

Harmony 2.6-Council of Ariminum and its aftermath (359-360)

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Socrates	Sozomen	Theodoret
359 - Constantius summons simultaneous councils in Ariminum and Nicomedia¹		
<p>2.37.1b He determined to convene an ecumenical council, that by drawing all the Eastern bishops into the West, he might if possible bring them all to agree.</p>	<p>4.16.1 Such were the events which transpired at Sirmium. It seemed at this period as if, from the fear of displeasing the emperor, the Eastern and Western Churches had united in the profession of the same doctrine. The emperor had determined upon convening a council at Nicaea to take into consideration the new teachings introduced at Antioch, and the heresy of Aetius.</p> <p>4.16.2 As Basil, however, and his party were opposed to the council being held in this city, because doctrinal questions had previously been agitated there, it was determined to hold the council at Nicomedia in Bithynia. Edicts were issued, summoning the most intelligent and eloquent bishops of every nation to travel there punctually on an appointed day, so that it might be the privilege of all the priests of the state to share in the Synod and to be present at its decisions.</p> <p>4.16.3 The majority of these bishops had begun their journey when the calamity that had come upon</p>	<p>2.18.1 When all who defended the faith had been removed, those who molded the mind of the emperor according to their own will, flattering themselves that the faith which they opposed might be easily subverted and Arianism established in its place, persuaded Constantius to convene the Bishops of both the East and West at Ariminum. This was in order to remove from the Creed the terms which had been devised by the Fathers to counteract the corrupt craft of Arius—"substance," and "of one substance." For they would claimed that these terms had caused dissension between different churches.</p> <p>2.26.1 When he had received these dispatches, Constantius wrote to the Antiochenes denying that he had committed the see of Antioch to Eudoxius, as Eudoxius had publicly announced. He ordered that Eudoxius be banished, and be punished for the course he had taken at the Bithynian Nicaea, where he had ordered the synod to assemble. Eudoxius himself had persuaded the officers entrusted with authority in the imperial household to fix Nicaea for the Council.</p> <p>2.26.2 But the Supreme Ruler and Governor, who knows the future like the past, stopped the assembly by a mighty</p>

¹ On this council, see <http://www.fourthcentury.com/the-council-of-arminim-rimini-ad-359/>.

Socrates	Sozomen	Theodoret
	<p>Nicomedia was reported, and that God had shaken the entire city to its foundations. Since the story of the destruction of the city spread everywhere and grew, the bishops halted their journey. For as is usual in such cases, far more was rumored to those at a distance, than had actually occurred. It was reported that Nicaea, Perinthus, and the neighboring cities, even Constantinople, had been involved in the same catastrophe.</p> <p>4.16.4 The orthodox bishops were greatly grieved at this occurrence; for the enemies of religion took the opportunity, on the overthrow of a magnificent church, to report to the emperor that a multitude of bishops, men, women, and children fled to the church in the hope of their finding safety, and that they all perished. This report was not true. The earthquake occurred at the second hour of the day, at which time there was no assembly in the church.</p> <p>4.16.5 The only bishops who were killed were Cecropius, bishop of Nicomedia, and a bishop from the Bosphorus, and they were outside of the church when the fatal accident happened. The city was shaken in an instant, so that the people had not the power, even if they had the wish, to seek safety by fleeing. At the first experience of danger, they were either preserved, or they perished on the spot where they were standing.</p> <p>4.16.6 It is said that this calamity was predicted by Arsacius. He was a Persian, and a soldier who was employed in tending the emperor's lions, but during the reign of Licinius he became a noted confessor, and left the army. He then went to the citadel of Nicomedia, and led the life of a monastic philosopher within its walls.</p> <p>4.16.7 Here a vision from heaven appeared to him, and he was commanded to leave the city immediately, so that he might be saved from the calamity about to happen. He ran with the utmost earnestness to the church, and begged the clergy to offer prayers to God so that His anger might be turned away.</p>	<p>earthquake, whereby the greater part of the city was overthrown, and most of the inhabitants destroyed.</p> <p>2.26.3 On learning this the assembled bishops were seized with panic, and returned to their own churches. But I regard this as a plan of the divine wisdom, for in that city the doctrine of the faith of the apostles had been defined by the holy Fathers. In that same city the bishops who were assembling on this later occasion were intending to lay down the contrary. The similarity of name would have been sure to provide the Arians with a means of deception, to trick unsophisticated souls. They meant to call the council "the Nicene," and identify it with the famous council of old. But He who has care for the churches disbanded the council.</p>

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	<p>4.16.8 But, finding that far from being believed by them, he was regarded with ridicule, and as a mere bearer of bad news, he returned to his tower, and prostrated himself on the ground in prayer. Just at this moment the earthquake occurred, and many perished. Those who were spared fled into the country and the desert.</p> <p>4.16.9 And as happens in a prosperous and large city, there were fires in the braziers and furnaces of every house, and in the ovens of the baths, and in the furnaces of all who use fire in the arts; and when the framework fell in ruin, the flame was hemmed in by the stuff, and of course there was dry wood present, much of which was oily.</p> <p>4.16.10 This served as a contribution to the rapid spread of the fire, and nourished the fire without limit. The flame creeping everywhere, and attaching itself to all nearby material, made the entire city, so to speak, one mass of fire. Since it was impossible to obtain access to the houses, those who had been saved from the earthquake rushed to the citadel.</p> <p>4.16.11 Arsacius was found dead in the unshaken tower, and prostrated on the ground, in the same posture in which he had begun to pray. It was said that he had asked God to permit him to die, because he preferred death to beholding the destruction of a city in which he had first known Christ, and practiced monastic philosophy.</p> <p>4.16.12 As I have been led to speak of this good man, it is well to mention that he was endowed by God with the power of exorcising demons and of purifying those troubled by them. A man possessed with a demon once ran through the market-place with a naked sword in his hand. The people fled from him, and the whole city was in confusion. Arsacius went out to meet him, and called upon the name of Christ, and at that name the demon was expelled, and the man restored to sanity.</p> <p>4.16.13 Besides the above, Arsacius performed many other actions beyond the power and skill of man. There was a dragon, or some other species of reptile, which had entrenched itself in a cavity of the roadside, and which</p>	

