a written permission, I am now writing to you that we may attack that spurious document with our combined strength and that we may leave it no validity, lest it should be the means of harming, as it easily might, those who chance to read it.

In the first place, then—a consideration that is very important in such matters—there is the custom observed among us, which we can cite in defence of our position, a custom having the force of a law, because our ordinances have been handed down to us by holy men. And this custom is as follows: If any man, overcome by a passion of impurity, shall fall into unlawful intercourse with two sisters, we do not consider this a marriage, nor do we receive them into the membership of the Church at all until they separate from one another. Therefore, even if nothing further were to be said, the custom is sufficient to safeguard what is right. But since the writer of the letter has attempted by his deceitful argumentation to introduce such an abomination into our lives, we on our part must not omit any argument that may be of assistance to us, although in
ēπὶ τῶν σφόδρα ἐναργῶν μείζων ἐστὶ τοῦ λόγου ἡ παρέκρασιν πρόληψις.

Γέγραπται, 1 φησίν, ἐν τῷ Δευτικῷ: Γυναῖκα ἐπ᾽ ἀδελφήν αὐτῆς οὐ λήψῃ ἀντίξηλον, ἀποκαλύπται τὴν ἀσχημοσύνην αὐτῆς ἐπ᾽ αὐτῇ, ἔτι ξύσης αὐτῆς. δῆλον δὴ οὖν ἐκ τούτου εἶναι φησιν ὅτι συνχωρεῖται λαμβάνειν τελευτησάσης. πρὸς δὴ τούτο πρῶτον μὲν ἐκεῖνο ἔρωτ ὅτι, ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλέει· ἐπεὶ οὕτω γε καὶ περιτομή, καὶ Σαββάτῳ, καὶ ἀποκή βρωμάτων ὑποκεισόμεθα. οὐ γὰρ δὴ, ἐὰν μὲν τι εὐφρομεν συντρέχον ἡμῶν ταῖς ἡδοναῖς, τῷ ζυγῷ τῆς δουλείας τοῦ νόμου ἑαυτοῦς ὑποθήσομεν, εὰν δὲ τι φανή βαρύ τῶν νομίμων, τότε πρὸς τὴν ἐν Χριστῷ ἐλευθερίαν ἀποδραμοῦμεθα. ἡρωτήθημεν εἰ γέγραπται λαμβάνειν γυναίκα ἐπ᾽ ἀδελφήν. εἰπο- μεν, ὅπερ ἁσφαλὲς ἡμῖν καὶ ἁληθές, ὅτι οὐ γέγραπται. τῷ δὲ τῆς τοῦ ἀκολούθου ἐπιφορᾶς τῷ σιωπηθένς συνλογίζομαι νομοθετοῦντός ἐστιν, οὐ τά τοῦ νόμου λέγοντος· ἐπεὶ οὕτω γε ἐξέσται τῷ βουλομένῳ κατατολμήσαι καὶ ἔτι ξόσης τῆς γυναικὸς λαμβάνειν τὴν ἀδελφήν. τὸ γὰρ αὕτω τοῦτο σύφισμα καὶ ἐπ᾽ ἐκεῖνον ἁρμόζει. γέγραπ- ται γὰρ, φησίν· οὐ λήψῃ ἀντίξηλον, ὅσον 2 τὴν γε ἐξω τοῦ ξήλου λαβεῖν οὐκ ἐκώλυσεν. δὴ δὴ συνηγορῶν τῷ πάθει ἡγιστούπον εἶναι διοριεῖται τὸ

1 γὰρ add. E.
2 ὡστε E.

1 Lev. 18. 18.
2 i.e. the Levitical law does not apply to Christians; if it did, they would have to practise circumcision, etc.
LETTER CLX

matters which are perfectly obvious the instinctive sentiment of the individual is of greater weight than formal reasoning.

It is written, he says, in Leviticus: "Thou shalt not take thy wife's sister for a harlot, to rival her, neither shalt thou discover her nakedness while the wife is yet living." He therefore insists that it is evident from this passage that it is lawful to take her when the wife is deceased. In reply I have this to say in the first place: that whatever the law says, it says to those who are within the law; since, if the law is interpreted in this way, we shall be subject to circumcision also, to the observance of the Sabbath, and to abstinence from meats. For surely it cannot be that, if we find anything in the law which fits in with our pleasures, we can subject ourselves to the yoke of servility to the law, but if any of the provisions of the law appears harsh, we can have recourse to the freedom which is in Christ! We were asked whether it is written that a man may take a woman as a wife after her sister. We said what in our opinion is incontestable and true—that it is not so written. But to reason out by the application of logical inference a point which has been passed over in silence in the law is a matter for the lawgiver and not for him who recites the provisions of the law; for in the latter event it will be possible for anyone who so wishes to presume to take the sister even while the wife is still living. For he applies this same sophism in the following argument also. For it is written, he says, "Thou shalt not take thy wife's sister for a harlot to rival her," so that the law did not prohibit taking the woman who is outside of rivalry. So the man who pleads for his passion will take the position
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ήθος τῶν ἀδελφῶν. ἀνηρμενέυς οὖν τῆς αὐτίας, δι’ ἦν ἀπηγόρευσε τὴν ἀμφοτέρων συνοίκησιν, τί τὸ κωλύν ἔσται 1 λαμβάνειν τὰς ἀδελφὰς; ἀλλ’ οὐ γέγραπται ταύτα, φύσομεν. ἀλλ’ οὖδε ἐκείνα ὄρισται. ἢ δὲ ἔννοια τοῦ ἀκολούθου ὁμοίως ἀμφοτέραις 2 τὴν ἀδειαν διδωσιν. ἐδει δὲ, καὶ μικρὸν ἐπὶ τὰ κατόπιν τῆς νομοθεσίας ἐπαναδραμόντα, ἀπηλλάχθαι πραγμάτων.

'Εσοικε γὰρ οὖν πᾶν εἰδὸς ἀμαρτημάτων περιλαμβάνειν ὁ νομοθέτης, ἀλλ’ ἵδιως ἀπαγορεύειν τὰ τῶν Λιγυπτίων, ὦθεν ἀπῆρεν ὁ Ἰσραήλ, καὶ τὰ τῶν Χαναάνων, πρὸς οὓς μεθίσταται. ἔχει γὰρ οὕτως ἡ λέξις. κατὰ τὰ ἐπιτηθεῦματα γῆς Λιγυπτίου, ἐν ἡ παρφκήσατε ἐπ’ αὐτῆς, οὐ ποιήσετε: καὶ κατὰ τὰ ἐπιτηθεῦματα γῆς Χαναάν, εἰς ἢν ἐγὼ εἰσάξω ὑμᾶς ἐκεῖ, οὐ ποιήσετε, καὶ ἐν τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε. ὡστε τούτο εἰκός 3 ποι τὸ εἰδὸς τῆς ἀμαρτίας μὴ ἐμπολιτεῦσθαι τότε παρὰ τοῖς ἐθνεῖς: διὸ μηδὲ τῆς ἐπ’ αὐτῷ φυλακῆς προσδεθῆναι τοῖς νομοθέτην, ἀλλ’ ἀρκεσθῆναι τῷ ἀδιδάκτῳ ἐθεὶ πρὸς τὴν τοῦ μύσους διαβολὴν. πῶς οὖν, τὸ μεῖζον ἀπαγορεύσας, τὸ ἐλαττὸν ἐσιώπησεν; ὅτι ἐδόκει πολλοὺς 4 τῶν φιλοσάρκων, πρὸς τὸ ἐτὶ θύσαις ἀδελφαῖς συνοικεῖν, τὸ ὑπόδειγμα βλάπτειν τοῦ πατριάρχου.

Ἡμᾶς δὲ τὶ χρῆ ποιεῖν; τὰ γεγραμμένα λέγειν, ἢ τὰ σιωπηθέντα προσεξεργάζεσθαι; αὐτίκα τὸ

1 ἔστι editi antiqui. 2 ἀμφοτέρωs editi antiqui. 3 εἰκός] εἰ καὶ editi antiqui. 4 πολλοῖς editi antiqui.

1 Lev. 18. 3. 2 Probably Jacob; cf. Gen. 29 ff.
LETTER CLX

that the disposition of sisters precludes jealousy between them. Therefore, he will argue, if the cause is removed which led the law to forbid cohabitation with two women, what will there be to prohibit a man's taking the sisters? But we shall say, this is not what is written. But the former matter likewise is not defined. The logical inference, however, gives the permission to both sisters alike. But what we ought to do in order to get rid of the difficulty is to go back a little to the state of affairs preceding the promulgation of the law.

For the lawgiver does not seem to be covering all sorts of sin, but to be forbidding particularly the sins of the Egyptians, from whom Israel had gone forth, and those of the Canaanites, to whom Israel was migrating. The words read as follows: "You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Canaan, into which I will bring you, nor shall you walk in their ordinances." Therefore it is likely that the form of sin here referred to was not at that time being practised among the Gentiles; and that, for this reason, it was not incumbent upon the lawgiver to provide against it, but that he was satisfied with the custom, which came from no instruction, for discrediting the abomination. How was it, then, that while forbidding the greater, he kept silent about the less? It was because the example of the patriarch seemed to harm many of those who were given over to the flesh, inducing them to cohabit with sisters still living.

But as for us, what ought we to do? To say what is written or to work out for ourselves such questions as are passed over in silence? For instance, it is not
μὴ δεῖν μιὰ ἑταῖρα κεχρῆσθαι πατέρα καὶ νῦν ἐν μὲν τοῖς νόμοις τούτοις οὐ γέγραπται, παρὰ δὲ τῷ προφήτῃ μεγίστῃς κατηγορίας ἥξιωταί. Τίς γὰρ, φησί, καὶ πατὴρ πρὸς τὴν αὐτὴν παιδίσκην εἰσεπορεύοντο. πόσα δὲ εἰδὴ ἄλλα τῶν ἀκαθάρτων παθῶν τὸ μὲν τῶν δαιμόνων διδασκαλεῖον ἐξεύρεν, ἢ δὲ θεία Γραφὴ ἀπεσιώτησε, τὸ σεμνὸν ἑαυτῆς ταῖς τῶν αἰσχρῶν ὄνομασίαις καταρρυ-παίνειν οὐχ ἀἵρουμεν· ἄλλα γενικοὶ ὄνομασί τὰς ἀκαθαρσίας διέβαλεν! ὡς καὶ ἀπόστολος Παῦλὸς φησι: Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα μηδὲ ὄνομαξέσθω ἐν ἦλθιν, καθὼς πρέπει ἥγιοις, τῷ τῆς ἀκαθαρσίας ὄνοματι τὰς τῶν ἀρρένων ἀρρητο-ποιίας καὶ τὰς τῶν θηλείων περιλαμβάνων. ὡστε οὐ πάντως ἡ σιωπὴ ἀδειαν φέρει τοῖς φιλιθόνοις.

'Εγὼ δὲ οὐδὲ σεσιωπήσθαι τὸ μέρος τοῦτο φημὶ, ἄλλα καὶ πάνυ σφοδρὸς ἀπηγορευκέναι τὸν νομοθέτην. τὸ γὰρ, οὐκ εἰσελεύσῃ πρὸς πάντα οἰκεῖον σαρκός σου, ἀποκαλύψαι ἀσχημοσύνην αὐτῶν, ἐμπεριεκτικῶν ἐστὶ καὶ τούτου τοῦ εἴδους τῆς οἰκείοτητος. τί γὰρ ἂν γένοιτο οἰκείοτερον ἀνδρὶ τῆς ἑαυτοῦ γυναικὸς, μᾶλλον δὲ τῆς ἑαυτὸν σαρκὸς; οὐ γὰρ ἔτι εἰσὶ δύο, ἄλλα σαρξ μία. ὡστε διὰ τῆς γυναικὸς ἡ ἀδελφὴ πρὸς τὴν τοῦ ἀνδρὸς οἰκείοτητα μεταβαίνει. ὡς γὰρ μητέρα γυναικὸς οὐ λήψεται, οὐδὲ θυγατέρα τῆς γυναικὸς, διότι μηδὲ τὴν ἑαυτὸν μητέρα, μηδὲ τὴν ἑαυτὸν θυγατέρα, οὕτως οὐδὲ ἀδελφὴν γυναικὸς, διότι

1 Amos 2. 7.
2 Eph. 5. 3. Basil omits, after ἐκαθαρσία, ἡ πλεονεξία, "or covetousness."
3 Lev. 18. 6.
written, in these laws, that father and son may not live with the same concubine, but in the prophet\(^1\) such a case is thought worthy of explicit mention. “For the son and his father,” he says, “have gone to the same young woman.” And how many other forms of impure passions has the instruction of the demons discovered, though the divine Scripture has passed them over in silence, not choosing to sully its dignity with the naming of shameful things, but, instead, has censured impurities in general terms! As the Apostle Paul\(^2\) says: “But fornication and all uncleanness, let it not so much as be named among you, as becometh saints,” thus comprehending under the term “uncleanness” all abominable actions of both males and females. Therefore silence does not at all give licence to lovers of pleasure.

I assert, however, that this class of actions has not been passed over in silence, but that the lawgiver has forbidden them in very strong terms. That passage:\(^3\) “No man shall approach to her that is near of kin to him, to uncover her nakedness,” also includes this form of relationship. For what could be more closely related to a man than his wife, or rather than his own flesh? For “they are not two, but one flesh.”\(^4\) Therefore, through the wife the sister passes into relationship with the husband. For just as he will not take to himself his wife’s mother, nor his wife’s daughter, because he does not take his own mother nor his own daughter, so he will not take his wife’s sister, because he does not take his

\(^1\) Cf. Matt. 19. 5 and 6: καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν· ἀστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. “And shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh.”
μηδὲ ἀδελφήν ἕαυτοῦ. καὶ τὸ ἀνάπαλιν, οὔδὲ τῇ γυναικὶ ἔξεσται τοῖς οἰκείοις τοῦ ἄνδρὸς συνοικεῖν. κοινὰ γὰρ ἐπ’ ἀμφοτέρων τῆς συγγενείας τὰ δίκαια. ἐγὼ δὲ παντὶ τῷ περὶ γάμου βουλευμένω διαμαρτύρομαι, ὅτι παράγει τὸ σχῆμα τοῦ κόσμου τούτου, καὶ ὁ καιρὸς συνεσταλμένος ἐστίν, "Ἰνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὤσιν. ἐὰν δὲ μοι παραναγινώσκῃ τὸ Ἀὐξάνεσθε καὶ πληθύνωθε, καταγελώ τοῦ τῶν νομοθεσίων τοὺς καιροὺς μὴ διακρίνοντος. πορνείας παραμυθία ὁ δεύτερος γάμος, οὐκ ἐφόδιον εἰς ἀσέλγειαν. εἰ οὖν ἐγκαρτερεύονται, γαμησάτωσαν, φησίν, οὐχὶ δὲ 1 καὶ γαμοῦντες παρανομεῖτωσαν.

Οἱ δὲ οὐδὲ πρὸς τὴν φύσιν ἀποβλέπουσιν οἱ τὴν ψυχὴν λημωντες τῷ πάθει τῆς ἀτιμίας, πάλαι διακρίνασαν τὰς τοῦ γένους προσηγορίας. ἐκ ποιας γὰρ συγγενείας τοὺς γεννηθέντας προσαγορεύσουσιν 2; ἀδελφοὺς αὐτοὺς ἀλλήλων ἡ ἀνεψιοὺς προσερούσιν; ἀμφότερα γὰρ αὐτοῖς προσαρμόσει διὰ τὴν σύγχυσιν. μὴ ποιήσης, ὅ ἀνθρωπε, τὴν θείαν μητριὰν τῶν νηπίων μηδὲ τὴν ἐν μητρὸς τάξει θάλπειν ὁφείλουσαν, ταύτην ἐφοπλίσης ταῖς ἀμειλίκτοις ζηλοτυπίαις. μόνον γὰρ τὸ γένος 3 τῶν μητριῶν καὶ μετὰ θάνατον ἐλαιύνει τὴν ἔχθραν. μᾶλλον δὲ οἱ μὲν ἄλλοις πολέμοι τοῖς
dὲ ὀμ. Ἑ. 2 προσαγορεύσουσιν Ἑ.

3 μίσος editi antiqui.

1 1 Cor, 7, 31.
own sister. And, conversely, it will not be permitted to the wife to cohabit with the relatives of her husband. For the laws governing relationship are of common application to both. But I earnestly declare to everyone who is concerning himself about marriage, that “the fashion of this world passeth away” and that “the time is short”; and “that they also who have wives, be as if they had none.”† And if he reads this passage to me: “Increase and multiply,” I laugh at him, because he does not distinguish the times of the promulgations of the law. Second marriage is a relief from fornication, not a means to lasciviousness. “But if they do not contain themselves, let them marry,” he says, but not “even though they are married let them break the law.”

But those whose souls are blinded by their infamous passion do not look even at nature, which long ago distinguished the several titles of kinship. Under what heading of relationship will those who marry sisters name their sons? Will they call them brothers or cousins of one another? For both names will be appropriate to them on account of the confusion. Do not, sir, make the aunt the stepmother of your little ones; do not arm with implacable jealousy her who ought to cherish them in the place of their mother. For it is the race of stepmothers alone which carries its hatred even after death; or rather, those who are in any other manner hostile to the

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2 Cf. 1 Cor. 7. 29: τούτο δὲ φημι, ἀδελφοί, διὰ καρδίας συνεσταλμένος τὸ λοιπὸν ἔστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ἄσι. “This therefore I say, brethren, the time is short; it remaineth, that they also who have wives, be as if they had none.”

3 Gen. 1. 28.

4 1 Cor. 7. 9.
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tεθυηκόσι σπένδονται, αἳ δὲ μητρυιαὶ τοῦ μίσους μετὰ τῶν θάνατον ἀρχονταί.