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	<p>destroyed those who passed by, with its breath. Arsacius went to the spot and engaged in prayer, and the serpent voluntarily crept forth from its hole, dashed its head against the ground, and killed itself. All these details I have obtained from persons who heard them stated by those who had seen Arsacius.</p> <p>4.16.14 As the bishops were deterred from continuing their journey after learning about the calamity which had occurred at Nicomedia, some awaited the further commands of the emperor, and others declared their opinions concerning the faith in letters which they wrote on the subject. The emperor hesitated as to what measures ought to be adopted, and wrote to consult Basil as to whether a council ought to be convened.</p> <p>4.16.15 In his reply, it appears, Basil commended his piety, and tried to console him for the destruction of Nicomedia by examples drawn from the Holy Scriptures. He exhorted him, for the sake of religion, to hasten the Synod and not to give up, and not to dismiss the priests who had been gathered together for this purpose, and who had already set forth and were on their way, until some business had been transacted. He also suggested that the council might be held at Nicaea instead of Nicomedia, so that the disputed points might be finally decided on the very spot where they had been first called into question. Basil, in writing to this effect, believed that the emperor would be pleased with this proposition, as he had himself originally suggested the appropriateness of holding the council at Nicaea.</p> <p>4.16.16 On receiving this epistle from Basil, the emperor commanded that at the commencement of summer, the bishops should assemble together at Nicaea, with the exception of those who were suffering under bodily illness. The latter were to send presbyters and deacons to make known their opinions and to consult together on contested points of doctrine, and arrive at the same decision concerning all of the points at issue.</p> <p>4.16.17 He ordained that ten delegates should be selected from the Western churches, and the same amount from the Eastern, to consider the decisions that</p>	

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	<p>would be made, and to decide whether they were in accordance with the Holy Scriptures. They were also to oversee in general, all of the activities of the council.</p> <p>4.16.18 After further consultation, the emperor enacted that the bishops should remain where they might be residing, or in their own churches, until it had been decided where the council was to be held, and until they received notice to journey there. He then wrote to Basil, and directed him to ask the Eastern bishops by letter, where they would advise the council to be held so that a public announcement might be made at the commencement of spring. For the emperor was of the opinion that it was not advisable to convene the council at Nicaea, on account of the earthquake which had recently occurred in the province.</p> <p>4.16.19 Basil wrote to the bishops of every province, urging them to deliberate together, and to decide quickly upon the location in which it would be most convenient to hold the council, and he attached a copy of the emperor's letter to his epistle. As is frequently the case in similar circumstances, the bishops were divided in opinion on the subject, and Basil traveled to the emperor, who was then at Sirmium. He found several bishops at that city who had gone there on their own private affairs, and among them were Mark, bishop of Arethusa, and George, who had been appointed to preside over the church of Alexandria.</p> <p>4.16.20 When it was finally decided that the council should be held in Seleucia, a city of Isauria, by Valens and his companions who were staying in Sirmium, they urged the bishops who were present at the military court to subscribe to a formulary of the faith which had been prepared. In it there was no mention of the term "substance," since they favored the heresy of the Anomians.</p> <p>4.16.21 But while preparations were being zealously made for convening the council, Eudoxius and Acacius, Ursacius and Valens, with their followers, reflected that while many of the bishops were attached to the Nicene faith, and others favored the formulary drawn up at the</p>	

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	<p>consecration of the church of Antioch, yet both parties retained the use of the term “substance,” and maintained that the Son was, in every respect, like unto the Father. And being aware that if both parties assembled together in one place, they would readily condemn the doctrines of Aetius as being contrary to their respective creeds, they so contrived matters that the bishops of the West were convened at Ariminum, and those of the East at Seleucia, a city of Isauria.</p> <p>4.16.22 As it is easier to convince a few than a great many individuals, they conceived that they might possibly lead both parties to favor their sentiments by dealing with them separately, or that they might, at any rate, succeed with one, so that their heresy might not incur universal condemnation. They accomplished this through Eusebius, a eunuch who was superintendent of the imperial house. He was on terms of friendship with Eudoxius, and upheld the same doctrines, and many of those in power were seeking to win over this very Eusebius.</p>	
<p>2.37.2 But when, on consideration, the length of the journey seemed to present serious obstacles, he directed that the Synod should consist of two divisions.</p>	<p>4.17.1a The emperor was persuaded that it would not be desirable for the public on account of the expense, nor advantageous to the bishops on account of the length of the journey, to convene them all to the same place in order to hold a council.</p>	
<p>2.37.3 He permitted those present at Milan to meet at Ariminum in Italy, but the Eastern bishops he instructed by letters to assemble at Nicomedia in Bithynia.</p> <p>2.37.4 The emperor’s object in these arrangements was to effect a general unity of opinion; but the issue was contrary to his expectation. For neither of the Synods was in harmony with itself, but each was divided into opposing factions.</p> <p>2.37.5 For those convened at Ariminum could not agree with one another, and the Eastern bishops assembled at Seleucia in Isauria made another schism.</p>	<p>4.17.1b He therefore wrote to the bishops who were then at Ariminum, as well as to those who were then at Seleucia,³ and directed them to begin an investigation of contested points concerning the faith.</p>	

³ Originally they were to meet at Nicomedia,

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<p>2.37.6 We will give the details of what took place in both (synods) in the course of our history, but we shall first make a few observations on Eudoxius.²²</p>	<p>4.17.1c Then they were to turn their attention to the complaints of Cyril, bishop of Jerusalem, and of other bishops who had protested against the injustice of the decrees of deposition and banishment which had been issued against them, and to examine the legality of various sentences which had been enacted against other bishops. There were, in fact, several accusations pending against different bishops. George was accused by the Egyptians of theft and violence. Finally, the emperor commanded that ten deputies should be sent to him from each council, to inform him of their respective proceedings.</p>	
<p>22 May, 359- At Ariminum, Ursacius and Valens present an unpublished, “Dated Creed” from Sirmium</p>		
<p>2.37.12 When the bishops were assembled at Ariminum, those from the East declared that they were willing to pass in silence the case of Athanasius.</p> <p>2.37.13 A resolution was zealously supported by Ursacius and Valens. They had formerly maintained the tenets of Arius, but, as I have already stated, had afterwards presented a recantation of their opinion to the bishop of Rome, and publicly avowed their assent to the doctrine of consubstantiality. For these men were always inclined to side with the dominant party.</p> <p>2.37.14 Germinius, Auxentius, Demophilus and Gaius made the same declaration in reference to Athanasius.</p> <p>2.37.15 When, therefore, some endeavored to propose one thing in the assembly of bishops, and some another, Ursacius and Valens said that all former drafts of the creed ought to be considered as set aside, and the last alone, which had been prepared at their late convention at Sirmium, regarded as authorized.</p> <p>2.37.16 They then caused to be read a paper which they held in their hands, containing another form of the creed.</p> <p>2.37.17 This had indeed been drawn up at Sirmium, but had been kept concealed, as we have before observed, until their present publication of it at Ariminum. It has been translated from the Latin into Greek, and is as follows:</p>	<p>4.17.2 In accordance with this edict, the bishops assembled at the appointed cities. The Synod at Ariminum first commenced proceedings; it consisted of about four hundred members. Those who regarded Athanasius with the greatest enmity were of the opinion that there was nothing further to be decreed against him.</p> <p>4.17.3 When they had entered upon the investigation of doctrinal questions, Valens and Ursacius, supported by Germinius, Auxentius, Caius, and Demophilus, advanced into the middle of the assembly, and demanded that all the formularies of the faith which had been previously compiled should be suppressed, and that the formulary which they had recently set forth in Latin at Sirmium should alone be retained. In this formulary it was taught, according to Scripture, that the Son is like the Father, but no mention was made of the substance of God.</p> <p>4.17.4 They declared that this formulary had been approved by the emperor, and that it was incumbent upon the council to adopt it, instead of consulting too scrupulously the individual opinions of every member of the council, so that disputes and divisions might not</p>	<p>2.18.2 When they assembled at the synod, the partisans of the Arian faction strove to trick the majority of the bishops, especially those of cities of the Western Empire, who were men of simple and unsophisticated ways. The body of the Church, they argued again and again, must not be torn in two for the sake of two terms which are not found in the Bible.</p>

²² Cf. above section 2.5, page 358.

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	<p>spring up, if the terms were to be delivered up to debate and accurate proof. They added that it would better enable those who were more ignorant of the art of discourse to have a right conception of God, than if they were to introduce new terms, involving argumentative hairsplitting.</p> <p>4.17.5 For these reasons, they planned to denounce the use of the term “consubstantial,” because they said it was not found in the Holy Scriptures, and was obscure to the multitude. Instead of this term, they wished to substitute the expression that “the Son is like the Father in all things,” which is in accordance with the Holy Scriptures.</p>	
The “Dated Creed” of Sirmium		
<p>2.37.18 The catholic faith was expounded at Sirmium in presence of our lord Constantius, in the consulate of the most illustrious Flavius Eusebius, and Hypatius, on the twenty-third of May:</p> <p>2.37.19 We believe in one only and true God, the Father Almighty, the Creator and Frammer of all things: and in one only-begotten Son of God, before all ages, before all beginning, before all conceivable time, and before all comprehensible thought, begotten without passion: by whom the ages were framed, and all things made: who was begotten as the only-begotten of the Father, only of only, God of God, like to the Father who begat him, according to the Scriptures: whose generation no one knows, but the Father only who begat him.</p> <p>2.37.20 We know that this his only-begotten Son came down from the heavens by his Father’s consent for the putting away of sin, was born of the Virgin Mary, conversed with his disciples, and fulfilled every dispensation according to the Father’s will: was crucified and died, and descended into the lower parts of the earth, and disposed matters there; at the sight of whom the (door-keepers of Hades trembled): having arisen on the third day, he again conversed with his disciples.</p> <p>2.37.21 And after forty days were completed he ascended into the heavens, and is seated at the Father’s right hand; and at the last day he will come in his Father’s glory to render to every one according to his works.</p>		

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<p>2.37.22 We believe also in the Holy Spirit, whom the only-begotten Son of God, Jesus Christ himself, promised to send to the human race as the Comforter, according to that which is written: 'I go away to my Father, and will ask him, and he will send you another Comforter, the Spirit of truth. He shall receive of mine, and shall teach you, and bring all things to your remembrance.'</p> <p>2.37.23 As for the term 'substance,' which was used by our fathers for the sake of greater simplicity, but not being understood by the people has caused offense on account of the fact that the Scriptures do not contain it, it seemed desirable that it should be wholly abolished, and that in future no mention should be made of substance in reference to God, since the divine Scriptures have nowhere spoken concerning the substance of the Father and the Son.</p> <p>2.37.24 But we say that the Son is in all things like the Father, as the Holy Scriptures affirm and teach.</p>		
<p>Council of Ariminum eventually resolves to stick with the Nicene Creed</p>		
<p>2.37.25 When these statements were read, those who were dissatisfied with them rose and said 'We did not come here because we were in want of a creed; for we preserve inviolate that which we received from the beginning; but we are here met to repress any innovation upon it which may have been made.'</p> <p>2.37.26 If therefore, what has been recited introduces no novelties, now openly anathematize the Arian heresy, in the same manner as the ancient canon of the church has rejected all heresies as blasphemous.</p> <p>2.37.27 For it is evident to the whole world that the impious dogma of Arius has excited the disturbances of the church, and the troubles which exist until now.'</p> <p>2.37.28 This proposition, which was not accepted by Ursacius, Valens, Germinius, Auxentius, Demophilus, and Gaius, tore the church apart completely.</p>	<p>4.17.6 After they had read their formulary containing the above arguments, the majority of the bishops told them that no new formulary of the faith ought to be set forth, that those which had been previously compiled were quite sufficient for all purposes, and that they had met together for the express purpose of preventing all new doctrines. These bishops then urged those who had compiled and read the formulary to declare publicly their condemnation of the Arian doctrine, as the cause of all the troubles which had agitated the churches of every region.</p> <p>4.17.7 After Ursacius and Valens, Germinius and Auxentius, Demophilus and Caius had objected against this protestation, the council commanded that the creeds of the other heresies should be read, and likewise the creed set forth at Nicaea, so that those formularies which</p>	<p>2.18.3-4 And, while they confessed it wise to describe the Son as, in all things "<i>like</i>" the Father, they pressed the omission of the word "<i>substance</i>" since it was unscriptural. The motives, however, of the proponents of these views were seen through by the Council, and they were consequently rejected. The orthodox bishops declared their mind to the emperor in a letter: "For," they said, "we are sons and heirs of the Fathers of the Council of Nicaea. And if we had the courage to take away anything from what they had decided, or to add anything to what they so excellently settled, we should declare ourselves no true sons, but accusers of those who were our fathers."</p> <p>But the exact terms of their confession of faith will be more accurately given in the words of their letter to Constantius.</p>