Κεφάλαιον δὲ τῶν εἰρημέων, εἰ μὲν νόμῳ τις ὀρμάται πρὸς τὸν γήμον, ἤνοικται πᾶσα ἡ οἰκουμένη; εἰ δὲ ἐμπαθής αὐτῷ ἡ σπουδὴ, διὰ τοῦτο καὶ πλέον ἀποκλεισθῆτω, ἵνα μάθῃ τὸ ἐαυτοῦ σκέφος κτάσθαι ἐν ἀγιασμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας. πλείονα μὲ ¹ λέγειν ὀρμημένον τὸ μέτρον ἐπέχει ² τῆς ἐπιστολῆς· εὐχομαι δὲ ἡ τὴν παραίνεσιν ἡμῶν ἰσχυρωτέραν τὸν πάθους ἀποδειχθῆναι, ἣ μὴ ἐπιδίημησαι τῇ ἠμετέρᾳ τὸ ἅγιος τούτο, ἀλλ' ἐν ὀῖς ἐν ἐτολμήθη τόποις ἐναπομεῖναι.

CLXI

'Αμφιλοχίῳ, χειροτονηθέντι ἐπισκόπῳ

Εὐλογητὸς ὁ Θεός, ὁ τοὺς καθ' ἑκάστην γενεὰν εὐαρεστοῦντας αὐτῷ ἐκλεγόμενος, καὶ γνωρίζων τὰ σκέφτη τῆς ἐκλογῆς, καὶ κεχρημένος αὐτοῖς πρὸς τὴν λειτουργίαν τῶν ἁγίων· ὁ καὶ νῦν σε φεύγοντα, ὡς αὐτὸς φής, οὐχ ἡμᾶς, ἀλλὰ τὴν δι' ἡμῶν προσδοκομένην κλῆσιν, τοὺς ἀφύκτοις δικτύοις τῆς χάριτος σαγηνεύοντας, καὶ ἁγαγὼν εἰς τὰ μέσα τῆς Πισιδίας, ὡστε ἀνθρώπους

¹ μοι Ε. ² ἐπέσχε editi antiqui.

¹ Cf. Herodotus 4, 154, and Euripides, Alcestis 309, where stepmothers are said to be as dangerous to their predecessor’s children as vipers. In antiquity the unkindness of stepmothers was proverbial.
dead make their peace with them, but stepmothers begin their hatred after death.¹

The summing up of what has been said is this: If anyone is bent upon lawful marriage, the whole world is opened to him; but if his haste is due to passion, let him be restrained all the more, "that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust."² The limits of the letter forbid me, though eager, from speaking further. But I pray that either our exhortation may be proved stronger than passion, or that this abomination may not visit our district, but that it may be confined to the places where it has been ventured!

LETTER CLXI

To Amphilochius, on his Consecration as Bishop ³

Blessed is God, who selects those in each generation who are pleasing to Him and makes known the vessels of His election,⁴ and uses them for the ministry of the saints; He who even now has ensnared you with the inescapable nets of His grace, when, as you yourself admit, you are trying to escape, not us, but the expected call through us, and who has brought you into the midst of Pisidia, so that

² 1 Thess. 4. 4 and 5.
⁴ Cf. Acts 9. 15: ἐπεὶ δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύον, οὐτὶ σκέψεισ ἐκλογῆς μοι ἐστιν οὗτος, etc. "And the Lord said to him: Go thy way: for this man is to me a vessel of election," etc.
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ζωγρείν τῷ Κυρίῳ καὶ ἐλκεῖν ἀπὸ τοῦ βυθοῦ εἰς τὸ φῶς τοὺς ἐξωγρημένους υπὸ τοῦ διαβόλου εἰς τὸ ἐκείνου θέλημα. Ἀγεῖ σὺν καὶ σὺ τὰ τοῦ μακαρίου Δαβίδ. Ποὺ πορευθῶ ἀπὸ τοῦ πνεύματός σου; καὶ ἀπὸ τοῦ προσώπου σου, ποῦ φύγω; τοιαύτα γὰρ ἑαυταποτηρεῖ ὁ φιλάνθρωπος ἡμῶν Δεσπότης. ὁνὶ ἀπόλλυνται, ὡν ἡμεῖς Ἰσραήλ γένηται. ἀλλ’ ἐκεῖνος μὲν Ἰσραήλ Ἀδόθη: σὲ δὲ ἡ ἑρατεία καὶ πρὸς τοσοῦτον ἀναβιβάσασα τῆς ἀρετῆς ψυχος οὔκ ἔχει, ἀλλὰ τὴς γειτονία ὑπὸ τῷ ὕδατι κόσμῳ σεμνυνομένη. ἐπειδὴ δὲ εἰς λαὸς πάντες οἱ εἰς Χριστὸν ἡλπικότες καὶ μᾶ 'Εκκλησία νῦν οἱ Χριστοῦ, κἂν ἐκ διαφόρων τῶν προσαγορεύσηται, χαίρει καὶ ἡ πατρίς καὶ εὐφραίνεται ταῖς τοῦ Κυρίου οἰκονομίαις, καὶ οὐχ ἡγεῖται ἐν ἄνδρα ἐξημιώσθαι, ἀλλὰ δὲ ἐνός ἐκκλησίας ὅλης προσεληφέναι. μόνον παράσχοι ο Κύριος καὶ παρόντας ὅραν ἡμᾶς καὶ ἀπόντας ἀκούειν τὴν προκοπὴν σου τὴν ἐν τῷ εὐαγγελίῳ καὶ τὴν εὐταξίαν τῶν ἐκκλησιῶν.

'Ἀνδρίζου τούνυν καὶ ἱσχυς, καὶ προπορεύου τοῦ λαοῦ, ὅν ἐπίστευσε τῇ δεξίᾳ σου ὁ 'Τύπος. καὶ ὥς νοῆμαν κυβέρνησαι ποιησάμενος, πάσης ξάλης ἀπὸ τῶν αἵρετικῶν πνευμάτων ἐγερωμένης

1 τοῦ om. E. 2 ἔχεροι editi antiqi. 3 οὐαὶ editi antiqi.

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1 Psal. 138, 7.
2 Cf. 1 Kings 9, 3: καὶ ἀπόλλυντα οἱ οὐνοί Κύριος πατρὸς Σανώλ. καὶ εἶπεν Κύριος πρὸς Σαουλ τὸν ὑδὸν αὐτοῦ Λάβε μετὰ σεαυτοῦ ἐν τῷ παιδαρίῳ, καὶ ἀνάστητε καὶ πορεύθητε καὶ ζητήσατε τὰς

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LETTER CLXI

you may take men captive for the Lord and bring those who had already been taken captive by the devil from the depths into the light according to His will. Therefore you also may speak the words of the blessed David: "Whither shall I go from the spirit? or whither shall I flee from thy face?" ¹ For such wonders does our kind-hearted Master work. "Asses are lost" ² in order that a king may be given to Israel. But that man, being an Israelite, was given to Israel; yet the country which nurtured you and brought you up to such a height of virtue does not possess you, but beholds her neighbour priding herself upon her own ornament. But since all who have placed their hopes in Christ are one people and the followers of Christ are now one Church, even though He is called upon from divers places, your fatherland both rejoices and is made happy by the dispensations of the Lord, and she does not believe that she has lost one man, but that through one man she has acquired whole churches. May the Lord only grant that we being present may see, and also being absent may hear of, your progress in the Gospel and of the good discipline of your churches.

Play the man, then, and be strong, and go before the people whom the Most High has entrusted to your right hand. And like a wise helmsman who has assumed the command of a ship, rise superior in your resolution to every blast that is stirred up by οὐχος. "And the asses of Cis, Saul's father, were lost: And Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses." Basil may mean that the predecessors of Amphilochius in the see of Iconium, i.e. Faustinus and John, were not very wise bishops. Cf. Letter CXXXVIII.

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"ψηλότερος γενόμενος τῇ γυνώμη, ἀβάπτιστον τοῖς ἀλμυροῖς καὶ πικροῖς τῆς κακοδοξίας κύμασι διαφύλασσε 1 τὴν ὀλκάδα, ἀναμένων τὴν γαλήνην, ἢν ποιήσει ο Ἐστέρ, ἐπειδὰν εὐρεθῇ φωνῇ ἀξία τοῦ διαναστῆσαι αὐτῶν πρὸς τὴν ἐπιτίμησιν τῶν πνευμάτων καὶ τῆς θαλάσσης. εἰ δὲ βουλεὶ ἡμᾶς λοιπὸν ύπὸ τῆς μακραῖς ἀρρωστίας ἐπειγομένους 2 πρὸς τὴν ἀναγκαίαν ἔξοδον ἐπισκέψασθαι, μῆτε καρδέν ἀναμενής, μῆτε τὸ παρ᾽ ἡμῶν σύνθημα, εἶδὼς ὅτι πατρικοὶ σπλάγχνοι πάσα εὐκαιρία ἐστὶ περιπτύσσεσθαι τέκνοι ἁγαπητῶν καὶ λόγου παντὸς κρείττων ἡ κατὰ ψυχὴν διάθεσις.

Βάρος δὲ ὑπερβαίνει τὴν δύναμιν μὴ ὁδύρου. εἰ μὲν γὰρ αὐτὸς ἢ τὸ μέλλων φέρειν τὸ βάσταγμα τούτο, οὐδὲ οὕτως ἢν ἢ βαρὺ, ἀλλὰ ἀφοριτῶν παντελῶς. εἰ δὲ Κύριος ὁ συνδιαφέρων, Ἐπίρρησον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτὸς ποιήσει. μόνον ἐκείνο παραφυλάσσειν ἐν πάσι παρακλήθητι, μὴ αὐτὸς τοῖς μοχθηροῖς ἔθεσι συμπεριφέρεσθαι, ἀλλὰ τὰ κακῶς προειλημμένα διὰ τῆς δεδομένης σου παρὰ Θεοῦ σοφίας μετατιθέναι πρὸς τὸ χρῆσιμον. καὶ γὰρ ἀπέστειλε σε Χριστός οὗχ ἐτέροις κατακολουθεῖν, ἀλλὰ αὐτοῦ 3 καθήγεσθαι τῶν σωζομένων. καὶ παρακαλοῦμεν προσεύχεσθαι ὑπὲρ ἡμῶν, ὡσ, ἐὰν μὲν ἔτι ὄμων ἐπὶ τῆς ζωῆς ταύτης, ἵδειν σε μετὰ τῆς ἐκκλησίας καταξιωθὸμεν. ἐὰν δὲ ἀπελθεῖν λοιπὸν προσταχθῶμεν, ἐκεῖ ὑμᾶς ὑδωμεν παρὰ τῷ Κυρίῳ,

1 διαφύλασσε editi antiqui. 2 ἀπαγομένους E. 3 αὐτῶν E.
the winds of heresy, and preserve your ship submerged by the briny and bitter waves of error, awaiting the calm which the Lord will cause as soon as a voice is found worthy of rousing Him to rebuke the winds and the sea. And if you wish to visit us soon, driven on as we are by our long sickness towards the inevitable departure, do not await a suitable occasion nor the summons from us, knowing that to a father's heart every occasion is good for the embracing of a well-beloved child and that his soul's affection is a better summons than any spoken word.

Do not lament that the weight is beyond your strength. For if it were you alone that were to bear this burden, it would not be merely heavy but utterly unendurable. But if it is the Lord who helps you bear it, "Cast thy care upon the Lord," and He himself shall do it. Only, I beg you, be on your guard on every occasion against this—against being yourself carried away by wicked customs, but, through the wisdom granted you by God, transforming the evil customs which have hitherto had sway into something good. For Christ sent you forth, not to follow others, but yourself to guide those who are on the way to salvation. And we urge you to pray for us, in order that, if we are still in this life, we may be thought worthy of beholding you and your church; but if we are ordered soon to go hence, may we behold all of you there with the Lord, your church.

1 Cf. Psal. 55. 23: ἐπιρρησον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει· οὐ δάσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ. "Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever." Also 1 Peter 5. 7: πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρήσαντες ἐπὶ αὐτῶν, ὅτι αὐτῷ μέλει περὶ υἱῶν. "Casting all your care upon him, for he hath care of you."

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τὴν μὲν ὡς ἀμπελον εὐθηνοῦσαν ἐπὶ ἀγαθοῖς ἔργοις, σὲ δὲ, ὡς σοφὸν γεωργῶν καὶ ἀγαθῶν δούλων ἐν καιρῷ διδόντα τοῖς ὀμοδούλοις τὸ σιτομέτριον, πιστῶ καὶ φρονίμου οἰκονόμου τὸν μισθὸν κομιζόμενον.

Οἱ σῦν ἡμῖν πάντες ἀσπιάζονται σοι τὴν εὐλάβειαν. ἐρρωμένοις καὶ εὐθύμοις ἐν Κυρίῳ εἰς εὐδοκίμων ἐπὶ χαρίσμασι Πνεύματος καὶ σοφίας φυλαχθείσης.

CLXII

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

'Εοικέ μοι τούτῳ καὶ οἴκιν ἐμποιεῖν πρὸς τὸ γράφειν καὶ ἀναγκαῖον αὐτὸ πάλιν ὑποδεικνύναι. ὅταν μὲν γὰρ πρὸς τὸ τῆς ἐπιδημίας τῆς ἐμαυτοῦ ἀπίδω 1 χρόος καὶ τὸ τῆς συντυχίας ὑπολογίσωμαι ὑφελος, πάνυ μοι 2 τῶν ἐπιστολῶν ὑπερορᾶν ἐπεισιν ὡς οὔδὲ σκιάς λόγον ἐκπληροῦν δυναμένων πρὸς τὴν ἀλήθειαν. ὅταν δὲ πάλιν λογίσωμαι, ὅτι μόνη παραμυθία ἐστὶ τῶν μεγίστων καὶ πρῶτων διαμαρτύρτα προσεπείων ἄνδρα τοσοῦτον, καὶ ἱκετεύσαι συνήθως 3 ὡστε μὴ ἐπιλαυθάνεσθαι ἡμῶν ἐπὶ τῶν προσεχῶν, οὐ μικρὸν τί μοι κρίνειν τὸ τῶν ἐπιστολῶν ἐπεισὶ. τὴν μὲν οὖν ἐλπίδα τῆς παρουσίας οὔτε αὐτὸς ῥίψαι τῆς ψυχῆς βούλομαι, οὔτε τὴν σὴν θεοσέβειαν ἠπογυνώαι. αἰσχύνομαι γὰρ εἰ μὴ ταῖς σαῖς εὐχαῖς τοσοῦτον

1 ἀπίδω editi antiqi. 2 με editi antiqi. 3 τὰ συνήθη editi antiqi.

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flourishing like a vine in good works, and you yourself, like a wise husbandman and a good servant who gives meat in due season to your fellow-servants, procuring the reward of a faithful and wise overseer.

All those who are with us send greetings to your Piety. May you be strong and cheerful in the Lord and enjoying good repute for the blessings of the Spirit and of wisdom, may you be preserved.

LETTER CLXII

To Eusebius, Bishop of Samosata

The following consideration, it seems to me, both induces hesitation as to writing and again indicates that writing is necessary. Whenever, that is, I contemplate my obligation to remain at home and then consider the advantage of a personal meeting, I am inclined to despise letters utterly as being incapable of amounting to even a shadow's worth as regards the truth; but when, on the other hand, I consider that the only consolation for one who is deprived of the greatest and the foremost men is to address so great a man, and regularly to beg him not to forget us in his prayers, I am inclined to judge correspondence by letter to be of no small importance. I do not wish, however, either to banish from my mind all hope of a visit, or to give up my acquaintance with your Holiness. For I am ashamed of not seeming to be encouraged by your

1 Written after Easter of 374. Cf. Loofs, 46, note 5. Basil is still hopeful of being able to visit Eusebius.
COLLECTED LETTERS OF SAINT BASIL

φανεὶν θαρσῶν, ὡς καὶ νέος ἐκ γέροντος ἐσεσθαί, εἰ τοῦτον γένοιτο χρεία,1 οὐχ ὅπως ἐρρωμενέστερος μικρὸν ἐξ ἀσθενούς καὶ ἑνικήλου παντάπασιν, ὅποιος δὴ νῦν εἰμί.

Τοῦ δὲ μὴ ἢδη παρεῖναι τὰ αἰτία λόγῳ μὲν εἰπεῖν οὐ ῥαδίουν, οὐ μόνον ὑπὸ τῆς παροῦσης ἀσθενείας ἐξειργομένῳ, ἀλλ' οὖδὲ σχόντι2 ποτε τοσαύτῃ τοῦ λόγου δύναμιν, ὡστε παντοδαπὴν καὶ ποικίλην νόσον ἐναργῶς ἐξαγγείλαι. πλὴν ὃτι ἀπὸ τῆς ἡμέρας τοῦ Πάσχα μέχρι3 νῦν πυρετὸν καὶ διάρροιαν, καὶ σπλάγχνων ἐπαναστάσεις, ὡσπερ κύματα με † ἐπιβαπτίζοντα ὑπερσχεῖν οὐκ εἶ. τὰ δὲ παρόντα οὐλαὶ καὶ τίνα ἢν, εἶποι ἀν καὶ ὁ ἀδελφὸς Βάραχος,5 εἰ καὶ μὴ τῆς ἀληθείας ἄξιος, ἀλλ' ὡς μον μαρτυρῆσαι τῇ αἰτίᾳ τῆς ὑπερθέσεως. πάνυ δὲ πέπεισμαι, εἰ γνησίως ἡμῶν συνεύξαιο, πάνθ' ἡμῶν λυθήσεσθαι.6 ῥαδίως τὰ δυσχερῆ.