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<p>2.37.29 For these prelates adhered to what had then been recited in the Synod of Ariminum; while the others again confirmed the Nicene Creed.</p> <p>2.37.30 They also ridiculed the superscription of the creed that had been read. And Athanasius especially did so in a letter which he sent to his friends, wherein he thus expresses himself:</p>	<p>avored various heresies might be condemned, and those which were in accordance with the Nicene doctrines might be approved. This was done so that there might be no further ground for dispute, and no future necessity for councils, but that an efficient decision might be formed.</p> <p>4.17.8 They remarked that it was absurd to compose so many formularies, as if they had just begun to become acquainted with the faith, and as if they wished to undermine the ancient traditions of the Church, by which the churches had been governed by themselves and their predecessors, many of whom had given a good confession, and had received the crown of martyrdom. Such were the arguments brought forth by these bishops, to prove that no innovations ought to be attempted.</p>	
Athanasius criticizes the dated creed of Sirmium		
<p>2.37.31 ‘What point of doctrine was lacking for the piety of the catholic church, that they should now make an investigation respecting the faith, and prefix moreover the consulate of the present times to their published exposition of it?’</p> <p>2.37.32 For Ursacius, Valens, and Germinius have done what was neither done, nor even heard of, at any time before among Christians.</p> <p>2.37.33 Having composed a creed such as they themselves are willing to believe, they prefaced it with the consulate, month, and day of the present time, in order to prove to all discerning persons that theirs is not the ancient faith, but such as was originated under the reign of the present emperor Constantius.</p> <p>2.37.34 Moreover they have written all things with a view to their own heresy. And besides this, pretending to write respecting the Lord, they name another “Lord” as</p>	<p>4.17.10b Athanasius made the same remark in a letter addressed to one of his friends, and said that it was ridiculous to call Constantius the eternal emperor, and yet to shrink from acknowledging the Son of God to be eternal. He also ridiculed the date affixed to the formulary, as though condemnation were meant to be thrown on the faith of former ages, as well as on those who had, before that period, been initiated into the faith.</p>	

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<p>theirs, even Constantius, who has approved of their impiety, so that those who deny the Son to be eternal, have styled him eternal emperor.</p> <p>2.37.35 Thus are they proved to be the enemies of Christ by their profanity. But perhaps the holy prophets' record of time afforded them a precedent for [noticing] the consulate!</p> <p>2.37.36 Now even if they should presume to make this pretext, they would most glaringly expose their own ignorance.</p> <p>2.37.37 The prophecies of these holy men do indeed mark the times. Isaiah and Hosea lived in the days of Uzziah, Joatham, Ahaz, and Hezekiah; Jeremiah in the time of Josiah; Ezekiel and Daniel in the reign of Cyrus and Darius.</p> <p>2.37.38 And others uttered their predictions in other times. Yet they did not then lay the foundations of religion.</p> <p>2.37.39 That was in existence before them, and always was, even before the creation of the world, God having prepared it for us in Christ.</p> <p>2.37.40 Nor did they designate the commencement of their own faith; for they were themselves men of faith previously, but they signified the times of the promises given through them.</p> <p>2.37.41 Now the promises primarily referred to our Savior's advent, and all that was foretold respecting the course of future events in relation to Israel and the Gentiles was collateral and subordinate. Hence the periods mentioned indicated not the beginning of their faith, as I before observed, but the times in which these prophets lived and foretold such things.</p> <p>2.37.42 But these sages of our day, who neither compile histories, nor predict future events, after writing, 'The Catholic Faith was published,' immediately add the consulate, with the month and the day.</p> <p>2.37.43 And as the holy prophets wrote the date of their records and of their own ministration, so these men intimate the era of their own faith.</p>		

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<p>2.37.44 And would that they had written concerning their own faith only—since they have now begun to believe—and had not undertaken to write respecting the Catholic faith. For they have not written. ‘Thus we believe’; but, ‘The Catholic Faith was published.’</p> <p>2.37.45 The rashness of their choice proves their ignorance; while the novelty of expression found in the document they have concocted shows it to be the same as the Arian heresy.</p> <p>2.37.46 By writing in this manner, they have declared when they themselves began to believe, and from what time they wish it to be understood their faith was first preached.</p> <p>2.37.47 And just as when the evangelist Luke says, ‘A decree of enroll-merit was published,’ he speaks of an edict which was not in existence before, but came into operation at that time, and was published by him who had written it; so these men by writing “The faith has now been published,” have declared that the tenets of their heresy are of modern invention, and did not exist previously.</p> <p>2.37.48 But since they apply the term ‘Catholic’ to it, they seem to have unconsciously fallen into the extravagant assumption of the Cataphrygians, asserting even as they did, that “the Christian faith was first revealed to us, and commenced with us.” And as those termed Maximilla and Montanus, so these style Constantius their Lord, instead of Christ.</p> <p>2.37.49 But if according to them the faith had its beginning from the present consulate, what will the fathers and the blessed martyrs do? Moreover, what will they themselves do with those who were instructed in religious principles by them, and died before this consulate? By what means will they recall them to life, in order to obliterate from their minds what they seemed to have taught them, and to implant in its stead those new discoveries which they have published? So stupid are they as to be only capable of framing pretenses, and these such as are unbecoming and unreasonable, and carry with them their own refutation.’</p>		

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<p>2.37.50 Athanasius wrote thus to his friends, and the interested who may read through his whole epistle will perceive how powerfully he treats the subject; but for brevity's sake we have here inserted a part of it only.</p>		
<p>The Council of Ariminum condemns certain Arians, who then rush to Constantius</p>		
<p>2.37.51 The council deposed Valens, Ursacius, Auxentius, Germinius, Gaius, and Demophilus for refusing to anathematize the Arian doctrine.</p> <p>2.37.52 They were very indignant at their deposition and hastened directly to the emperor, carrying with them the exposition of faith which had been read in the Synod.</p> <p>2.37.53 The council also acquainted the emperor with their determinations in a communication which translated from the Latin into Greek, was to the following effect:</p>	<p>4.17.9 Since Valens and Ursacius and their partisans refused to be convinced by these arguments, but persisted in advocating the adoption of their own formulary, they were deposed. And it was decided that their formulary should be rejected.</p> <p>4.17.10a It was remarked that the declaration at the beginning of this formulary, that it had been compiled at Sirmium in the presence of Constantius, "the eternal Augustus," and during the consulate of Eusebius and Hypatius, was an absurdity.</p> <p>4.17.11 After these events had transpired at Ariminum, Valens and Ursacius, together with their partisans, were irritated at their deposition and traveled with all haste to the emperor.</p> <p>4.18.1 The Synod selected twenty bishops, and sent them on an embassy to the emperor, with the following letter, which has been translated from Latin into Greek:</p>	
<p>Letter of the Council of Ariminum to Constantius⁴</p>		
<p>2.37.54 We believe that it was by the appointment of God, as well as at the command of your piety, that the decrees formerly published have been executed. Accordingly, we Western bishops came out of various districts to Ariminum, in order that the faith of the catholic church might be made manifest, and that those who held contrary views might be detected.</p> <p>2.37.55 After long consideration we have found it to be plainly best for us to hold fast and guard, and by guarding keep safe unto the end, the faith established from the first, preached by Prophets, and Evangelists, and Apostles,</p>	<p>4.18.2 We believe that it was by the appointment of God, as well as at the command of your piety, that the decrees published have been executed. Accordingly, we Western bishops came out of various districts to Ariminum, in order that the faith of the catholic church might be made manifest, and that those who held contrary views might be detected.</p> <p>After long consideration we have found it to be plainly best for us to hold fast and guard, and by guarding keep safe unto the end, the faith established from the first, preached by Prophets, and Evangelists, and Apostles,</p>	<p>2.19.1 We believe that it was by the appointment of God, as well as at the command of your piety, that the decrees formerly published have been executed. Accordingly, we Western bishops came out of various districts to Ariminum, in order that the faith of the catholic church might be made manifest, and that those who held contrary views might be detected.</p> <p>2.19.2 After long consideration we have found it to be plainly best for us to hold fast and guard, and by guarding keep safe unto the end, the faith established from the first, preached by Prophets, and Evangelists, and Apostles,</p>

⁴ Although Socrates, Sozomen, and Theodoret each include the same letter in this section, there are variations between their respective texts. Sozomen says in the previous section that the letter was a Greek translation from the Latin. It is probable that Socrates' and Theodoret's letters are translations as well, and that they all came from the same or similar sources. If they had come from different translations, their differences would be far greater. Whenever there are variants, Athanasius agrees with the majority group.

Socrates	Sozomen	Theodoret
<p>through our Lord Jesus Christ, warden of thy empire, and champion of thy salvation.</p> <p>2.37.56 For it is plainly absurd and unlawful to make any change in the doctrines rightly and justly defined, and in matters examined at Nicaea with the cognizance of the right glorious Constantine, thy Father and Emperor,</p> <p>2.37.57 whose teaching and thought has gone forth and has been preached in the universal hearing and reflection of men. And it (this faith) is the one rival and destroyer of the Arian heresy.</p> <p>2.37.58 And not only this heresy, but also all others have been put down by it. To add anything to this faith truly perilous; to subtract anything from it is to run great risk. If it should have either addition or loss, our foes will feel free to act as they please.</p> <p>2.37.59 Accordingly Ursacius and Valens, after having been declared adherents and friends of the Arian dogma, were pronounced separate from our communion. In the hope of being restored to communion, they confessed their error, and obtained forgiveness, as their own writings testify, through which they were spared and received a pardon from the charges.</p> <p>2.37.60 The time when these things occurred was when the council was in session at Milan, when the presbyters of the church of Rome were also present.</p> <p>2.37.61 It was known that Constantine, who, though dead is worthy of remembrance, had with all exactitude and care set forth the creed which was drawn up. But now, since he was born of man, he passed away after receiving Baptism and departed to the peace which he deserved. Thus we judged it improper for us to indulge in any innovation after (his death), and to throw a slur on all the holy confessors and martyrs who had formulated this doctrine—whose minds have ever remained bound by the old bond of the catholic church.</p> <p>2.37.62 Their faith God has handed down even to the times of your own reign, through our Lord Jesus Christ, by Whose grace such an empire is yours, that you rule over all the world.</p>	<p>through our Lord Jesus Christ, warden of thy empire, and champion of thy salvation.</p> <p>4.18.3 For it is plainly absurd and unlawful to make any change in the doctrines rightly and justly defined, and in matters examined at Nicaea with the cognizance of the right glorious Constantine, thy Father and Emperor, whose teaching and thought has gone forth and has been preached in the universal hearing and reflection of men.</p> <p>4.18.4 And it (this faith) is the one rival and destroyer of the Arian heresy. And not only this heresy, but also all others have been put down by it. To add anything to this faith truly perilous; to subtract anything from it is to run great risk. If it should have either addition or loss, our foes will feel free to act as they please.</p> <p>4.18.5 Accordingly Ursacius and Valens, after having been declared adherents and advisors of the Arian dogma, were pronounced separate from our communion. In the hope of being restored to communion, they confessed their error, and obtained forgiveness, as their own writings testify, through which they were spared and received a pardon from the charges. The time when these things occurred was when the council was in session at Milan, when the presbyters of the church of Rome were also present.</p> <p>4.18.6 It was known that Constantine, who, though dead is worthy of remembrance, had with all exactitude and care set forth the creed which was drawn up. But now, since he was born of man, he passed away after receiving Baptism and departed to the peace which he deserved. Thus, we judged it improper for us to indulge in any innovation after (his death), and to throw a slur on all the holy confessors and martyrs who were writers and authors of this doctrine—whose minds have ever remained bound by the old bond of the catholic church. Their faith God has handed down even to the times of your own reign, through our Lord Jesus Christ, by Whose grace such an empire is yours, that you rule over all the world.</p>	<p>through our Lord Jesus Christ, warden of thy empire, and champion of thy salvation.</p> <p>2.19.3 For it is plainly absurd and unlawful to make any change in the doctrines rightly and justly defined, and in matters examined at Nicaea with the cognizance of the right glorious Constantine, thy Father and Emperor, whose teaching and thought has gone forth and been preached in the universal hearing and reflection of men. And it (this faith) is the one rival and destroyer of the Arian heresy. And not only this heresy, but also all others have been put down by it. To add anything to this faith truly perilous; to subtract anything from it is to run great risk. If it should have either addition or loss, our foes will feel free to act as they please.</p> <p>2.19.4 Accordingly Ursacius and Valens, after having been declared adherents and friends of the Arian dogma, were pronounced separate from our communion. In the hope of being restored to communion, they confessed their error, and obtained forgiveness,</p> <p>2.19.5 as their own writings testify, through which they were spared and received a pardon from the charges. The time when these things occurred was when the council was in session at Milan, when the presbyters of the church of Rome were also present. It was known that Constantine, who, though dead is worthy of remembrance, had with all exactitude and care set forth the creed which was drawn up. But now, since he was born of man, he passed away after receiving Baptism and departed to the peace which he deserved. Thus, we judged it improper for us to indulge in any innovation after (his death), and to throw a slur on all the holy confessors and martyrs who had formulated this doctrine—whose minds have ever remained bound by the old bond of the Church.</p> <p>2.19.6 Their faith God has handed down even to the times of your own reign, through our Lord Jesus Christ, by Whose grace such an empire is yours, that you rule over all the world. Yet again those pitiable and wretched men, with lawless daring, have proclaimed themselves</p>