CLXIII

Ἰοβίνῳ κόμητι

Εἰδὼν σον τὴν ψυχὴν ἐν τοῖς γράμμασι. καὶ γὰρ τῷ ὄντι οὐδεὶς γραφεὺς χαρακτῆρα σῶματος οὔτως ἀκριβῶς ἐκλαβεῖν δύναται ὡς λόγος ἐξεικονίσαι τῆς ψυχῆς τὰ ἀπόρρητα. τότε γὰρ τὸ7 τοῦ ἰθῶν εὐσταθές, καὶ τὸ τῆς τιμῆς

1 τοῦτο γένοιτο χρεία] καὶ τοῖτο γένοιτο χρείας editi antiqui.
2 οὖδὲ σχόντι] οὐδ' ἔχοντι E.
3 τοῦ add. E.
4 τὲ E.
5 Βάραχος editi antiqui.
6 ἐνθίσσεται editi antiqui.
7 τὸ om. E.
prayers to such an extent as even to expect to become young instead of old, if there should be need of that—to say nothing of becoming a little bit stronger instead of the weak and altogether powerless creature that I now am.

The reason why I am not already present with you is not easy to explain in words, not only because I am hampered by my present infirmity, but also because I never gained a command of language sufficient to enable me to describe clearly my varied and complex sickness. But the truth is that, from the day of Easter until now, fevers, dysenteries, and rebellions of my bowels, drenching me like recurring waves, have not permitted me to emerge. As for my present condition, our brother Barachus can tell you what it is in detail, if not adequately to the truth, at least sufficiently to attest the reason for my delay. But I am entirely convinced that, if you should really join your prayers to ours, we should easily be freed from all our troubles.

LETTER CLXIII

To Count Jovinus

I saw your soul in your letter. For truly no painter can grasp so accurately the characteristics of the body as words can portray the secrets of the soul. For when I read your letter, its words adequately delineated to us the soundness of your

1 Written after Easter of 374. Cf. Loofs, 46, note 5. Jovinus, a count of the Empire, appears from this letter to have been on intimate terms with Basil. Nothing more is known of him.
COLLECTED LETTERS OF SAINT BASIL

The visit of Amphilochius in 374 was probably the first of a series of frequent visits. Basil was his spiritual father. Amphilochius preferred to make his visits to Basil in the
character, the genuineness of your worth, and the integrity of your mind in everything; and so it brought to us great consolation for your absence. Therefore do not leave off availing yourself of any excuse that arises from time to time for writing me and for conferring on me the boon of this too long interrupted conversation; for our bodily weakness causes us now to despair of a personal interview. How serious an illness it is will be explained to you by our most God-beloved bishop Amphilochius, who possesses both the knowledge by reason of having been much with us, and the ability to set forth in speech whatever he has seen. And I wish my difficulties to be known for no other object than your pardon in the future, that we may not be condemned for indifference if we do fail to pay you the visit. And yet there is not so much need of a defence as of some consolation to me for my loss therein. For if it had been possible for me to be with your August Reverence, I should have considered this as worth far more to me than the objects for which others earnestly strive.

LETTER CLXIV

To Ascholius, Bishop of Thessalonica

How great was the joy with which the letter of your Holiness filled us we cannot easily describe, autumn, because the anniversary of Basil's hospital was celebrated at that time. This hospital had a special interest for him, because it was here that he and Heracleidas had passed a solemn crisis in their lives. Cf. Letter CL.

* Written in 374. For this Ascholius, cf. Letter CLIV. The following letter is also addressed to him.
COLLECTED LETTERS OF SAINT BASIL

ἐνδείξασθαι δυνηθείμεν, ἀσθενοῦτος τοῦ λόγου πρὸς τὴν ἐνάργειαν ἅντος δὲ καὶ παρὰ σεαυτῷ εἰκάζειν ὁφείλεις, τεκμαίρομενος τῷ κάλλει τῶν ἐπισταλμένων. τί γὰρ οὐκ εἰχε τὰ γράμματα; οὗ τὴν πρὸς Κύριον ἀγάπην; οὗ τὸ περὶ τοὺς μαρτύρας θαύμα, οὕτως ἐναργῶς τὸν τρόπον τῆς ἀθλήσεως ὑπογράφοντα, ὡστε ὕπ' ὤνιν ἡμῖν ἁγαγεῖν τὰ πράγματα; οὗ τὴν περὶ ἡμᾶς αὐτοὺς τιμῆν τε καὶ διάθεσιν; οὖχ ο’ τι άν ἐποί τις τῶν καλλίστων; ὡστε, ὡστε εἰς χειράς τὴν ἐπιστολὴν εδεξάμεθα, καὶ ἀνέγνωμεν αὐτήν πολλάκις, καὶ τὴν βρύουσαν ἐν αὐτῇ χάρων τοῦ Πνεύματος κατεμάθομεν, νομίζοι ἡμᾶς ἐπὶ τῶν ἁρχαίων καιρῶν γεγενήσθαι, ἡνικα ἤθουν αἱ ἐκκλησίαι τοῦ Θεοῦ, ἐρριζώμεναι τῇ πίστει, ἠμομέναι τῇ ἁγάπῃ, ὡστερ ἐν ἐνὶ σώματι μᾶς συμπνοίας διαφόρων μελῶν ὑπαρχούσης; ὡστε φανεροὶ μὲν οἱ διώκοντες, φανεροὶ δὲ οἱ διωκόμενοι πολεμοῦμενοι δὲ οἱ λαοί πλείονς ἐγίνοντο, καὶ τὸ αἷμα τῶν μαρτύρων ἄρδον τὰς ἐκκλησίας πολυπλασίονας τοὺς ἀγωνιστὰς τῆς εὐσεβείας ἐξέτρεφε, τῶν ξῆλω τῶν προλαβόντων ἐπαποδομώμενον τῶν ἐφεξῆς. τότε Χριστιανοὶ μὲν πρὸς ἀλλήλους εἰρήμην ἡγομεν, εἰρήμην ἐκείνην, ἢν ο Κύριος ἡμῖν κατέλεπεν, ἢς νῦν οὐδ' ἵχνος ἡμῶν λοιπὸν ὑπολέειται, οὐτῶς αὐτὴν ἀπηνῶς ἀπ' ἀλλήλων ἀπεδιώξαμεν. πλὴν ἄλλη ὅτι αἱ πυχαὶ ἡμῶν πρὸς τὴν παλαιὰν ἐκείνην μακαριότητα ἐπανήλθον, ἐπειδὴ γράμματα μὲν ἠλθεν ἐκ τῆς ἁμρόθεν, ἀνθοῦντα τῷ τῆς ἁγάπης κάλλει, μάρτυς δὲ ἡμῖν

1 ἐνέργειαν E. 2 σεαυτοῦ Harl.

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LETTER CLXIV

words being too weak to set it clearly forth, but you ought to be able to guess it by yourself, deducing it from the beauty of what you wrote. For what did the letter not contain? Did it not contain love for the Lord? And admiration for the martyrs, describing so clearly the manner of their struggle that you brought the incidents before our eyes? And respect and love for ourselves? Did it not contain whatever one might mention of the most noble attributes? Consequently, when we took the letter in our hands, and read it again and again, and perceived the grace of the Spirit that abounded therein, we thought that we were back in the olden times, when the churches of God flourished, taking root in the faith, united by charity, there being, as in a single body, a single harmony of the various members; when the persecutors indeed were in the open, but in the open were also the persecuted; when the laity, though harassed, became more numerous, and the blood of the martyrs watering the churches nurtured many times as many champions of religion, later generations stripping themselves for combat in emulation of their predecessors. Then we Christians had peace among ourselves, that peace which the Lord left to us, of which now not even a trace any longer remains to us, so ruthlessly have we driven it away from one another. But the fact is that our souls had already returned to that old-time happiness when a letter came from far away, blossoming with the beauty of charity, and a witness had arrived among us from

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3 ἡμῶν editi antiqui. 4 εἰχομεν editi antiqui. 5 γῆs E, Harl., Med., Reg. primus, Vat., Bigot. alter.
COLLECTED LETTERS OF SAINT BASIL

ἐπεδήμησεν ἐκ τῶν ἐπέκεινα Ἰστροῦ βαρβάρων, δι’ ἑαυτοῦ κηρύσσων τῆς ἐκεί πολιτευμόνης πίστεως τῆν ἀκρίβειαν. τίς ἣν τὴν ἐπὶ τούτους εὐφροσύνην τῶν ψυχῶν ἡμῶν διηγήσατο; τίς ἄν τὴν ἐπινοηθείη δύναμις λόγου ἐναργῶς ἔξαγγείλαι τὴν ἐν τῷ κρυπτῷ τῆς καρδίας ἡμῶν διάθεσιν δυναμένη; ὅτε μέντοι εἴδομεν τὸν ἠθλητήν, ἐμακάρισαμεν αὐτοῦ τὸν ἀλείπτην, ὅσ παρὰ τῷ δικαίῳ κριτῇ τὸν τῆς δικαιοσύνης στέφανον καὶ αὐτὸς ἀπολῆψεται, πολλοὺς εἰς τὸν ὕπερ τῆς εὐσεβείας ἐπιρρόωσας ἁγώνα.

Ἤπει δὲ καὶ τοῦ μακαρίου ἄνδρος Εὐτυχοῦς εἰς μνήμην ἡμᾶς ἡγαγες, καὶ ἐσέμνυνας ἡμᾶς τῆν πατρίδα ὡς αὐτὴν παρασχομένην τῆς εὐσεβείας τὰ σπέρματα, εὐφρανας μὲν ἡμᾶς τῇ ὑπομνήσει τῶν παλαιῶν, ἐλύπησας δὲ τῷ ἐλέγχῳ τῶν ὀρωμένων. οὐδεὶς γὰρ ἡμῶν Εὐτυχεὶ τὴν ἀρετὴν παραπλήσιος, οὐ γε τοσοῦτον ἀπέχομεν βαρβάρους ἐξημερώσας τῇ δυνάμει τοῦ Πνεύματος καὶ τῇ ἐνεργείᾳ τῶν παρ’ αὐτοῦ χαρισμάτων, ὡστε καὶ τοὺς ἡμέρως ἐχοντας τῇ ὑπερβολῇ τῶν ἀμαρτιῶν ἡμῶν ἐξηγηρίῳσθαι. ἑαυτοῖς γὰρ λογιζόμεθα καὶ ταῖς ἡμετέραις ἀμαρτίαις τὴν αἰτίαν τοῦ ἐπὶ τοσοῦτον χυθῆναι τὴν τῶν αἰρετικῶν δυναστείαν. σχεδὸν γὰρ οὐδὲν μέρος τῆς οἰκουμένης διαπέφευγε τὸν ἐκ τῆς αἱρέσεως ἐμπρησμόν.

1 διηγήσηται Β. 2 ὑπὲρ ἠθλητήν.
the barbarians beyond the Danube,\(^1\) proclaiming in person the strictness of the faith which is practised in that region. Who could describe the joy our souls felt at this? What power of speech could be devised that would be capable of announcing in clear terms the emotion hidden in our hearts? When, however, we saw the athlete, we blessed his trainer,\(^2\) who will likewise receive at the hands of the just Judge the crown of righteousness, since he has strengthened many for the struggle in defence of our religion.

But since you have recalled to our minds the blessed man Eutyches,\(^3\) and have exalted our fatherland for having by itself furnished the seeds of our religion, you cheered us indeed by calling up the past, but distressed us by exposing the conditions which we see to-day. For no one of us is comparable to Eutyches in virtue, since we are so far from having tamed the barbarians by the power of the Spirit and by the operation of His graces, that we have even by the enormity of our sins made savage those who were gentle. For we must impute to ourselves and to our sins the blame that the domination of the heretics has become so widespread. For almost no part of the world has escaped the conflagration of

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\(^1\) Basil regularly calls the Danube by the name Ister; cf. Letter XL.

\(^2\) Ascholius is here called the trainer of the martyr Sabas; cf. the title of Letter CLV.

\(^3\) A Christian of Cappadocia who was taken prisoner by the Goths in 260, and with some of his fellow-captives became a martyr for the faith, but only after he had already sown the seeds of the gospel in the land of his captivity. Cf. Philost. \textit{H.E.} 2, 5.
COLLECTED LETTERS OF SAINT BASIL

tā de σὰ διηγήματα, ἐνστάσεις ἄθλητικαὶ, σῶματα ὑπὲρ τῆς εὐσεβείας καταξαίμωνα, θυμὸς βαρβαρικὸς ὑπὸ τῶν ἀκαταπλήκτων τὴν καρδίαν καταφρονούμενος, αἱ ποικίλαι βάσανοι τῶν διωκόντων, διὰ πάντων ἐνστάσεις τῶν ἁγωνιζομένων, ὑπὸ εὐλογοὶ τὸ ὑδωρ, ἀνά τελειωτικά τῶν μαρτύρων, ἡ μέτερα οία; ἀπέδυκαὶ ἡ ἁγάπη πορθεῖ ταὶ τῶν πατέρων διδασκαλίαν ναυίγαι περὶ τὴν πίστιν πυκνά; σιγᾶ τῶν εὐσεβοῦντων τὰ στόματα λαοῖ τῶν ἐυκτιριῶν οἴκων ἐξελαβέντες ἐν τῷ ὑπαίθρῳ πρὸς τῶν ἐν οὐρανοῖς Δεσπότην τὰς χεῖρας αἴρουσι. καὶ μὲν θλύσεις βαρεῖαι, μαρτύριον δὲ οὐδαμοῦ, διὰ τὸ τοὺς κακούντας ἡμᾶς τὴν αὐτὴν ἢμῖν ἔχειν προσηγορίαν. ὑπὲρ τοῦτων αὐτὸς τε ἐπιθύμητι τοῦ Κυρίου, καὶ πάντας ὑπὲρ τοὺς γενναίους ἄθλητας τοῦ Χριστοῦ εἰς τὴν ὑπὲρ τῶν ἐκκλησίων προσευχὴν συμπαράλαβε, ἵνα ἐντὸς θρόνου τινες ὑπολείπονται τῇ συντάσει τοῦ κόσμου, καὶ μὴ πρὸς τὴν ἐναντίαν φορὰν συνελαύνεται τὰ πάντα, διαλλαγεῖς ο Ἰσθας ταῖς ἐαυτοῦ ἐκκλησίαις ἐπαναγάγη αὐτὰς πρὸς τὴν ἀρχαίαν εἰρήνην.

1 ἐνστάσεις ἄθλητικαὶ ἐντάσεις ἄθλητικὴ ἐditione antiqui.
2 ἀπλήκτων Ἐ.
3 ἐψυκταὶ Ἐ.
4 τῶν ἐκκλησίων τῆς Ἐκκλησίας Ἐ.

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1 i.e. the gladiatorial contests in which Christians were made to fight.
2 The following words from the Benedictine note, which illustrate this mode of martyrdom, are from a letter of the Gothic Church which was supposed to have been sent to the Church of Caesarea along with the body of the martyr.
LETTER CLXIV

heresy. But your story—contestants confronting each other, bodies torn to pieces for religion’s sake, barbarian rage treated with contempt by men undaunted of heart, the various tortures applied by the persecutors, the firm resistance of the contestants throughout, the beam, the water, these are the instruments for the perfecting of martyrs! But of what sort are ours? Charity has grown cold. The teaching of the Fathers is being destroyed; shipwrecks in the faith are frequent; the mouths of the pious are silent; the laity driven from the houses of prayer raise in the open their hands to the Master in heaven. And though grievous are our afflictions, yet nowhere is martyrdom, because those who harm us have the same appellation as ourselves. On behalf of these do you yourself beseech our Lord, and unite all the noble athletes of Christ in prayer on behalf of the churches, in order that, if there is still some time left for the existence of the world, and the universe is not being driven in the opposite direction, God may become reconciled with His churches and lead them back to their ancient peace.

Sabas: τότε κατάγουσιν αὐτὸν εἰς τὸ ὕδωρ εὐχαριστοῦντα καὶ δοξάζοντα τὸν Θεόν . . . καὶ βίαντες αὐτὸν, καὶ ἐπιθέτες αὐτῷ ξύλον κατὰ τὸν τραχήλου, ἐπέεξον εἰς τὸ βάθος. καὶ σὺν τε- λεωθεὶς διὰ ξύλου καὶ ὕδατος, ἀχαντον ἐφύλαξεν τῆς σωτηρίας τὸ σῶμα του, ἄν ἐτῶν τριάκοντα ὀκτώ. “Then they bring him down to the water, as he gives thanks and glorifies God, . . . and having thrown him down, and placed a beam of wood upon his neck, they cast him into the deep. And so having met his end by beam and water, he kept the symbol of salvation undefiled, at the age of thirty-eight years.” St. Sabas suffered martyrdom under Athanaricus, king of the Goths, towards the end of the fourth century.

3 i.e. to destruction.
COLLECTED LETTERS OF SAINT BASIL

CLXV

Ἀσχολίῳ, ἐπισκόπῳ Θεσσαλονίκης

Παλαιὰν ἡμῖν εὐχὴν ὁ ἅγιος Θεός ἔξεπλήρωσε, καταξιώσας ἡμᾶς γράμμασι τῆς ἀληθινῆς σου θεοσεβείας ἐντυχεὶν. τὸ μὲν γὰρ μέγιστον καὶ τῆς μεγίστης σπουδῆς ἄξιον αὐτόν σε ἰδεῖν καὶ ὀφθηναί σοι, καὶ τῶν ἐν σοὶ τοῦ Πνεύματος χαρισμάτων δὲ ἐαυτῶν ἀπολαύσας ἐπειδὴ δὲ τοῦτο ἢ τε τοῦ τόπου διάστασις ἀφαίρεται, καὶ αἱ ἱδίαι ἐκάτερον ἡμῶν κατέχουσαι περιστάσεις, δευτέρας εὐχῆς ἄξιον γράμμασι συνεχέσθι τῆς ἐν Χριστῷ σοῦ ἀγάπης τρέφεσθαι τὴν ψυχήν. δὲ καὶ νῦν ἡμῖν ὑπῆρξεν, ὅτε ἐλάβομεν εἰς χειρὰς τὴν ἐπιστολὴν τῆς συνεσεός σου πλέον γαρ ἡ διπλασίας ἐγενόμεθα τῇ ἀπολαύσει τῶν ἐπεσταλμένων. καὶ γὰρ ἤν τῷ ὑμίν καὶ αὐτῷ σου καθορᾶν τὴν ψυχήν, ὅποιν δὲ ἐσόπτρου τινὸς τῶν λόγων διαφαινομένην, πολυπλασίωνα δὲ ἡμῖν τὴν εὐφροσύνην ἐποίει σὺ μόνον τὸ τοιοῦτο εἶναι σὲ ὁποῖον ἡ πάντων μαρτυρία παρίστησιν, ἀλλ' ὅτι τὰ ἐν σοὶ καλὰ τῆς πατρίδος ἡμῶν ἐστὶ σεμνολογήματα. ὅποιν γὰρ εὐθαλῆς τις κλάδος ρίζης γενναίας ἀφορμθεῖς τῶν πνευματικῶν καρπῶν τὴν ὑπερορίαν ἐνέπλησας. ὥστε εἰκότως ἡ πατρίς ἡμῶν τοῖς οἰκεῖοις βλαστήμασιν ἐπαγάλλεται. καὶ ἡμῖκα τους ὑπὲρ τῆς πίστεως ἀγῶνας διήθελες, εἴδοξαζε τὸν Θεόν,

1 σου om. E. 2 διάλθεις editi antiqi.

1 Written in 374. Cf. Letters CLIV and CLV with notes. According to the Benedictine edition this letter is

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The holy God has fulfilled for us a prayer of long standing, having deemed us worthy to receive a letter from your true Holiness. For although the most important thing and worthy of our greatest zeal is to see you yourself and to be seen by you, and to enjoy at first hand the graces of the Spirit that are in you; yet since both distance in space and the preoccupations which detain each of us severally deprive us of this, it is worthy of a secondary prayer that our spirits may be nourished by frequent letters of your charity in Christ. And this is what has happened to us now, when we have taken into our hands the letter of your Sagacity; for our spirits have increased to more than double through the enjoyment of your communication. For it was possible actually to observe even your very soul reflected by your words as by a mirror. And our joy was increased many fold, not only by the fact that you are such a man as the testimony of all asserts, but also because the noble qualities in you are a source of pride to our own country. For like a vigorous branch sprung from a noble root you have filled with spiritual fruits the country beyond our own borders. Rightly, therefore, does our country glory in her own offshoot. And when you were struggling in the contests for the faith, she glorified undoubtedly not addressed to Ascholius, but to Soranus, duke of Scythia. In Letter CLV Basil requested his relative Julius Soranus to send him relics of the Gothic martyrs. The present letter is an answer to Soranus for his prompt compliance in sending the relics of Saint Sabas.
COLLECTED LETTERS OF SAINT BASIL

ἀκούονσα τὴν τῶν πατέρων ἁγαθὴν κληρονομίαν διαφυλαττομένην ἐν σοί.

Οἶα δὲ σου ἕνα καὶ τὰ παρόντα; μάρτυρι, νέον ἀθλησαντὶ ἐπὶ τὴς γείτονος ὑμῖν βαρβάρου, τὴν ἐνεγκούσαν ἐτίμησας, οἶον τις εὐγνώμων γεωργὸς τοῖς παρασχομένοις τὰ σπέρματα τὰς ἀπαρχὰς τῶν καρπῶν ἀποπέμπτων. ὅτες πρέπουν ἀθλητὴν Χριστοῦ τὰ δῶρα: μάρτυς τῆς ἁληθείας ἀρτι τὸν τῆς δικαιοσύνης ἀναδησάμενος στέφανον ὅν καὶ ὑπεδέξαμεθα χαίροντες, καὶ ἔδοξάσαμεν τὸν Θεὸν τὸν ἐν πάσι τοῖς ἔθνεσι πληρώσαντα λοιπὸν τὸ εὐαγγέλιον τοῦ Χριστοῦ αὐτοῦ. παρακέλησο δὲ καὶ ἡμῶν τῶν ἁγαπώντων σε μεμνήσθαι ἐν ταῖς προσευχαῖς, καὶ σπουδαίως ὑπὲρ τῶν ψυχῶν ἡμῶν προσεύχεσθαι τῷ Κυρίῳ, ὅνα καταξιωθώμεν ποτὲ ὑρέξασθαι καὶ αὐτοὶ δουλεύειν τῷ Θεῷ κατὰ τὴν ὁδὸν τῶν ἐντολῶν αὐτοῦ, ὡς ἐδωκεν ἡμῖν εἰς σωτηρίαν.

CLXVI

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Τὰ πάντα τίμιος ὃν ἡμῖν καὶ τῶν φίλων ἐν τοῖς γυναικίοις ὁ αἰδεσιμῶτατος ἀδελφὸς ἡμῶν

1 Μετ.
2 μάρτυρι νέον| μαρτυρεὶ νέῳ editi antiqui.
3 ἀνθήσαντι E. 4 γὰρ add. editi antiqui.
5 Κυρίῳ E. 6 αὐτοῦ add. E.
7 πρεσβύτερος ἐν add. E, editi antiqui.

1 Written in the late summer of 374. Cf. Loofs 46, note 5. For Eusebius, cf. previous letters addressed to him in this volume. The present letter seems to be correctly assigned to Gregory of Nazianzus by the Benedictine edition. The style is quite unlike Basil's epistolary style, but very
God, having heard that the goodly heritage of the Fathers was being preserved in you.

But of what nature also are your present deeds! With a martyr, who but lately finished his struggle in the barbarian land neighbouring your own, you have honoured the land which bore you, sending, like a grateful husbandman, the first fruits back to those who supplied the seed. Truly worthy of Christ's athlete are the gifts; a martyr of the truth who has just been wreathed with the crown of righteousness; and we not only received him with joy, but also glorified the God who among all the Gentiles has already fulfilled the gospel of His Christ. But let me beg you to remember in your prayers us who love you, and for our souls' sake earnestly to pray to the Lord that we also may be thought worthy one day to begin to serve God according to the way of the commandments which He has given us unto salvation.

LETTER CLXVI

To Eusebius, Bishop of Samosata

Though our most reverend brother Eupraxius has been held in honour by us in every respect and counted among our true friends, he has been looked similar to that of Gregory. Moreover, Eusebius had written to Gregory at the time assigned to this letter, and since Eupraxius was passing through Cappadocia on his way to Eusebius, it gave Gregory an opportunity to send his answer. Furthermore, the present letter is found in only four MSS. of Basil, Coislinianus 237, Vaticani 713 and 435, and Marcianus 79. This is a small proportion of the many extant MSS. of Basil, and no one of these four is included in the most ancient group.

1 A disciple and intimate friend of Eusebius of Samosata.


COLLECTED LETTERS OF SAINT BASIL

Εὐπραξίος τιμιώτερος ὀφθη καὶ γνησιώτερος ἐκ τῆς περὶ σὲ διαθέσεως· ὡς γε καὶ νῦν οὕτως ὀρμησε πρὸς τὴν σὴν θεοσέβειαν (ἀν έἴπω τὸ τοῦ Δαβιδ), ᾧς ἐλαφος πολὺ δίψος καὶ οὐ φορητὸν ποτίμῳ καὶ καθαρὰ πηγὴ καταψύχουσα. καὶ μακάριος ὁ σοι πλησιάζειν ἥξιωμένος.1 καὶ μακαριώτερος δὲ ὁ ὑπὲρ Χριστοῦ παθήμασι καὶ τοῖς ὑπὲρ ἀληθείας ἱδρῶσι τοιαύτην ἐπιθεὶς κορωνίδα, ἢς ὄλγοι τῶν φοβουμένων τὸν Θεὸν τετυχήκασιν. οὐ γὰρ ἀβασάνιστον ἐπεδείξω τὴν ἀρετήν, οὐδὲ ἐν εὐθίας καιρῷ μόνον ὁρθῶς ἐπλευσας καὶ τὰς τῶν ἄλλων ψυχὰς ἐκυβέρνησας, ἀλλ’ ἐν ταῖς δυσχερείαις τῶν πειρασμῶν διεφάνης,2 καὶ τῶν διωκόντων γέγονας υψηλότερος τῷ γενναίως μεταστήματι τῆς ἐνεγκούσης.

Καὶ ἄλλοι μὲν τὸ πατρὸν ἐδαφὸς ἔχουσιν, ἡμεῖς δὲ τὴν ἀνω πόλιν·3 ἄλλοι τὸν ἡμέτερον ἵσως θρόνου, ἡμεῖς δὲ Χριστοῦ. ὁ τῆς πραγματείας οὐν ὑπεριδόντες, οὐκ ἐκεκομίσμεθα· διήλθομεν διὰ πυρὸς καὶ ὑδατος· πιστεῦω δὲ ὅτι καὶ ξέλευσόμεθα εἰς ἀναψυχήν. οὐ γὰρ 4 ἐγκαταλείψει ἡμᾶς ὁ Θεὸς εἰς τέλος, οὐδὲ περιόψεται τὸν ὀρθὸν λόγον δεδωγμένον; ἀλλὰ κατὰ τὸ πλῆθος τῶν ὀδυνῶν ἡμῶν αἱ παρακλήσεις αὐτοῦ εὐφρανοῦσιν ἡμᾶς. τούτο μὲν οὖν καὶ πιστεύομεν καὶ εὐχόμεθα. σὺ δὲ, παρακαλῶ, ὑπερεύχου τῆς ταπεινών

1 καὶ μακάριος ... ἥξιωμένος] om. E.

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upon as more honoured and truer as the result of his affection for you; for he has now also hastened to your Holiness in like manner, to use the words of David,¹ as a hart which quenches a great and unendurable thirst at a sweet and a pure fountain. And blessed is he who has been thought worthy to associate with you. But even more blessed is he who has crowned his sufferings for Christ’s sake and his labours for truth’s sake with such a crown as few of those who fear God have obtained. For the virtue you have shown has not been untested, nor in a time of calm only have you correctly sailed your course and guided the souls of the others, but amid the difficulties of your trials you have shone forth, and you have risen superior to your persecutors by nobly departing from the land which bore you.

And others indeed possess the land of their fathers, but we the heavenly city; others perhaps have our throne, but we have Christ! Oh, profitable exchange! For disdaining what things, what things have we gained! We have gone through fire and water; but I trust that we shall also come out into a place of refreshment. For God will not forsake us for ever, nor will He suffer the orthodox doctrine to be persecuted; nay, according to the multitude of our pains His comforts shall gladden us. This at any rate we both believe and pray. But do you, I beseech you, pray for our humility, and as often as

¹ Cf. Psalm 41. 2: ὃν τρόπον ἐπιτόθει ἡ ἐλαφος ἐπὶ τὰς πηγὰς τῶν ὕδατων, οὕτως ἐπιτόθει ἡ ψυχή μου πρὸς σέ, ὁ θεός. “As the hart panteth after the fountains of water; so my soul panteth after thee, O God.”

² ἀνεφάνης E. ³ καὶ add. E. ⁴ εἰς τέλος add. E.
COLLECTED LETTERS OF SAINT BASIL

σεως ἡμῶν, καὶ ὀσάκις ἄν ἐμπίπτῃ καιρός, εὐλογεῖν ἡμᾶς διὰ γραμμάτων μὴ κατόκνει, καὶ εὐθυμοτέρους ποιεῖν τὰ κατὰ σεαυτὸν δηλῶν, ὦ ποιήσαι νῦν κατηξίωσας.

CLXVII

Εὐσεβίῳ, ἐπισκόπῳ Σαμοσάτων

Καὶ γράφων καὶ μεμνημένος εὐφραίνεις ἡμᾶς, καὶ τὸ τούτου μεῖζον, εὐλογῶν ἡμᾶς ἐν τοῖς γράμμασιν. ἡμεῖς δὲ, εἰ μὲν¹ ἄξιοι τῶν σῶν παθημάτων καὶ τῆς ὑπὲρ Χριστοῦ ἀθλήσεως, κατηξίωθημεν ἄν καὶ μέχρι σοῦ² γενόμενοι περιπτύξασθαι σου τῇ³ θεοσέβειαν καὶ τύπου λαβεῖν τῆς ἐν τοῖς παθήμασι καρτερίας. ἐπειδὴ δὲ ἀνάξιοι τούτου τυγχάνομεν, πολλαίς θλίψει καὶ ἁσχολίαις ἐνεχόμενοι, ὁ δεύτερον ἐστὶ ποιοῦμεν προσαγορεύομεν τὴν σὴν τελειότητα, καὶ ἄξιοῦμεν μὴ κάμνειν σε μεμνημένον ἡμῶν. οὐ γὰρ ὠφελεία μόνον ἡμῖν τῶν σῶν καταξιοῦσθαι γραμμάτων, ἀλλὰ καὶ καύχημα πρὸς τοὺς πολλοὺς καὶ καλλώπισμα, ὅτι λόγος ἡμῶν ἐστὶ παρὰ ἀνδρὶ τοσοῦτο τὴν ἁρετὴν καὶ τοσαύτην ἔχοντι πρὸς Θεὸν οἰκειότητα, ὥστε καὶ ἄλλους οἰκειοῦν δύνασθαι καὶ λόγῳ καὶ ὑποδείγματι.

¹ εἰ μὲν] ἐσμὲν editi antiqì.
² κατηξίωθημεν ... σοῦ) εὐχόμεθα ιδεῖν Ε.
³ σὴν Ε.

¹ Written in the late summer of 374. Cf. Loofs 46, note 5. On Eusebius of Samosata see previous letters. The Benedictine edition rightly assigns this letter to Gregory of 434
LETTER CLXVII

an occasion shall present itself, do not hesitate to bless us by letter and to make us more joyful by informing us of your own affairs, as you have just now deigned to do.

LETTER CLXVII

To Eusebius, Bishop of Samosata

By writing and by being mindful of us you cause us pleasure, and, even more important than this, by blessing us in your letters. As for us, if we had been worthy of your sufferings and of your struggle for Christ's sake, we should have been permitted, coming to visit you, to embrace your Piety and to take you as a model of patience in sufferings. But since we are doubtless unworthy of this, being subject to many afflictions and cares, we are doing what is next best: we salute your Perfection, and we beg you not to become weary of remembering us. For not only is it a benefit to us to be thought worthy of your letters, but it is also a boast in the eyes of people at large and an ornament that some account is taken of us by a man so eminent in virtue, and who enjoys such intimacy with God that he is able to win others also over to Him by both word and example.

Nazianzus. Tillemont's objection that "afflictions and cares" fit Basil better than Gregory does not seem worthy. Gregory also had much to occupy him at this time. Furthermore, the fact that this letter is found regularly among the MSS. of Gregory, and in only Coislinianus 237, Vaticanus 713, Marcianus 79, and Mediceus IV. 14 of the MSS. of Basil, would in itself seem sufficient reason for assigning the letter to Gregory.
COLLECTED LETTERS OF SAINT BASIL

CLXVIII

'Αντιόχω πρεσβυτέρῳ, ἀδελφιδῷ συνόντι ἐν τῇ ἐξορίᾳ

"Οσον ὁδύρομαι τὴν ἐκκλησίαν τὴν στερηθείσαν τῆς τοῦ τοιούτου ποιμένος ἐπιστασίας, τοσοῦτον μακριζῶ ύμᾶς καταξιωθέντας ἐν τοιούτῳ καρδῶ συνεῖναι ἀνδρὶ τὸν μέγαν ὑπὲρ τῆς εὐσεβείας διαθλοῦντι ἀγώνα. πέπεισμαι γὰρ ὅτι ὁ Κύριος καὶ ύμᾶς τῆς αὐτῆς μερίδος καταξιώσει τοὺς καλῶς ἀλείφοντας καὶ ἐπεγείροντας αὐτοῦ τὴν προθυμίαν. ἡλίκον δὲ κέρδος ἐν ἑσυχίᾳ βαθεῖα ἀπολαύειν ἀνδρὸς τοσαῦτα μὲν ἐκ τῆς μαθήσεως τοσαῦτα δὲ ἐκ τῆς πείρας τῶν πραγμάτων συνειληχότος! ὥστε πέπεισμαι ύμᾶς νῦν ἐγνωκέναι τὸν ἀνδρα, ἡλίκος ἐστὶ τὴν σύνεσιν διότι ἐν τῷ παρελθόντι χρόνῳ καὶ αὐτὸς τὴν διάνοιαν εἶχεν εἰς πολλὰ σχιζομένην καὶ ύμείς οὐκ ἦγετε σχολὴν ἀπὸ τῶν τοῦ βίου πραγμάτων, ὥστε ὅλοι προσκεῖσθαι τῷ πνευματικῷ νάματι τῷ ἀπὸ καθαρᾶς καρδίας τοῦ ἀνδρὸς προχειμένῳ. ἀλλὰ παράσχοι ὁ Κύριος ύμᾶς καὶ αὐτῷ παράκλησιν εἶναι καὶ αὐτοὺς μὴ δείσθαι τῆς ἐτέρων παρηγορίας· ὅπερ ὅνι καὶ πέπεισμαι περὶ τῶν καρδῶν ὑμῶν, τεκμαρόμενος τῇ τῇ ἐμαυτῶν πείρᾳ, ἣν πρὸς ὅλιγον ὑμῶν ἐπειράθην, καὶ τῇ μεγάλῃ διδασκαλίᾳ τοῦ καλοῦ καθηγητοῦ, ὃδ ύμᾶς ἡμέρας συνυνώσια αὐταρκεῖς ἐστὶν ἐφόδιον πρὸς σωτηρίαν.