Socrates	Sozomen	Theodoret
<p>2.37.63 Yet again those pitiable and wretched men, with lawless daring, have proclaimed themselves preachers of their unholy opinion, and are taking it in hand to overthrow all the order of the truth.</p> <p>2.37.64 For when at your command the synod assembled, they laid bare their own deceitful desires. For they attempted through villainy and confusion to propose innovations, having in this as allies Germinius, Auxentius, and Caius, who continually promote strife and discord. Their doctrine, though but one, transcends a very host of blasphemies.</p> <p>2.37.65 But when they perceived that we had not the same disposition or mind as they in regard to their false views they changed their minds during our council and said another expression of belief should be put forth. The time was indeed brief, but it was sufficient to refute their opinions.</p> <p>2.37.66 Therefore, in order that the affairs of the Church might not be wrecked by them and that the disturbance and tumult which tossed everything to and fro might be restrained, it appeared safe to preserve the old views firm and unalterable, and to separate from our communion the persons above named.</p> <p>2.37.67 For this reason, we have sent reinstructed envoys to your clemency to signify and explain the mind of the synod as expressed in this letter. And to our envoys we have given this commission above all, that they should accredit the truth taking their motive from the ancient and right decisions.</p> <p>2.37.68 They will inform your holiness that there will be no peace if some of the just points be overturned, as Ursacius and Valens say there will be.</p> <p>2.37.69 For how can peace be reproduced by those who destroy peace? They would be more likely to introduce contention and disturbance into the other cities and into the Church of Rome.</p> <p>2.37.70 We therefore implore your Clemency to consider our envoys with gentle audience and mild look, and not to allow the dead to be dishonored by any novel changes. We pray you to permit us to remain in the</p>	<p>4.18.7 Yet again those pitiable and wretched men, with lawless daring, have proclaimed themselves preachers of their unholy opinion, and are taking it in hand to overthrow all the order of the truth.</p> <p>4.18.8 For when at your command the synod assembled, they laid bare their own deceitful desires. For they attempted through villainy and confusion to propose innovations, having in this as allies Germinius, Auxentius, and Caius, who continually promote strife and discord.</p> <p>4.18.9 Their doctrine, though but one, transcends a very host of blasphemies. But when they perceived that we had not the same disposition or mind as they in regard to their false views they changed their minds during our council and said another expression of belief should be put forth. The time was indeed brief, but it was sufficient to refute their opinions.</p> <p>4.18.10 Therefore, in order that the affairs of the Church might not be wrecked by them and that the disturbance and tumult which tossed everything to and fro might be restrained, it appeared safe to preserve the old and unalterable views, and to separate from our communion the persons above named. For this reason, we have sent reinstructed envoys to your clemency to signify and explain the mind of the synod as expressed in this letter.</p> <p>4.18.11 And to our envoys we have given this commission above all, that they should accredit the truth taking their motive from the ancient and right decisions. They will inform your holiness that there will be no peace if some of the just points be overturned, as Ursacius and Valens say there will be. For how can peace be reproduced by those who destroy peace? They would be more likely to introduce contention and disturbance into the other cities and into the Church of Rome.</p> <p>4.18.12 We therefore implore your Clemency to consider our envoys with gentle audience and mild look, and not to allow the dead to be dishonored by any novel changes. We pray you to permit us to remain in the definitions and decrees which we received from our</p>	<p>preachers of their unholy opinion, and are taking it in hand to overthrow all the order of the truth.</p> <p>2.19.7 For when at your command the synod assembled, they laid bare their own deceitful desires. For they attempted through villainy and confusion to propose innovations, having in this as allies Germinius, Auxentius, and Caius, who continually promote heresy and discord.</p> <p>2.19.8 Their doctrine, though but one, transcends a very host of blasphemies. But when they perceived that we had not the same disposition or mind as they in regard to their false views they changed their minds during our council and said another expression of belief should be put forth.</p> <p>2.19.9 The time was indeed brief, but it was sufficient to refute their opinions. Therefore, in order that the affairs of the Church might not be wrecked by them and that the disturbance and tumult which tossed everything to and fro might be restrained, it appeared safe to preserve the old views as legal and unalterable, and to separate from our communion the persons above named.</p> <p>2.19.10 For this reason, we have sent reinstructed envoys to your clemency to signify and explain the mind of the synod as expressed in this letter. And to our envoys we have given this commission above all, that they should accredit the truth taking their motive from the ancient and right decisions. They will inform your holiness that there will be no peace if some of the just points be overturned, as Ursacius and Valens say there will be.</p> <p>2.19.11 For how can peace be reproduced by those who destroy peace? They would be more likely to introduce contention and disturbance into the other cities and into the Church of Rome. We therefore implore your Clemency to consider our envoys with gentle audience and mild look, and not to allow the dead to be dishonored by any novel changes. We pray you to permit us to remain in the definitions and decrees which we received from our ancestors, who, we would affirm, did their work with ready minds, with prudence, and with the Holy Spirit.</p>