1 ἐκκλησίας tres MSS. recentiores.

1 Written in the late summer of 374. Cf. Loofs 46, note 5.
LETTER CLXVIII

LETTER CLXVIII

To the Presbyter Antiochus, Eusebius' Nephew, who was with him in Exile

Much as I lament the Church's having been deprived of the care of such a shepherd, equally do I congratulate you for having been accounted worthy at such a crisis to be present with a man who is fighting in the great contest in defence of our religion. For I am convinced that the Lord will account you also, who anoint him for the contest and stimulate his zeal, worthy of the same lot. But what an advantage it is to enjoy now in profound peace a man who has accumulated both so much from his learning and so much from his experience in affairs! I am therefore persuaded that you have now come to know the man, how great he is in wisdom; because in the past he on his own part kept his mind distracted on many things, and you on yours lacked the leisure from the affairs of life which would enable you to devote yourself wholly to the spiritual stream which flows from the pure heart of the man. But may the Lord grant that you may be a comfort to him in turn and may not yourself require consolation from others. And indeed I am convinced that this will be the case so far as the hearts of you both are concerned, judging not only from my experience, wherein I made trial of you both for a short time, but also by the great instruction of the Good Teacher, whose company for a single day is a sufficient viaticum for salvation.

Theodoret, IV. 12 and 13, describes the scene of Eusebius' forced departure into exile at the command of Valens.

2 i.e. Eusebius.
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CLXIX

Γρηγορίῳ Βασίλειος

Πράγμα μὲν ὑπέστης ἐπιεικὲς καὶ ἡμερον καὶ φιλάνθρωπον τὴν τοῦ καταφρονητοῦ Γλυκερίου (τέως γὰρ οὔτω γράφομεν) αἰχμαλωσιάν συναγαγόν, καὶ τὴν κοινὴν ἁσχημοσύνην ἤμων, ὡς οἷόν τε ἦν, συγκαλύψας. δεὶ δὲ ὅμως τὴν σὴν εὐλάβειαν μαθούσαν τὰ κατ’ αὐτὸν οὕτω λύσαι τὴν ἀτιμίαν.

Οὕτως ο νῦν σοβαρὸς καὶ σεμνὸς ὑμῖν Γλυκέριος ἐχειροτονήθη μὲν παρ’ ἡμῶν τῆς κατὰ Οὐήμεσαν ἐκκλησίας διάκονος, ός καὶ τῷ πρεσβυτέρῳ διακονήσων καὶ τοῦ ἔργου τῆς ἐκκλησίας ἐπιμελημένος. καὶ γὰρ ἔστων, εἰ καὶ τὰ ἄλλα δύστροφος ὁ ἀνήρ, ἄλλα τὰ ἐπίχειρα οὐκ ἄφυης. ἐπεὶ δὲ κατέστη, τοῦ μὲν ἔργου ἡμέλησε τοσοῦτον ὅσον οὐδὲ τὴν ἀρχὴν γεγονότος παρθένους δὲ ἁθλίας συναγαγὼν καὶ ἰδίαν ἔξουσιαν καὶ αὐθεντίαν, τὰς μὲν ἐκούσας προσδραμούσας αὐτῷ (οἴσθα δὲ τὸ τῶν νέων περὶ τὰ τοιαῦτα προχειροῦν), τὰς δὲ ἀκούσας ἀγελαρχεῖν ἐπεχειρήσει, καὶ πατριαρχίας ὄνομα ἑαυτῷ καὶ σχῆμα περιθείς, ἐξαίφνης ἐσοβαρεύσατο, οὐκ ἐκ τινὸς ἀκολουθίας καὶ εὐσεβείας ἐπὶ τοῦτο ἐλθὼν, ἀλλ’ ἀφορμὴν βίου

1 ἐπιεικὲς καὶ ἐπιεικὸς Harl.
2 συγκαλύψασ. δεὶ δὲ om. E.
3 Σύννασαν Harl.
4 δικαίας add. editi antiqi.

LETTER CLXIX

LETTER CLXIX

Basil to Gregory ¹

You have, it is true, undertaken a kind, clement, and humane work in collecting the captive band of the contemptible Glycerius (for at the present time we must use this term) and in hiding our common shame as far as possible: but your Reverence ought, nevertheless, first to learn the facts about him and then to wipe out this dishonour.

This Glycerius, who is at present looked upon by you as merely an impetuous and swaggering fellow, was ordained by us as deacon of the church of Venesa,² with the idea that he should both serve the presbyter and look after the work of the church. For, however intractable the man is in other respects, yet he is not without natural talent as regards odd errands. But after he was appointed, he neglected his work as if it had not existed at all, but collecting some unfortunate virgins on his own authority and responsibility, some running to him willingly (and you know the tendency of young people in such matters) and others against their will, he undertook to be the leader of the company, and having invested himself with the name and apparel of a patriarch, he suddenly began to give himself airs, adopting this course, not from any motive of obedience or of piety, but because he preferred this source of livelihood,

The Gregory addressed is either of Nyssa or Nazianzus. Manuscript evidence favours Gregory of Nazianzus, but there are arguments in favour of Gregory of Nyssa. Cf. *Vita Basilii*, XXXI, 4.

² Other spellings are Veësa, Venata, and Synnasa.

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tautyn oswper allos tina prosesthasmenos: kai
mikrou tin ekklhsiain pasan anastatou peopoike,
periferonwmen ev ton eautou presbyteron, andra
kai politia kai halikia aideismou, periferonw de
ton xorropiskotou1 kai hmas os oudeinos axious,
thorubon de ae kai taraixon plnorwn tin polin
kai sumpan to ierateion.

Kai telexos, iva ti mi 2 logo epitimethi mikron
pari hmod kai touto xorropiskotou pro to mi
katafronein auton (kai gar kai touis neous
eguminaexen eis tin autin apoinian), pragma
diaoseita sian tolmiiron kai apandrophon.
suliasan won parthenon osas hduvato, kai
vukta t hiredasa, drapetis giwetai. paini soi deina taunta
faneita.3 skopei kai tout kairon. hgeto meni
ekiese soudos kai polu pantachthevn, os eikos,
eperee to pilothes. de antexige toun eautou xoron
neois epomeno kai perichoreounta, kai polh
ein kattikeian kinnunta tois eulabesi, polun de
gelwta tois akratei kai tin ylodesan etymo-
terois. kai ouk arkei taunta, kai per thlikaita
onta to megathos: all' eti kai tous gouveis, os
pvnthmonai, tou parthenon tin ateukian ou
feronta, kai tin diasporan epanaaganein
boulomeneus, kai met' odromon prospipontas,
os eikos, tais eauton thugatasi, periwbrizei kai
atimoi4 o thumaostos neaniskos meta tout
hstrikov suvtagmatos.

Taunta mi anekta fainhtow ti sny eulabeia' kai

1 episkopon E, Med.
2 mi Combe-ius, who would thus replace ti.
3 fainetai Harl.
LETTER CLXIX

just as another man would choose one or another occupation; and he has all but overturned the whole Church, scorning his own presbyter, a man who is venerated for both his conduct and his age, and scorning his chorepiscopus and ourselves as if deserving no consideration at all, and continually filling the city and the whole sanctuary with tumults and disturbances.

And at last, in order to avoid receiving some slight verbal rebuke from us and from his chorepiscopus so that he should cease treating us with contempt (for he proceeded to train the young men also to the same folly), he is now planning an exceedingly daring and abominable thing. Having stolen from us two as many of the virgins as he could, and having watched for a night, he has become a fugitive. These things will seem quite dreadful to you. Consider also the occasion he chose. The local festival was being held, and a great crowd from all sides, as was natural, was gathering. And he led out his own troop in turn, following young men and dancing about them, and causing great shame to the pious, but much laughter to the boisterous and the more glib-tongued. And these acts are not enough, although they are such in enormity, but he goes still further, as I hear, when the parents of the virgins, finding the loss of their children intolerable, wish to bring home the scattered company and throw themselves with tears, as is natural, at their daughters' feet, this admirable young fellow and his predatory band even insult and flout them.

Let not these things appear tolerable to your
COLLECTED LETTERS OF SAINT BASIL

γ'ρ κοινὸς ¹ πάντων ἡμῶν ὁ γέλως· ἀλλὰ μάλιστα μὲν αὐτὸν κέλευσον μετὰ τῶν παρθένων ἐπανελθεῖν· τύχοι γὰρ ἄν τινος φιλανθρωπίας εἰ μετὰ σῶν ἐπανήκου γραμμάτων· εἰ δὲ μή, τάς γε παρθένους ἀπόσπεμψον τῇ μητρὶ αὐτῶν τῇ ἐκκλησίᾳ. εἰ δὲ μή, ² τάς γε βουλομένας τυραννεῖσθαι μὴ συγχωρήσῃς, ἀλλ’ ἐπανελθεῖν τύπωσον πρὸς ἡμᾶς. ἢ μαρτυρόμεθα σοι ³ ως καὶ Θεῷ καὶ ἀνθρώποις, ὅτι μὴ καλῶς ταῦτα γίνεται μηδὲ θεσμοῖς ἐκκλησίας. Γλυκέριος δὲ εἰ μὲν ἐπανελθοῦν μετ’ ἐπιστήμης καὶ τῆς πρεπούσης ⁴ εὐσταθείας, τούτῳ ἀριστον, εἰ δὲ μή, ἐστὼ πεπαυμένος τῆς ὑπηρεσίας.

CLXX

Γλυκερίῳ

Μέχρι τίνος ἀπονοὴ, καὶ κακῶς μὲν ⁵ βουλεύῃ περὶ σεαυτοῦ, κινεῖς δὲ ⁶ ἡμᾶς, αἰσχύνεις δὲ τὸ κοινὸν τάγμα τῶν μοναστῶν; ἐπάνελθε οὖν τῷ Θεῷ θαρρῶν καὶ ἡμῖν, οὐ τὴν φιλανθρωπίαν μιμούμεθα. εἰ γὰρ καὶ πατρικῶς ἐπετιμήσαμεν, ἀλλὰ καὶ συγγνωσόμεθα πατρικῶς, ⁷ ταῦτα σοι παρ’ ἡμῶν, ἐπειδὴ πολλοὶ τε ἱκετεύουσιν ἄλλοι, καὶ πρὸ τῶν ἄλλων ὁ σὸς πρεσβύτερος, οὐ τὴν πολιάν αἰδοίμεθα καὶ τὴν εὐσπλαγχνίαν. εἰ δὲ μακρύνεις ⁸ ἂφ’ ἡμῶν, τοῦ βαθμοῦ μὲν πάντως ⁹

LETTER CLXX

Reverence; for the ridicule affects us all in common; but if possible command him to return with the virgins; for he would meet with some consideration if he should come back with a letter from you; but if this cannot be, at least send back the virgins to their mother the Church. And if this is impossible, do not allow those at least who wish to return to be tyrannized over, but order them to come back to us. Otherwise we protest to you and also to God and men that these things are not done rightly nor in accord with the laws of the Church. Yet if Glycerius should return with understanding and with the becoming steadiness of mind, this would be best, but if not, let him be deposed from his ministry.

LETTER CLXX

To Glycerius

How far will you go in your folly, and while acting unwisely concerning your own self, stir us to anger and put to shame the whole order of monks? Return, therefore, putting your confidence in God and in us who imitate His benevolence. For even though we have rebuked like a father, yet we shall also grant pardon like a father. This is the treatment you will receive at our hands, since many others are making pleas on your behalf and above the rest your own presbyter, whose grey hairs and kindness of heart we revere. But if you continue to hold aloof from us, then you have fallen

1 For the date and content see the preceding letter.

8 μακρύνοις Harl. 9 παντός Reg. secundus.
COLLECTED LETTERS OF SAINT BASIL

ἐκπέπτωκας, ἐκπεσῆ δὲ καὶ τοῦ Θεοῦ μετὰ τῶν μελῶν σου καὶ τῆς στολῆς, οἰς ἄγεις τὰς νέας, οὐ πρὸς Θεόν, ἀλλ' εἰς βιάραθρον.

CLXXI

Γρηγορίῳ 1

Ἐπέσταλκά σοι καὶ πρώην περὶ Γλυκερίου καὶ τῶν παρθένων. οί δὲ οὐδέπω καὶ τήμερον ἐπανήκασιν, ἀλλ' ἐτί μέλλουσιν, οὐκ οἶδα ὅθεν καὶ όπως. οὐ γὰρ ἂν ἐκεῖνό σου καταγροῦν, ὥς ἐφ' ἤμετέρα διαβολή τούτο ποιεῖς, ἢ αὐτὸς πάσχοιν τι πρὸς ἡμᾶς, ἢ ἄλλους χαριζόμενος. ἤκέπωσαν οὖν μηδὲν δεδοικότες. σὺ γενοῦ τούτου 2 ἐγγυνητῆς, καὶ γὰρ ἀλγοῦμεν τεμνομένων 3 τῶν μελῶν, εἰ καὶ καλῶς 4 ἐτμήθησαν. εἰ δὲ αὐτιτείνουεν, ἐπ' ἄλλους τὸ βάρος, ἡμεῖς δὲ ὑποπλυνόμεθα.

CLXXII

Σωφρονίῳ ἐπισκόπῳ

"Ὅπως ηὗφρανας ἡμᾶς τοῖς 5 γράμμασιν οὐδὲν δεόμεθα γραφεῖν. εἰκάζεις γὰρ πάντως αὐτοῖς

1 έταίρῳ add. E.
2 σὺ γενοῦ τούτου] συγγένου τούτων editi antiqi. τούτων apud Gregorium.
3 τεμνομένων] τεμνόμενοι τῶν μελῶν apud Gregorium.
4 κακῶς E, editi antiqi. 5 τoῖς om. E.

1 Cf. Tim. 3. 13: οί γὰρ καλῶς διακονήσαντες, βαβδῶν εαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παρηγορίαν ἐν πίστει τῇ ἑν
LETTER CLXXII

entirely from your grade,¹ and you will also fall from God with your songs and your finery, by which you are leading the young women, not to God, but to the pit.

LETTER CLXXI

To Gregory ²

I have written to you recently about Glycerius and his virgins. And they have not yet to this day returned, but are still delaying; why and how I know not. For I could not lay the blame for this matter against you and say that you are doing this to discredit us, either because you have some grievance against us yourself, or are doing it as a favour for others. Therefore let them come, fearing nothing; do you become surety for this. For we are pained when our members are cut off, even if they have been justly cut off. But if they resist, the burden will rest upon others, and we are absolved.

LETTER CLXXII

To Sophronius, Bishop ³

How you have pleased us by your letter we need not write. For you can certainly surmise it from χριστῷ Ἰησοῦ. "For they that have ministered well shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus." The "degree" mentioned by Basil here is the diaconate.

² For date and content cf. Letter CLXIX and note.
³ Written in 374. This Sophronius is distinguished by the Benedictine edition from the Sophronius, magister officiorum, to whom Letters XXXII, LXXVI, XCVI and others are addressed. The present Sophronius is otherwise unknown.
COLLECTED LETTERS OF SAINT BASIL

οἷς ἐπέστειλας τοιούτοις οὕσιν.¹ τὸν γὰρ πρῶτον καρπὸν τοῦ Πνεύματος, τὴν ἀγάπην, ἔδειξάς ἡμῖν διὰ τοῦ γράμματος. τούτου δὲ τί ἂν γένοιτο τιμωτέρον ἡμῖν ἐν τῇ παρούσῃ τῶν καιρῶν κατα- στάσει, ἡμῖκα διὰ τὸ πληθυνθῆναι τῇ ἀνομίᾳ, ἐφύγη τῶν πολλῶν ἡ ἀγάπη; οὐδὲν γὰρ οὕτω σπάνιον ύπὶ ὡς ἄδελφοι συννυχία πνευματικοῦ, καὶ βῆμα εἰρημικοῦ, καὶ πνευματικὴ κοινωνία, ἢν εὐρότετε ἐν τῇ σῇ τελείωτῃ ὑπερευχαριστήσαμεν τῷ Κυρίῳ, δεόμενοι καὶ τῆς τελείας ἐπὶ σοὶ μετασχεῖν εὐφροσύνης. εἰ γὰρ ἐπιστολάι τοιαύτα, ὅποια ἡ συννυχία; καὶ εἰ πόρρῳθεν οὗτος αἰρείς, τόσον ἄξιος ἐσθ ἐγγύθεν ἡμῖν ἐπιφανεῖς; ευ δὲ ἵσθι,² εἰ μὴ μμρῶν ἀσχολιῶν περείχε χεῖ πλήθος³ καὶ αἱ ἀπαραίτηται αὐταί ἃναγκαι αἰς εὐδεδε- μέθα, αὐτοῖς με ἐπει χθήναι πρὸς τὴν σῇ τελείωτητα. καίτοιγε⁴ μέγα μοι ἐμπόδιον ἔστι πρὸς τὰς κινή- σεις ἡ παλαιὰ αὐτὴ τοῦ σώματος ἀρρωστία, ἄλλ' ὅμως οὐκ ἂν ὑπελογισάμην τοῦτο ἐμπόδιον τῆς προσδοκωμένης ἔνεκεν ωφελείας. τὸ γὰρ ἀνδρὶ τὰ αὐτὰ φρονοῦντι καὶ τὴν τῶν πατέρων πρεσβεύον- τι πίστιν, ὡς ὁ τῶν τιμῶν ἄδελφοι καὶ συμ- πρεσβυτέρων λόγος,⁵ καταξιωθῆναι περιτυχεῖν, ὅντως ἐστίν εἰς τὴν ἀρχαίαν μακαριστήτα τῶν ἐκκλησιῶν ἐπανελθεῖν, ὅτε ὁλίγοι μὲν ἢσαν οἱ νοσοῦντες περὶ ξητῆσεις, ἐν ἤσυχία δὲ ἢσαν πάντες, ἐργάται ὄντες τῶν ἐντολῶν ἀνεπαίσ-

¹ τοιούτοις οὕσι om. E.
² evis de Tho] ὄστε με E; ὄστε μοι Med.
³ ἡμᾶς add. editi antiqui.
⁴ καίτοι E.
⁵ περὶ σοῦ add. editi antiqui.
⁶ τοῦ Θεοῦ add. editi antiqui.