Socrates	Sozomen	Theodoret
<p>definitions and decrees which we received from our ancestors, who, we would affirm, did their work with ready minds, with prudence, and with the Holy Spirit.</p> <p>2.37.71 For the innovations they introduce at present, make the believing unfaithful and the unbelieving cruel.</p> <p>2.37.72 We further implore you to instruct that the bishops who dwell in foreign parts, who are afflicted both by the infirmity of old age and the ills of poverty should be assisted to return easily and speedily to their own homes, so that the churches may not remain deprived of their bishops.</p> <p>2.37.73 And yet again this one thing we beg, that nothing be taken from or added to the established doctrines, but that all remain unbroken, as they have been preserved from the time of your pious father, and to our own day. Let us toil no longer nor be kept away from our own dioceses, but let the bishops with their own people spend their days in peace, in prayer, and in worship, offering up prayers for your empire, salvation, and peace, which God will grant thee for ever and ever.</p> <p>2.37.74 Our envoys will show you the signatures and the names of the bishops, and some of them will offer instruction to your Holiness out of the Sacred Scriptures.</p>	<p>ancestors, who, we would affirm, did their work with ready minds, with prudence, and with the Holy Spirit. For the innovations they introduce at present, make the believing unfaithful and the unbelieving cruel.</p> <p>4.18.13 We further implore you to instruct that the bishops who dwell in foreign parts, who are afflicted both by the infirmity of old age and the ills of poverty should be assisted to return easily and speedily to their own homes, so that the churches may not remain deprived of their bishops.</p> <p>4.18.14 And yet again this one thing we beg, that nothing be taken from or added to the established doctrines, but that all remain unbroken, as they have been preserved from the time of your pious father, and to our own day. Let us toil no longer nor be kept away from our own dioceses, but let the bishops with their own people spend their days in peace, in prayer, and in worship, offering up prayers for your empire, salvation, and peace, which God will grant thee for ever and ever.</p> <p>4.18.15 Our envoys will show you the signatures and the names of the bishops, and some of them will offer instruction to your Holiness out of the Sacred Scriptures.</p>	<p>2.19.12 For the innovations they introduce at present, make the believing unfaithful and the unbelieving cruel. We further implore you to instruct that the bishops who dwell in foreign parts, who are afflicted both by the infirmity of old age and the ills of poverty should be assisted to return easily and speedily to their own homes, so that the churches may not remain deprived of their bishops.</p> <p>2.19.13 And yet again this one thing we beg, that nothing be taken from or added to the established doctrines, but that all remain unbroken, as they have been preserved from the time of your pious father, and to our own day. Let us toil no longer nor be kept away from our own dioceses, but let the bishops with their own people spend their days in peace, in prayer, and in worship, offering up prayers for your empire, salvation, and peace, which God will grant thee for ever and ever. Our envoys will show you the signatures and the names of the bishops, and some of them will offer instruction to your Holiness out of the Sacred Scriptures.</p>
Ursacius and Valens bias Constantius against decisions of Ariminum		
<p>2.37.75 Then, the Synod thus wrote and sent their communications to the emperor by the bishops [selected for that purpose]. But the partisans of Ursacius and Valens having arrived before them, did their utmost to slander the council, also exhibiting the exposition of the faith which they had brought with them.</p> <p>2.37.76 The emperor, prejudiced beforehand towards Arianism, became extremely exasperated against the Synod, but conferred great honor on Valens and Ursacius and their friends.</p> <p>2.37.77 Those who were sent by the council were consequently detained a considerable time, without being able to obtain an answer (from the emperor.) At length, however, the emperor replied through those who had come to him, in the manner following:</p>	<p>4.19.1a This was the letter of the council of Ariminum. But Ursacius and Valens with their companions, anticipated the arrival of the deputies of the council, showed to the emperor the document which they had read, and spoke badly of the council.</p> <p>4.19.1b The emperor was displeased at the rejection of this formulary, as it had been composed in his presence at Sirmium, and he therefore treated Ursacius and Valens with honor. On the other hand, he showed great contempt for the envoys (of the bishops), and even delayed granting them an audience.</p>	