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the very nature of the things you said in your letter. For you have shown us the first fruit of the Spirit, charity, through your letter. And what could be more precious to us than this in the present condition of the times, when, "because iniquity hath abounded, the charity of many hath grown cold"?  

For nothing is so rare now as a meeting with a spiritual brother, and peaceful discourse, and spiritual communion; and since we have found this communion in your Perfection, we have rendered exceeding thanks to the Lord, beseeching also that we may share in the perfect joy that is in you. For if your letters are such, what would a meeting be! And if you can move me so from a distance, how estimable will you be when you appear to us from near at hand! But be assured that if we were not encompassed about by a multitude of countless preoccupations and by the present inexorable necessities by which we are constrained, I should have hastened to your Perfection in person. And yet a great obstacle to my moving about is this old infirmity of my body; but nevertheless I should have paid no heed to this obstacle for the sake of the anticipated profit. For to be thought worthy of meeting a man who holds the same opinions as myself and who reverences the faith of the Fathers, according to the account of our honoured brethren and fellow-presbyters, is in truth to return to the old-time blessedness of the churches, when those were few who suffered from the malady of inquiry, and all were in peace, being workmen fulfilling the com-

1 Cf. Matt. 24. 12: καὶ διὰ τὸ πληθωρῆμα τῆς ἀνοικίας, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. "And because iniquity hath abounded, the charity of many shall grow cold."
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χυντοι, διὰ τῆς ἀπλῆς καὶ ἀπεριέργου ὁμολογίας λατρεύοντες τῷ Κυρίῳ, καὶ ἀσυλον τὴν πίστιν καὶ ἀπεριέργον τὴν εἰς Πατέρα καὶ Τιὸν καὶ ἄγιον Πνεῦμα διαφυλάσσοντες.

CLXXIII

Πρὸς Θεοδώραν κανονικὴν

Ὅκυρος ἠμᾶς ποιεῖ πρὸς τὸ γράφειν τὸ μὴ πεπείσθαι τὰς ἐπιστολὰς ἡμῶν πάντως ἐγχειρίζεσθαι τῇ σῇ ἡγάμῃ ἄλλα κακία τῶν διακονοῦντων μυρίων προεντυχάνειν ἑτέρους. καὶ μάλιστα νῦν οὕτω τεταραγμένων τῶν κατὰ τὴν οἰκουμένην πραγμάτων. διότερ ἀναμένω τρόπον τινὰ μεμφηναι καὶ ἀπαίτηθηναι βιαίως τὰς ἐπιστολὰς, ὥστε αὐτῷ τούτῳ τεκμηρίων χρήσασθαι τῆς ἀποδύσεως. καὶ γράφοντες μὲν οὕν καὶ σωπόντες ἐν ἐργῷ ἔχομεν ἐν ταῖς καρδίαις ἡμῶν, φυλάσσειν τὴν μυήμην τῆς κοσμιοτητοῦ σου, καὶ προσεύχεσθαι τῷ Κυρίῳ δοῦναι σοι τελέσαι τὸν δρόμον τῆς ἀγαθῆς πολιτείας καθὰ προεῖλον. τῷ ὁπτὶ

1 λατρεύοντες τῷ Κυρίῳ, καὶ om. E, Med.
2 Θεοδώρας κανονικὴ ἐdition antiqui.; peri βίου κανονικοῦ add. Harl.
3 πάντας editi antiqui.
4 τεταραγμένων editi antiqui.
5 ἀναμένουμεν editi antiqui.
6 μεμφηναι E.
7 καὶ om. E.

1 Cf. 2 Tim. 2. 15: σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἄνεπαίσχυντον ὄρθοτομοῦντα τῶν ἀθόν τῆς ἀληθείας. “Carefully study to present thyself approved

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mandments and needing not to be ashamed, serving the Lord through a simple and not too elaborate confession, and preserving inviolate and not too elaborate their faith in the Father, Son, and Holy Ghost.

LETTER CLXXIII

To Theodora, a Canoness

We are rendered hesitant about writing by the fact that we are not entirely assured that our letters are placed in the hands of your Charity, but instead, through the baseness of our messengers, innumerable others read them first; and especially now when throughout the world things are so disturbed. Therefore I am waiting to be found fault with in a measure and to have my letters forcefully demanded, so that I may treat this as itself a proof of their delivery. However, both when writing and when silent we keep in our hearts one duty—to guard the memory of your Decorum and to pray the Lord to grant that you may complete the course of good conduct of life even as you have chosen.

unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.”

2 Written about the year 374. Canonicœ were women who devoted themselves to education, district visiting, funerals, and various charitable works, and living in community apart from men. Cf. Soerates I. 17; Sozomen 8. 23. Rules were laid down for their guidance, as Basil here sets forth, but St. Augustine in 423 drew up the first general rules for such communities of women. They were distinguished from nuns in not being bound by vows, and from deaconesses as not so distinctly discharging ministerial duties.
γὰρ οὐ μικρὸς ἀγὼν ὀμολογοῦντι ¹ τῆς ἐπαγγελίας
tὰ ἐφεξῆς ἐπάγειν. τὸ μὲν γὰρ προελέσθαι
tὴν κατὰ τὸ εὐαγγέλιον πολιτείαν παντὸς, τὸ δὲ καὶ
μέχρι τῶν μικροτάτων ἄγειν τὴν παρατήρησιν,
καὶ μηδὲν τῶν ἑκεὶ γεγραμμένων παρορᾶν, τοῦτο
πάντως ὀλίγοις τῶν εἰς ἡμετέραν γνώσιν ἱκόντων
κατώρθωταί· ὡστε καὶ γλώσσῃ πεπεδημένη κε-
χρῆσθαι ² καὶ ὀθαλμῷ πεπαιδαγωγημένῳ κατὰ
tὸ βούλημα τοῦ εὐαγγελίου, καὶ χερσίν ἐνεργεῖν
κατὰ τὸν σκοπὸν τῆς εὐαρεστήσεως τοῦ Θεοῦ,
καὶ πόδας κινεῖν καὶ ἐκάστῳ τῶν μελῶν οὕτω
κεχρῆσθαι ως εξ ἀρχῆς ὁ Δημιουργὸς ἡμῶν
ὁκουόμης· τὸ ἐν τῇ καταστολῇ κόσμου, τὸ ἐν
tαῖς συντυχίαις τῶν ἀνδρῶν πεφυλαγμένου, τὸ
ἐν βρώμασιν αὐτάρκες, τὸ ἐν τῇ κτήσει ³ τῶν
ἀναγκαίων ἀπέριττων. ταῦτα πάντα μικρὰ μὲν
ἀπλῶς οὕτω λεγόμενα, μεγάλου δὲ ἀγώνος εἰς τὸ
kατορθώθηναι χρηζοῦντα, ως ἐπὶ αὐτῆς ⁴ τῆς ἁλη-
θείας εὐρομεν. καὶ μὲν καὶ τὸ ἐν τῇ ταπεινο-
φροσύνῃ τέλειον, ως μὴτε προγόνων περιφανείας
μεμνήσθαι, μήτε, εἰ τι υπάρχει ⁵ ἡμῖν ἐκ ⁶ φύσεως
πλεονέκτημα ἢ κατὰ σῶμα ἢ κατὰ ψυχήν, τούτω
ἐπαίρεσθαι, μήτε τὰς ἐξωθέν περὶ ἡμῶν ὑπολήψεις
ἀφορμῆν ἐπάρσεως τε καὶ φυσιώσεως ποιεῖσθαι,
tαῦτα τοῦ εὐαγγελικοῦ ἔχεται βίον. τὸ ἐν
ἐγκρατείᾳ εὐτυνὸν, τὸ ἐν προσευχαῖς φιλόπονον,
tὸ ἐν φιλαδελφίᾳ συμπαθεῖς, τὸ πρὸς τοὺς δεο-
μένους κοινωνικῶν, ⁷ τὸ τοῦ φρονήματος κατα-
βεβλημένον, ὁ συντριμμὸς τῆς καρδίας, ⁸ τὸ τῆς
πίστεως ύμές, τὸ ἐν σκυθρωπότητι ὀμαλῶν, μηδε-

¹ ὀμολογοῦντά τι editi antiqui. ² χρῆσθαι editi antiqui.
LETTER CLXXIII

For truly it is no slight struggle for one who makes a profession to carry out the consequences of his promise. For choosing the evangelical life is in the power of anyone, but carrying out its observance even to the smallest details, and overlooking none of the written rules—this has been accomplished successfully by very few who have come to our knowledge; as, for example, to keep the tongue fettered and the eye disciplined according to the intent of the Gospel, and to work with the hands with a view to pleasing God, and to move the feet and so to use each of the limbs as our Creator ordained from the beginning; modesty in dress, circumspection in the society of men, moderation in food, simplicity in the acquisition of necessities. All these things are small when thus simply mentioned, but require a great struggle to be observed successfully, as in very truth we have discovered. And, furthermore, perfection in humility, so that we shall neither remember any distinction of ancestry, nor, if we possess by nature any advantage whether of body or of mind, be elated by this, nor to make others' opinions of ourselves an occasion of exaltation and pride—these things belong to the evangelical life. Also constancy in self-control, assiduity in prayer, sympathy in fraternal charity, generosity toward the needy, subjection of pride, contrition of heart, soundness of faith, equability in despond-
COLLECTED LETTERS OF SAINT BASIL

ποτε τῆς ἐννοίας ἡμῶν λειτουργίας τοῦ φοβεροῦ καὶ ἀπαραίτητου δικαστηρίου τὴν μνήμην πρὸς ὁ ἐπεγόμεθα μὲν ἀπαντής, μέμνηται δὲ αὐτοῦ καὶ τὴν ἀπ’ αὐτοῦ ἐκβασίν ἀγωνισμέναν ἐλάχιστοι.

CLXXIV

Πρὸς ἐλευθέραν

Ἐγὼ, καὶ πάνυ βουλόμενος συνεχῶς ἐπιστέλλειν τῇ εὐγενείᾳ ὑμῶν, ἐπέσχον ἐμαυτὸν ἄει, μήπως δόξῳ τινὰς ὑμῖν πειρασμοὺς ἐπεγείρειν διὰ τοὺς φιλέχθρως πρὸς ἡμᾶς διακειμένους καὶ, ὡς ἄκοιον, μέχρι καὶ τούτον τῇ ἐχθραὶ ἐλαύνοντας, ὅπερ πολυπραγμονεῖν εἰ ποῦ τις καὶ γράμμα ἡμέτερον δέχοτο. ἐπειδὴ δὲ αὐτή, καλῶς ποιοῦσα, κατήρξας τοῦ γράμματος καὶ ἐπέστειλας ἡμῖν ἀ ἐχθρὴν περὶ τῶν κατὰ τὴν ψυχὴν σου πραγμάτων ἀνακοινομένη, προετράπην εἰς τὸ ἀντεστείλαι, ὁμοῦ μὲν τὰ ἐν τῷ παρελθόντι χρόνῳ ἐλλειψθέντα ἐπανορθούμενος, ὁμοῦ δὲ καὶ πρὸς τὰ ἐπεσταλμένα παρὰ τῆς σῆς εὐγενείας ἀποκρινόμενος.

"Οτι μακαρία ἐστὶ διὰ ψυχῆς ἡ νυκτὸς καὶ ἡμέρας μηδεμίαν ἀλλην μέριμναν στρέφουσα ἡ πῶς ἐπὶ τῆς μεγάλης ἡμέρας, καθ’ ἡν πᾶσα ἡ κτίσεις περιστηρίζεται τὸν κρίτην τὰς εὐθύνας τῶν πεπραγμένων ἀποδιδοῦσα, καὶ αὐτὴ δυνηθῆ κούφως ἀπο-

1 ἐπέσχον editi antiqui. 2 φιλέχθρωσ editi antiqui. 3 φ.λυπραγμονεῖν E, Harl.

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encouraging never letting pass from our minds the remembrance of the awful and inexorable tribunal, towards which we all indeed are hastening, though very few are mindful of it or solicitous about what the issue therefrom shall be.

LETTER CLXXIV

To a Widow ¹

I, although wishing very much to write regularly to your Nobility, have always checked myself, that I may not seem to occasion you any trials on account of those who are ill-disposed toward us, and, as I hear, push their hatred so far that they make much ado if anyone perchance receives even a letter from us. But since you yourself, quite properly, have taken the initiative in writing and in your letter have communicated what you should as regards the affairs of your soul. I have been moved to reply, at one and the same time both rectifying my omissions in the past, and replying to the present communications of your Nobility.

Take note that the soul is blessed which by night and day revolves no other anxiety than how on the great day, on which all creation shall stand about the Judge and give an account of its deeds, it also shall be able easily to discharge the reckoning of

¹ Written in 374.
θέσθαι τῶν λόγων τῶν βεβιωμένων. ό γὰρ ἐκείνης τῆς ἡμέρας καὶ τῆς ὥρας πρὸ όφθαλμῶν τιθέμενος, καὶ ὃς μελετῶν τῆς ἐπι τοῦ ἀπαραλογίστου¹ κριτηρίου ἀπολογίαν, ὁ τοιοῦτος ἢ οὐδὲν παντελῶς ἢ ἐλάχιστα ἀμαρτήσεται, διότι ² τὸ ἀμαρτάνειν ἡμῶν κατὰ ἀποσίαν τοῦ φόβου τοῦ Θεοῦ³ γίνεται. οἷς δ’ ἂν ἐναργῆς παρῆ τῶν ἀπειλουμένων ἢ προσδοκία, οὐδένα καίρων δώσει τοῖς τοιούτοις ὁ σύνοικος φόβος εἰς ἀβουλήτους πράξεις ἢ ἐνθυμήσεις ἐκπεσεῖν.

Καὶ μέμησο τοίνυν τοῦ Θεοῦ, καὶ ἔχε τῶν αὐτοῦ φόβου ἐν τῇ καρδίᾳ, καὶ πάντας εἰς τὴν κοινωνίαν τῶν εὐχῶν παραλίμβαυε. μεγάλη γὰρ καὶ ἡ τῶν δυναμένων δυσωπείν τὸν Θεοῦ βοήθεια, καὶ μὴ διαλίπῃς ταύτα ποιοῦσα. καὶ γὰρ καὶ ζῶσιν ἡμῶν τὴν ἐν σαρκὶ ταύτῃ ἡ ζωὴν ἀγαθὴ ἔσται θοθρὸς ἢ προσευχή, καὶ ἀπερχομένοις ἐντεῦθεν ἐφόδιον διαρκεῖς πρὸς τὸν αἰώνα τὸν μέλλοντα. ὡσπερ δὲ ἡ φροντὶς πραγμάτι ἐστὶν ἀγαθὸν, οὕτω πάλιν ἡ ἀθυμία καὶ ἡ ἀπόγνωσις καὶ τὸ δυσελπίστως ἐχεῖν πρὸς σωτηρίαν τῶν βλαπτόντων ἐστὶ τὴν ψυχήν. ἐπέλεπιζε τοίνυν τῇ ἀγαθότητι τοῦ Θεοῦ, καὶ ἐκδέχον αὐτὸν τὴν ἀντίληψιν, γινώσκοντα ὅτι, ἐὰν καλῶς καὶ γνησίως πρὸς αὐτὸν ἐπιστραφῶμεν, οὐ μόνον οὐκ ἀπορρίψει ἡμᾶς εἰς τὸ παντελῆς, ἀλλ’ ἐτί λαλοῦντων ἡμῶν τὰ ρήματα τῆς προσευχῆς ἐρεῖ· Ἰδοὺ πάρειμι.

¹ ἀπαραλογήτου editi antiqui. ² διότι Ε. ³ ἀποσίαν Ἰ. ⁴ ἐστὶ τῆς ἡ ζωή ἡ προσευχή.
the life it has lived. For he who sets that day and hour before his eyes and ever meditates upon his defence before the tribunal which cannot be deceived, such a man will sin either not at all or very little, because sinning comes to pass in us through absence of the fear of God. But to whomsoever there is present the vivid expectation of the threatened punishments, the fear which dwells in such will give them no opportunity of falling into ill considered actions or thoughts.

Be mindful, then, of God, and keep the fear of Him in your heart, and invite all to communion in your prayers. For great is also the aid of those who are able to importune God. And do all these things without ceasing. For both while we live this life in the flesh will prayer be to us a goodly helper, and when we depart hence it will be a sufficient viaticum for the world to come. But just as anxious thought is a good thing, so again despondency, despair, and the attitude of misgiving as regards salvation are things that harm the soul. Hope, then, in the goodness of God, and expect His help, knowing that, if we turn to Him rightly and sincerely, not only will He not cast us off utterly, but will say even as we are uttering the words of our prayer: “Behold, I am with you.”

3 Κυρίοι εδίτι αντίς.

4 ταύτην Ε.
CLXXV

Магнениано́к 1 κόμητι

Πρώην ἐπέστελλε μου ἡ σεμνότης σου ἄλλα τινὰ καὶ περὶ πίστεως γράψαι ἡμᾶς ἐναργῶς προστάσσουσα. ἀλλ' ἐγὼ τὴν μὲν σήν περὶ τὸ πράγμα ἁγαμαί σπουδήν, 2 καὶ εὐχόμητι τῷ Θεῷ ἀνειδότως σοι τῶν ἁγαθῶν τὴν αἱρέσιν ἐνυπάρχειν καὶ ἀεὶ σε προκόπτοντα καὶ γινόσει καὶ ἐργοὺς ἁγαθοῖς τελειοῦσας: διὰ δὲ τὸ μὴ βούλεσθαι περὶ πίστεως σύνταγμα καταλαμπάνειν μηδὲ γράφειν διαφόρους πίστεις, παρετηρησάμην μὴ 3 ἀποστείλαι ἃ ἐπεξηγήσατε.

Πλὴν δοκεῖτέ μοι περιηχείηθαι παρὰ τῶν αὐτῶθι, τῶν μηδὲν ἐργαξομένων, οἳ 4 ἐπὶ διαβολὴ ἡμετέρα λέγουσι τινα, ὡς ἐκ τούτου ἐαυτοὺς συστήσοντες, 5 εἰς ἡμῶν τὰ αὐσχίστα καταψεύσωνται. ἐκεῖνοις μὲν γὰρ φανεροὶ ὁ παρελθὼν χρόνος, καὶ προίουσα ἡ πείρα φανερωτέρους ποιήσει. ἡμεῖς δὲ παρακαλοῦμεν τους ἡλπικότας εἰς Χριστὸν μηδὲν παρὰ τὴν ἀρχαίαν περιεργάζεσθαι πίστιν, ἀλλ' ὡς πιστεύομεν, οὗτω καὶ βαπτίζομεθα, όσ' δὲ βαπτιζόμεθα, οὖτω καὶ δοξολογεῖν. ὅνόματα δὲ ἡμῖν ἀρκεῖ 6 ἐκείνα ὁμολογεῖν,

1 Μαγνειανο̣ Med. Μαγνηιανο̣ editi antiqui.
4 ὁ editi antiqui. 5 συστήσοντες editi antiqui.
6 ἀρκεῖν Med.

1 Written about 374. This Magnenianus may be the one mentioned in Letter CCCXXV, but he is otherwise unknown. Another MS reading is Magnennianus.
LETTER CLXXV

LETTER CLXXV

To Count Magnenianus

Just recently your Dignity wrote to me about certain other matters and explicitly commanding that we should write you concerning the faith. But while I admire your zeal regarding the matter, and pray God that you may adhere unswervingly to your choice of the good and that, always advancing in both knowledge and good works, you may become perfect; yet because I do not wish to leave behind me any work on the faith or to compose sundry creeds, I have kept to my resolution not to send what you have sought.

However, you seem to me to be compassed by the din of men of that place, who do no deed but say things in order to slander us, thinking to get credit for themselves from this, if they utter the most shameful lies about us. For the past reveals their characters and subsequent experience will reveal them even more clearly. But we exhort those who have put their hope in Christ not to concern themselves too much about any faith except the old, but, just as we believe, so also to be baptized, and just as we are baptized, so also to repeat the doxology. And it is sufficient for us to confess those names which we

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2 A short time later Basil did this very thing for Amphilochius of Iconium, and wrote the treatise De Spiritu Sancto.
3 The Benedictine edition (Vita Basilii XXX) thinks that the allusion is to Atarbius of Neoacaerea and some of his presbyters.
COLLECTED LETTERS OF SAINT BASIL

ἀ παρελάβομεν παρὰ τῆς ἁγίας Γραφῆς καὶ τὴν ἐπὶ τούτοις καινοτομίαν διαφεύγειν. οὐ γὰρ ἐν τῇ ἐφευρέσει τῶν προσηγορίων ἡ σωτηρία ἡμῶν, ἀλλ’ ἐν τῇ ἑγεῖ περὶ τῆς θεότητος εἰς ἥν πε-πιστεύκαμεν ὀμολογία.

CLXXVI

Ἀμφιλοχίῳ, ἐπισκόπῳ Ἰκονίου

Παράσχοι ὁ ἄγιος Θεὸς ἐρρωμένω σοι τὸ σῶμα, καὶ ἀπὸ πάσης ἄσχολίας ἀνεμένω, καὶ πάντα πράττοντι κατὰ νοῦν, τὴν ἐπιστολὴν ἡμῶν ταύτην εἰς χεῖρας ἐλθεῖν, ἵνα μὴ ἀπρακτος ἡμῶν ἡ παράκλησις ἑγεῖται, ἢν παρακαλοῦμεν νῦν ἐπισφαλήναι σε ἡμῶν τῇ πόλει, ἐπὶ τῷ σεμιντέραν γενέσθαι τὴν πανίγυριν, ἣν δὲ ἔτους ἄγειν ἐπὶ τοῖς μάρτυσιν ἔθος ἐστὶν ἡμῶν τῇ ἐκκλησίᾳ. πέπεισο γὰρ, τιμωτάτε μοι καὶ ποθεινότατε ὅσ᾽ ἀληθῶς, ὅτι πολλῶν εἰς πείραν ἔλθὼν ὁ παρ᾽ ἡμῖν 2 λᾶος τῆς οὐδενὸς οὕτως ἀντέχεται ἐπιτυχία, ὡς τῆς σῆς παρουσίας· τοιούτων κέντρου ἀγάπης ἐκ τῆς μικρᾶς ἑκείνης συντυχίας ἐναφίκας. ἵνα οὖν καὶ ὁ Κύριος δοξασθῇ, καὶ λαοὶ εὐφρανθῶσι, καὶ τιμηθῶσι μάρτυρες, καὶ ἡμεῖς οἱ γέροντες τῆς ὀφειλομένης ἡμῖν παρὰ τέκνον γνησίου τύχωμεν θεραπείας, καταξίωσον ἀὸκνως μέχρις ἡμῶν διαβῆναι, καὶ προλαβεῖν τὰς ἡμέρας τῆς συνόδου, ὡστε ἐπὶ σχολῆς ἡμᾶς ἀλλήλους συγγενέσθαι καὶ 3 συμπαρακληθῆναι διὰ τῆς κοινωνίας τῶν

1 παράκλησιν Ε. 2 ἡμῶν editi antiqi. 3 καὶ om. Ε.

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LETTER CLXXVI

have received from the Holy Scripture and to shun innovation in addition to them. For not in the invention of appellations lies our salvation, but in the sound confession of the Divinity in which we have declared our faith.

LETTER CLXXVI

To Amphilochius, Bishop of Iconium

May the holy God grant that this letter of ours come into your hands, finding you strong in body, free from all occupation, and faring in all respects according to your wish, in order that our invitation may not be in vain, which we now extend to you to visit our city, for the purpose of rendering more impressive the festival which it is the custom of our church to celebrate annually in honour of the martyrs. For be assured, my most honoured and truly cherished brother, that although our people have had experience of many visitors, they insist upon the visit of no one so urgently as they do upon your coming; so potent was the barb of love which you implanted in them on the occasion of the former brief visit. In order, therefore, that the Lord may be glorified, the people made happy, the martyrs honoured, and we old men receive the deference due to us from a true son, deign to come to us without hesitation, and to anticipate the days of the synod, so that we may converse at leisure with each other and be mutually

1 Written in 374. Basil invites Amphilochius to a festival in honour of St. Eupsychius, and asks that he come three days before the feast.

2 i.e. Damas and Eupsychius. For Eupsychius, cf. Letters, C, CLII, and CCLII.
Collected Letters of Saint Basil

πνευματικῶν χαρισμάτων. ἔστι δὲ ἡ ἡμέρα τῇ πέμπτῃ τοῦ Σεπτεμβρίου. διὸ παρακαλοῦμεν πρὸ τριῶν ἡμερῶν ἐπιστῆναι, ὡς καὶ τοῦ πτωχοτροφείου τῆς μνήμης μεγάλης ποιήσῃ τῇ παρουσίᾳ. ἐρρωμένος καὶ εὐθυμος ἐν Κυρίῳ ύπερευχομένος μου διαφυλαχθείης μοι καὶ τῇ τοῦ Θεοῦ ἐκκλησία χάριτι τοῦ Κυρίου.

CLXXVII

Σωφρονίῳ μαγιστρῷ

Καταλέγειν μὲν πάντας τοὺς δὲ ἡμᾶς εὐεργετηθέντας παρὰ τῆς σής μεγαλονοίας οὐρ ῥάδων οὕτω πολλοὺς μὲν 2 σύνυσμεν ἐαυτοῖς εὐπεποιήκόσι διὰ τῆς μεγάλης σου χειρός, ἢν ὁ Κύριος ἡμῖν σύμμαχον ἐπὶ τῶν μεγίστων καιρῶν ἐχαρήσατο. δικαιότατος δὲ πάντων καὶ ὁ ὅν προσαγόμενος διὰ τοῦ γράμματος ἡμῶν τυχάνει, 3 ὁ αἴδεσιμότατος 4 ἀδελφὸς Εὐσέβιος, παραλόγῳ συνοφαντία περιπεσών, ἢν ἀποσκεδάσαι μόνης ἐστὶ τῆς σῆς ὀρθότητος. διὸ παρακαλοῦμεν, καὶ τῷ δικαίῳ χαριζόμενον, καὶ πρὸς τὸ ἀνθρώπινον

1 Χριστοῦ Ε.
2 μὲν om. Ε.
3 τυχάνειν editi antiqi.
4 ἡμῶν add. editi antiqi.

1 This date seems to be a mistake for the seventh, the day of St. Eupysychins in the Greek calendar.
2 By μνήμη the Benedictine edition understands the "memorial" church or chapel erected by Basil in his hospital at Caesarea, i.e. the church in the sense of a memorial. Cf. Letter XCIV. For the use of μνήμη in this sense Du Cange 460.
LETTER CLXXVII

consolated through the communion of spiritual gifts. The day is the fifth of September. Accordingly we urge you to arrive three days beforehand, in order that you may also make great by your presence the memorial chapel of the house of the poor. In good health and joyful in the Lord, praying for me, may you be preserved to me and to the Church of God by the grace of the Lord.

LETTER CLXXVII

To Sophronius, Master

To enumerate all those who for our sake have been benefited by your Magnanimity is not easy; to so many are we conscious of having done good through your mighty hand, which the Lord has graciously given to us as an ally in most critical times. But most worthy of all happens to be the one now being introduced to you through our letter, our most reverend brother Eusebius, who has fallen under an absurd calumny, which it is in the power of your uprightness alone to repel. Therefore we urge you, favouring what is right, considering the cites Act. Conc. Chalced. 1,144. He explains it as being equivalent to Latin memoria, i.e. acdes sacra in qua extat sancti alicuius sepulcrum. For such a use of memoria, cf. Augustine, De Civ. Dei, 22, 10: Nos autem martyribus nostris non tempia sicut diis sed memorias sicut hominibus mortuis fabricamus.

3 Written in 374. Sophronius, magister officiorum, was a fellow-student of Basil at Athens, and a friend of Gregory of Nazianzus. Other letters to this Sophronius are LXXVI, XCVI, CLXXVII, CLXXX, CXCII, and CCLXXII.

4 Eusebius of Samosata. Cf. letters addressed to him.
ἀφορώντα, καὶ ἡμῶν τὰς συνήθεις παρεχόμενον χάριτας, ἀντὶ πάντων γενέσθαι τῷ ἀνδρὶ, καὶ προστίηναι αὐτοῦ μετὰ τῆς ἡλιθείας. ἔχει γὰρ οὐ μικρὰν συμμαχίαν τὴν ἀπὸ τοῦ δικαίου. ἦν εἰ μὴ ὁ παρὸν καίρὸς καταβλάβειε, πάνυ βάδιοι σαφῶς καὶ ἀναντιρρήτως ἐπιδειχθῆσεσθαι.  

CLXXVIII

Ἀβουργῷ

Πολλοὺς οἶδα πολλάκις συστήσας τῇ τιμώτητί σου καὶ γενόμενος ἐπὶ μεγίστοιν καιρῶν χρήσιμος ἰκανῶς τοῖς καταπονομένοις. οὐ μὴν τιμιώτερον γε ἐμοὶ οὖν ὑπὲρ μειζόνων ἀγωνιζόμενον οἶδα πρότερον παραπέμψας τῇ κοςμιώτητί σου τοῦ ποθεινοτάτου νῦν Ἔσσεβίου, τοῦ νῦν τῆς ἐπιστολῆς ταύτην ἐγχειρίζοντός σοι παρ’ ἡμῶν. ὡς ποταπῶ μὲν συμπέπλεκται πράγματι αὐτὸς, ἃν τύχοι τινὸς καιροῦ, διηγήσεται σου τῇ σεμνώτητί. ἢ δὲ παρ’ ἡμῶν λεχθῆναι προσήκε ταῦτα ἔστι μὴ παρασυρῆναι τῶν ἀνδρά, μηδὲ τῷ πολλοὺς πεφηνέναι τοὺς ἐπὶ ταῖς χαλεπωτάταις πράξεισιν ἐαλωκότας καὶ αὐτῶν τῇ τῆς τῶν πολλῶν ὑπονοίας παραπολαῦσαι ἄλλα τυχεῖν δικαστηρίου, καὶ εἰς ἕξετασίν αὐτοῦ τὸν βίον ἄχθηναι. βάστα γὰρ οὕτω καὶ ἡ συκοφαντία φανερὰ γενήσεται,

1 τῆς om. E.  
2 ἐπιδειχθῆναι editi antiqi.
LETTER CLXXVIII

lot of man, and conferring your customary favours upon us, to do your utmost for the man, and in company with the truth to defend him. For he has no mean alliance in having justice on his side, and unless the present crisis should interfere with this, it will be quite easy to give clear and irrefutable proof.

LETTER CLXXVIII

To Aburgius

I know that I have often recommended many men to your Honour and that in the greatest crises I have proved sufficiently useful to those in affliction. But no man more honoured in my eyes or fighting for more important things have I ever before, I know, sent to your Decorum than our most beloved son Eusebius, who now places in your hands this letter from us. And in what sort of a difficulty he is involved he himself, if he should find an opportunity, will relate to your Dignity. But what is fitting that we ourselves should say is this: that the man should not be swept aside nor, because there are many who have clearly been caught in the most grievous acts, should he also in any degree incidentally derive disadvantage from the suspicion existing against the many; on the contrary, he should obtain a trial, and his life should be subjected to examination. For in this way both will the calumny very easily become manifest, and this man, having

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1 Written in 374, on the same subject as the preceding. Previous letters addressed to Aburgius are XXXIII, LXXV, and CXLVII.
COLLECTED LETTERS OF SAINT BASIL

καὶ ὁ ἀνὴρ τυχῶν τῆς δικαιοτάτης προστασίας κηρύξ ἔσται διηνεκὴς τῶν ὑπηργομένων αὐτῶν παρὰ τῆς σῆς ἡμεροτητος.

CLXXIX

'Αρισθαίρῳ

Καὶ φιλελεύθερον σε εἶναι καὶ φιλάνθρωπον τό τε τῆς φύσεως εὐγενῆς καὶ τὸ πρὸς πάντας κοινωνικόν ἵκανον ἡμᾶς ἐκδιδάσκει. διὸ θαρροῦντος ὑπὲρ ἀνδρὸς λαμπροῦ μὲν ἀνωθὲν καὶ ἐκ προγόνων, πλείονος δὲ δὴ ἑαυτὸν τιμῆς καὶ αἵδους ἡξίου διὰ τὴν ἐνυπάρχουσαν αὐτῷ τῶν τρόπων ἡμερότητα· ὥστε σε παρακληθέντα ἦμων παραστήναι αὐτῶν ἀγωνιζομένοις δίκην, τῆς μὲν ἀληθείας ἐνεκεν ἐὑκαταφρόνητον, ἐναγώνιον δὲ ἄλλως διὰ τὸ τῆς συνοφαντίας ἐπιχυρόν ἡμᾶς ἦταν ἐπὶ τὸ τῆς συνοφαντίας ἐπιχυρόν, εἰ καταξιώσεις τι ρῆμα φιλάνθρωπον ὑπὲρ αὐτοῦ προεσθαι, ἐπονημομένος μὲν τὸ δικαίῳ χαριζόμενος, ἐπείτα καὶ ἦμιν τοῖς ἀξιρέτοις σου τὴν συνήθη τιμῆν καὶ χάριν καὶ ἐν τούτῳ χαριζόμενος.

1 θαρροῦντες tres recent. MSS. 2 ἐνεκα editi antiqi. 3 προεσθαι editi antiqi.

1 According to the Benedictine edition, the circumstances referred to are Valens' cruelties upon those who were accused of inquiring by divination as to who were to succeed him on the throne. Cf. Amm. Marcell. 29, 1, 2.

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LETTER CLXXIX

received your most just protection, will be a perpetual herald of the benefits conferred upon him by your Clemency.¹

LETTER CLXXIX

To Arinthaeus²

That you are a lover both of freedom and of mankind the nobility of your nature and your accessibility to all sufficiently informs us. Therefore with confidence do we address you in behalf of a man who is indeed distinguished through long lineage and through his ancestors, but worthy through his own merit of greater honour and respect because of the inherent gentleness of his character; so that at our exhortation you may assist him in his fight against a charge which, so far as the truth is concerned, deserves nothing but contempt, but for the rest is dangerous on account of the seriousness of the calumny. For it would be of great influence towards his safety if you would deign to say a kind word on his behalf, since in the first place you would be assisting justice, and secondly to us your chosen friends you would be showing in this instance also your accustomed honour and favour.

² Written in 374. Arinthaeus was an able general under Valens. He was a friend of Basil and a staunch protector of the Church, although, as was usual in that age, he deferred baptism till his death-bed. Cf. Letter CCLXIX. He was consul in 372, and must have died before Basil (379). If we are to believe Theodoret (Eccl. Hist. 4, 30), he seconded the general Trajan’s rebuke of Valens in 378; so he must have died but a few months before Basil. Cf. Tillemont, Em- pereurs, 5, 100.

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COLLECTED LETTERS OF SAINT BASIL

CLXXX

Σωφρονίως μαγιστρων, Εὐμαθίου ἐνεκεν

Ἀνδρὶ ἀξιολόγῳ περιτυχῶν περιστασεῖ αὐξ ἀνεκτῇ κεχρημένῳ ἔπαθον τὴν ψυχήν. τι γὰρ ὅτι ἔμελλον, ἀνθρωπὸς ὄν, ἀνθρώπῳ ἐλευθέρῳ παρ᾽ ἄξιαν ἐμπεπλεγμένῳ πράγματι συναλγεῖν; καὶ βουλευσάμενος 1 τῶς ἄν γενοίμην αὐτῷ χρήσιμος, μίαν ἐυρον λύσιν τῆς κατεχούσης αὐτοῦ δυσχερείας, εἰ τῇ σῇ κοσμιότητι ποιήσαιμι γνώριμον. σον ὅτι τὸ ἐφεξῆς, τὴν σαυτοῦ σπουδήν, ἢ τὸ πολλοὺς ἐφ᾽ ἡμῖν μάρτυσιν 2 ἐπιδεδειξαί, καὶ αὐτῷ παρασχέσθαι.

Τὸ δὲ πράγμα γνωρίσει ἢ ἐπιδοθεῖσα παρ᾽ αὐτοῦ δέησις τοῖς βασιλεῦσιν, ἢν καὶ λαβεῖν εἰς χείρας καὶ συμπράξαι τῷ ἄνδρὶ τὰ δυνατὰ παρακλήθητι. καὶ γὰρ Χριστιανῷ χαρίζῃ, 4 καὶ εὐγενεῖ, καὶ ἀπὸ λόγου πολλοῦ τὸ αἰδέσιμον ἐπαγομένω. εάν δὲ προσθώμεν, ὅτι καὶ ἡμεῖς μεγάλην ὅπα τῆς εἰς αὐτὸν εὐποίας ὑποδεχόμεθα 5 χάριν, πάντως, κἂν μικρὸν ἢ ἄλλως τὸ ἡμέτερον, ἀλλὰ τῆς σῆς σεμνότητος ἀς ἐν λόγῳ ποιεῖσθαι τὰ καθ᾽ ἡμᾶς ἀνεχομένης, ὦ μικρὸν φανεῖται τὸ χαρισθὲν ἡμῖν.

1 ὅνι add. editi antiqi. 2 ὅφ᾽ editi antiqi.
3 μάρτυρας Ε. 4 χαρίζει editi antiqi.
5 ἀποδεχόμεθα Ε.; ἀποδεχόμεθα editi antiqi.

1 Written in 374. Nothing is known about this Eumathius, except for the present letter.

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LETTER CLXXX

LETTER CLXXX

To Sophronius, the Master, in behalf of Eumathius.¹

On meeting an estimable man who found himself in an unbearable situation I suffered in my soul. For why, since I am man,² was I not to sympathize with a free man involved in troubles beyond his deserts? And in deliberating how I could be helpful to him, I found but one solution of the difficulty that besets him—if I should make him known to your Decorum. The rest, therefore, depends upon you—to place at his disposal also that zeal of yours which on our testimony you have shown to many.

The petition presented by him to the emperors will inform you of the facts; and pray be kind enough to take this into your hands and do all in your power for the man. For you are doing a favour to a Christian, to a man of noble birth, and to one who wins respect through his great learning. And if we add that we also shall receive a great kindness through your good offices to him, assuredly, even though our concerns are in general of small importance to you, yet, since your August Reverence always deigns to give consideration to our affairs, the favour granted to us will not appear small.

² Cf. Menander, Frag. 602 K: οὐδεὶς ἔστι, μοι ἀλλότριος, ἂν ἢ χρηστός; ἡ φύσις μία πάντων, τὸ δ' οἴκειον συνίστησιν τρόπος. "For me none is a foreigner if so be he is good. One nature is in all and it is character that makes the tie of kin." Cf. also Terence, Heaut. Tim. 77.
Οίδα ότι καὶ τῆς σῆς εὐλαβείας τοσοῦτον ἀπτεται ὁ χωρισμὸς τοῦ θεοφιλεστάτου ἐπισκόπου Ἑυσεβίου ὅσον καὶ ἡμῶν αὐτῶν. ἐπεὶ οὖν ἀμφότεροι χρήζομεν παρακλίσεως, ἀλλήλοις γενώμεθα παραμυθία. καὶ σὺ τε ἡμῖν ἐπίστελλε τὰ ἐκ Σαμοσάτων, ἡμεῖς τε ἀπερ ἀν μᾶθωμεν ἀπὸ τῆς Θρίκης ἀπαγγέλομεν. φέρει γὰρ ἐμοὶ μὲν τὸ γινόμενον τοῦ λαοῦ τὴν ἐνστασιν οὐ μικρὰν ῥαστώνην ἐκ τῶν παρόντων λυπηρῶν, τῇ δὲ σῇ χρηστοτητῇ τὸ διδάσκεσθαι ἐν οἷς ἐστίν ὁ κοινὸς ἡμῶν πατήρ. ἀμέλει καὶ νῦν οὐ γράμμασι σημαίνειν ἔχομεν. ἀλλ' αὐτῶν παρεστήσαμέν σοι τὸν ἀκριβῶς εἴδότα καὶ ἀπαγγέλλοντα ἐν οἷς αὐτῶν κατέλιπε, καὶ ὅπως καὶ φέροντα τὰ συμπίπτοντα. εὔχου τοίνυν καὶ υπὲρ αὐτοῦ καὶ υπὲρ ἡμῶν, ἵνα ὁ Κύριος ταχείαν ἀπαγάγῃ τῶν δεινῶν τούτων τὴν λύσιν.

Τοῖς πρεσβυτέροις Σαμοσάτων 3

"Ὅσον λυπούμεθα ἐνθυμούμενοι τῇ ἐρημίᾳ τῆς ἐκκλησίας, τοσοῦτον μακαρίζομεν ὡμᾶς εἰς τοῦτο

1 ιδόντα Ε.
2 ἀπαγγέλοντα Coisl. secundus et Reg. secundus.
3 Παυλίνῳ πρεσβυτέρῳ ἐν Ἕξωρίᾳ ὄντι Claromontanus. Παυλίνῳ πρεσβύτη editi antiqui.
To Otreius of Meletine

I know that the removal of the most God-beloved bishop Eusebius touches your Reverence as much as it does even ourselves. Since, then, we both need consolation, let us be a solace to each other. And do you write to us the news from Samosata, and we shall report what we learn from Thrace. For to me the knowledge of the steadfastness of your people brings no small alleviation of our present miseries, as does to your Uprightness information regarding the condition of our common father. To be sure, even now we cannot inform you by letter; but we have commended to you one who accurately knows and reports in what state he left him and how, moreover, he is bearing his afflictions. Pray, therefore, both for him and for us, that the Lord may bring a quick release from these troubles.

To the Presbyters of Samosata

As much as we grieve in considering the desolation of the Church, equally do we felicitate you on

1 Written in 374. Otreius, one of the leading orthodox prelates of the fourth century, was at Tyana in 367, and at Constantinople in 381. Meletine, now Malatia, in Armenia Minor.
2 Eusebius was in exile there at this time.
3 Written in 374.
4 The reference is chiefly to the exile of Eusebius.
φθάσαντας τὸ μέτρον τῆς ἀθλήσεως, ὁ παράσχοι ύμῖν ὁ Κύριος μακροθύμως παρέλθειν, ἵνα καὶ τῆς πιστῆς οἰκουμένης καὶ τῆς γενναίας ἐνστάσεως, ἢν ὑπὲρ τοῦ ὁνόματος τοῦ Χριστοῦ ἐπεδείξασθε, τὸν μέγαν μισθὸν ὑποδέξησθε.

CLXXXIII

Πολιτευμένους Σαμοσάτων

"Ὅταν ἀπίδω ὅτι ὁ μὲν πειρασμὸς κατὰ πάσης ἡδη κέχυται τῆς οἰκουμένης, καὶ αἱ μέγισται τῶν ἐπὶ Συρίας πόλεων τῶν ἴσων ύμῖν ἐπὶ τῇ σπουδῇ τῶν ἀγαθῶν ἔργων διαβεβόηται, ἐγγὺς εἰμι καὶ χάριν ἔχειν τοῖς οἰκουμηθείσιν. εἰ γὰρ μὴ ἐγεγόνει ἡ θλύψις αὕτη, οὐκ ἦν ύμῶν διεφάνη τὸ δόκιμον. ὅστε ἐδοκεῖ, ὅπερ ἐστὶ κάμινος χρυσῶ, τούτῳ εἶναι ἡ ὑπὲρ τῆς εἰς Θεοῦ ἐλπίδος θλύψις τοῖς ἀντιποιομένους τινὸς ἀρετῆσ.

"Αγνο ὅν, ὁ θαυμάσιος, ὅπως τοῖς προπεπονημένοις ἄξια ἐπαγάγητε τὰ ἐπόμενα, καὶ φανήτε μεγάλη κρητίδι ἀξιολογώτεραν ἐπιτιθέντες τὴν

1 ἡμῖν E, Med.
2 ἀγαπητικὴ προσφώνησις add. Reg. secundus, Coisl. secundus.
3 ἡμῖν editi antiqui.
4 ἐπὶ add. E.

1 Written in 374, on Eusebius' exile.
LETTER CLXXXIII

your having already arrived at this limit of your struggle, through which may the Lord grant that you may pass patiently, in order that both for the faithful stewardship and for the noble steadfastness which you have shown for Christ's name, you may receive the great reward.

LETTER CLXXXIII

To the Senate of Samosata

Whenever I observe that our trial has now become spread over the whole earth, and that the greatest cities of Syria have experienced sufferings the equal of your own, but that nowhere has the Senate shown itself so tested and distinguished in good works as yours has now been proclaimed because of its zeal for good works, I am almost even thankful for what has been ordained. For if this affliction had not come, neither would your probity have been made manifest. So it seems that what a furnace is to gold, such is this affliction, endured on behalf of our hope in God, to those who lay claim to some degree of virtue.

Come then, O admirable men, see that to your labours already accomplished you add others to follow that are worthy of them, and that on the great foundation you are seen to place a capstone

2 Cf. Prov. 17. 3: ἀσπέρ δοκιμάζεται ἐν καρδίᾳ ἄγνυρος καὶ χρυσὸς, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ. "As silver is tried by fire, and gold in the furnace; so the Lord trieth the hearts." Cf. also Prov. 27. 21: δοκίμων ἄγνυρῳ καὶ χρυσῷ πῦρωσις, ἀνήδε δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτῶν. "As silver is tried in the fining-pot and gold in the furnace; so a man is tried by the mouth of him that praiseth."
κοπμή, καὶ περίστητε μὲν τὸν ποιμένα τῆς ἐκκλησίας, ὅταν δὲ ὁ Κύριος αὐτὸν ἐπὶ τῶν ἱδίων φανεῖαι θρόνων, ἀλλοι ἄλλο τι τῶν ὑπέρ τῆς Ἐκκλησίας τοῦ Θεοῦ πεπολιτευμένων ἡμῶν διηγούμενοι, ἐν δὲ τῇ μεγάλῃ τοῦ Κυρίου ἡμέρᾳ ἐκαστος κατὰ τὴν ἀναλογίαν τῶν πεπονημένων παρὰ τοῦ μεγαλοδώρου Θεοῦ δεχόμενοι τὴν ἀντίδοσιν. ἡμῶν δὲ μεμημένοι καὶ ἐπιστέλλοντες ὁσάκες ἢν ἡ δυνατόν, δικαία τε ποιήσετε τοῖς ἱσοῖς ἡμᾶς ἀμειβόμενοι, καὶ ἀμα ὃς μικρῶς ἡμᾶς εὐφρανεῖτε, τῆς ἱδίστης ἡμῶς φωνῆς ὑμῶν ἐναργῇ σύμβολα διὰ τῶν γραμμάτων διαπεμπόμενοι.

**CLXXXIV**

Εὐσταθίῳ, ἐπισκόπῳ Ἰμμερίας

Οἶδα ὅτι στυγνοποιοὺν πράγμα ἡ ὀρφανία καὶ πολυσχολον, διὰ τὸ ἑρημίαν ἐπάγει στῶν προεστῶν. οἶδα τὸν λογίζομαι καὶ τὴν σὴν εὐλάβειαν ἐπιστυγνάζουσαν τοῖς συμβεβηκόσι μὴ ἐπιστέλλειν ἡμῖν, καὶ ὁμοῦ ἐν πλείον εἰναι νῦν ἁσχολία, περιτρέχειν 7 τὰ τοῦ Χριστοῦ πούμια διὰ τὴν πανταχόθεν τῶν ἔχθρῶν ἐπανάστασιν, ἀλλ’ ἐπειδὴ πάσης λύπης παριγγορία ἡ πρὸς τοὺς ὁµοφύχους ἐστίν ὀµιλία, καταξίων ὁσάκις ἢν δυνατόν σοι ἐπιστέλλειν ἡμῖν, καὶ αὐτὸς τε

1 κορωνίδες Reg. secundus, Coisl. secundus, Paris.
2 τῶν ἱδίων] τῶν ἱδίων E.
3 θρόνων E.
4 ἡμῖν E.
5 σμικρᾶς E.
6 Ἐμμέρας Coisl. secundus, Reg. secundus.
7 περιέπειν E, Med.

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LETTER CLXXXIV

more distinguished still, and that you may stand about the shepherd of the Church, whenever the Lord grants him to appear on his proper throne, each one relating to us some different act performed on behalf of the Church of God, and on the great day of the Lord each one receiving from the bountiful God a reward proportionate to his labours. But if you are mindful of us and write as often as is possible, you will do what is just by requiting us with like for like, and at the same time you will gladden us not a little by sending us through your letters vivid symbols of your voice which we find most sweet.

LETTER CLXXXIV

To Eustathius, Bishop of Himmeria

I know that orphanhood brings sadness and causes much concern, because it occasions a loss of those who are placed over us. Wherefore I consider that your Piety also, because he is saddened by what has come to pass, fails to write to us, and at the same time that he is at this moment still more preoccupied, in having to visit the flocks of Christ because of the uprising of the enemy on every side. But since discourse between those of like minds is a consolation for every grief, deign as often as you can

1 Eusebius, in exile at this time. Cf. the preceding letters.
2 Written in 374. Himmeria was in Osrohoene. This Eustathius is otherwise unknown.
3 The Benedictine edition suggests the reading περιπέχειν "and is visiting."

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CLXXXV

Θεοδότω, ἑπισκόπῳ Βεροίας

Οἶδα ὅτι, εἰ καὶ μὴ ἐπιστέλλεις ὡς, ἀλλ' ἐν τῇ καρδίᾳ σου ὑπάρχει ὡς μνήμη ὡς, καὶ τοῦτο τεκμαίρομαι, οὐχ ὅτι αὐτὸς ἄξιός εἰμι μνήμης τινὸς δεξιᾶς, ἀλλ' ὅτι ἡ σή ψυχὴ πλούτει ἐν τῇ τῆς ἀγάπης περιουσίᾳ. πλὴν ἀλλ' ὅσον δυνατόν σοι ταῖς παρεμπιπτούσαις προφάσεσθε κέχρησο εἰς τὸ ἐπιστέλλειν ὡς, ὡς καὶ ὡς μᾶλλον εὐφυχώμενα μανθάνοντες τὰ περὶ ύμῶν, καὶ ἀφορμὴν λαμβάνωμεν εἰς τὸ καὶ αὐτοὶ σημαίνειν ὡς τὰ ἡμέτερα. οὕτως γὰρ ἐστιν ὁ τρόπος τῆς ὁμιλίας τοῖς τοσοῦτον διεξευγμένοις τῷ σώματι, ὁ δὲ ἐπιστολῶν, οὐ μὴ ἀποστερῶμεν ἀλληλοὺς, καθόσον ἂν ἐνδιδὸ τὰ πράγματα. παράσχοι δὲ ὁ Κύριος καὶ τὴν κατ' ὀφθαλμούς ὡς συντυχίαν, ὡς καὶ τὴν ἀγάπην αὐξήσωμεν καὶ τὴν εἰς τὸν Δεσπότην ὡς εὐχαριστῶν πλεονάζουμεν ἐπὶ μείζοσι ταῖς παρ' αὐτοῦ δωρεάῖς.

1 διαχειρισμένοι editi antiqui.
LETTER CLXXXV

to write to us, and thus both to gain strength for yourself by speaking to us, and to console us by making us sharers of your words. And this too we also shall endeavour to do as often as circumstances permit us. And do you yourself pray, and exhort the whole brotherhood earnestly to importune the Lord, that He may one day show us release from the sorrow that surrounds us.

LETTER CLXXXV

To Theodotus, Bishop of Berrhoea

I know that, even though you do not write to us, yet in your heart there exists the memory of us. And I judge this, not because I myself am worthy of any assurance of remembrance, but because your soul is rich in the abundance of charity. But nevertheless, in so far as it is possible for you, do make use of the opportunities that offer themselves to write to us, in order that we may be of better courage on learning of your affairs, and that we too may ourselves receive an opportunity of making ours known to you. For this is the means of conversation for those who are so widely separated in person, I mean correspondence by letter, and of this let us not deprive each other, in so far as circumstances may permit. And may the Lord grant us also a meeting face to face, in order that we may both increase our charity and multiply our thanksgiving to our Master for His still greater gifts.

1 Written in 374. Theodotus was orthodox Bishop of Berrhoea in Syria under Valens. Nothing more is known about him.
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