Socrates	Sozomen	Theodoret
Constantius instructs the bishops to remain at Ariminum/Adrianople		
<p>2.37.78 Constantius Victor and Triumphator Augustus to all the bishops convened at Ariminum. 'That our especial care is ever exercised respecting the divine and venerated law even your sanctity is not ignorant.</p> <p>2.37.79 Nevertheless were now been unable to meet the twenty bishops sent as your envoys, for an expedition against the barbarians has become necessary. And since, as you will admit, matters relative to the divine law ought to be entered on with a mind free from all anxiety.</p> <p>2.37.80 I have therefore ordered these bishops to await our return to Adrianople; that when all public business shall have been duly attended to, we may be able then to hear and consider what they will propose.</p> <p>2.37.81 In the meanwhile let it not seem troublesome to your gravity to wait for their return; since when they shall convey to you our resolution, you will be prepared to carry into effect such measures as may be most advantageous to the welfare of the catholic church.'</p>	<p>4.19.2 After a while, however, he wrote to the Synod and informed them that an expedition which he was compelled to undertake against the barbarians had prevented him from speaking with their envoys. Therefore, he had commanded them to remain at Adrianople until his return, in order that, when public business had been taken care of, his mind might be at liberty to hear and test the messages of the envoys. "For it is right," he said, "to bring to the investigation of Divine matters, a mind unhindered by other cares."</p> <p>4.19.3a Such was the manner of his letter.</p>	<p>2.19.14 The letter was written, and the envoys sent, but the high officers of the Imperial Court, though they took the dispatch and delivered it to their master, refused to introduce the envoys, on the grounds that the sovereign was occupied with state affairs. They took this course in the hope that the bishops, annoyed at delay, and eager to return to the cities entrusted to their care, would at length be compelled themselves to break up and tear down the defenses erected against heresy.</p>
The second letter the Council of Ariminum wrote to Constantius, asking for permission to depart⁵		
	<p>4.19.3b. The bishops replied that they could never depart from the decision they had formed, as they had before declared in writing, and had charged their envoys to</p>	<p>2.19.15 But their ingenuity was frustrated, for the noble champions of the Faith dispatched a second letter to the</p>

⁵ Note that Socrates and Theodoret both claim to have the words of the bishops, written to Emperor Constantius. The two variants are, however, considerably different. One likely explanation, is that just as the first letter was written in Latin and translated into Greek, so was the second letter. Socrates' and Theodoret's letters are considerably different however, and likely came from different translations.

Socrates	Sozomen	Theodoret
<p>2.37.82 The bishops, after receiving this letter, thus wrote in reply:</p> <p>2.37.83 We have received your clemency’s letter, sovereign lord, most beloved of God, in which you inform us that the urgency of state affairs, have until now prevented your admitting our delegates to your presence. And, you bid us await their return, until your piety will have learned from them what has been determined by us, in conformity with the tradition of our ancestors.</p> <p>2.37.84 But we again protest by this letter that we can by no means depart from our primary resolution; and this also we have commissioned our envoys to state.</p> <p>2.37.85 We implore you therefore, both with serene countenance to order this present epistle of our modesty to be read, and also to listen favorably to the representations with which our delegates have been charged.</p> <p>2.37.86 Your mildness doubtless perceives as well as we, to how great an extent grief and sadness prevail, because of so many churches being deprived of their bishops in these most blessed times of yours.</p> <p>2.37.87 Again therefore we entreat your clemency, sovereign lord most dear to God, to command us to return to our churches. If it please your piety, let us return before the rigor of winter in order that we may be able, together with the people, to offer up our accustomed prayers to the Almighty God, and to our Lord and Savior Jesus Christ, his only-begotten Son, for the prosperity of your reign, as we have always done, and even now do in our prayers.’</p>	<p>declare. And they asked him to regard them with favor, to give audience to their envoys, and to read their letter. They told him that it must appear grievous to him that so many churches should be deprived of their bishops, and that, if it was agreeable to him, they would return to their churches before the winter.</p>	<p>emperor, encouraging him to admit the envoys to his hearing and dissolve the synod. This letter I here attach:</p> <p>2.20.1 “To Constantius the Victorious, the pious emperor, the bishops assembled at Ariminum send greeting.⁶ “Most illustrious lord and autocrat, we have received the letter of your clemency, informing us that, in consequence of occupations of state, you have until now been unable to see our envoys. You bid us await their return, that your piety may come to a decision on the object we have in view, and on the decrees of our predecessors.</p> <p>2.20.2 But we venture in this letter to repeat to your clemency the point which we urged before, for we have in no way withdrawn from our position. We beg you to receive with good favor our humble letter with which we are answering your piety, and also, the points which we have ordered our envoys to present to your piety.</p> <p>2.20.3 Your clemency is no less aware than we are ourselves how serious and unfitting a state of things it is, that in the time of your most happy reign so many churches should seem to be without bishops. Because of this once again, most glorious autocrat, we beg you, that if it be pleasing to your humanity, you will command us to return to our churches before the rigor of winter, that we may be able, with our people, as we have done and ever do, to offer most earnest prayers for the health and wealth of your empire to the Almighty God, and to Christ His Son, our Lord and Savior.”</p>

⁶ Socrates does not include this opening greeting.

Socrates	Sozomen	Theodoret
The Council dissolves		
<p>2.37.88 The bishops had waited together some time after this letter had been dispatched. Since the emperor deigned no reply, they departed to their respective cities.</p>	<p>4.19.4 After writing this letter which was full of pleas and requests, the bishops waited for a time for a reply. But as no answer was granted them, they afterwards returned to their own cities. What I have above stated clearly proves that the bishops who were convened at Ariminum confirmed the decrees which had long ago been set forth at Nicaea. Let us now consider how it was that they eventually assented to the formulary of faith compiled by Valens and Ursacius and their followers.</p>	
Athanasius's report on the council of Ariminum		
		<p>2.23.1 The great Athanasius also, in his letter to the Africans, writes thus about the council at Ariminum. "Under these circumstances, who will tolerate any mention of the council of Ariminum or any other beside the Nicene? Who would not express detestation of the setting aside of the words of the Fathers, and the preference for those introduced at Ariminum by violence and party strife? Who would wish to be associated with these men—fellows who do not even accept their own words? In ten or twelve of their own synods they have laid down, as has already been told, first one thing then another. And at the present time, these synods, one after another, are openly denouncing themselves.</p> <p>2.23.2 They are now suffering the fate undergone of old by the traitors of the Jews. For as is written in the Book of the Prophet Jeremiah "<i>they have forsaken me, the fountain of living waters and they have hewed out cisterns, broken cisterns that can hold no water,</i>" so these men, in their opposition to the Ecumenical synod, have hewed for themselves many synods which have all proved vain. They are like "<i>buds that yield no fruit.</i>"</p> <p>2.23.3 Let us not therefore admit those who cite the council of Ariminum or any other but that of Nicaea, for indeed the very citers of Ariminum do not seem to know what was done there; if they had they would have held their tongues.</p> <p>2.23.4 For you, beloved, have learnt from your own representatives at that Council, and are consequently very well aware, that Ursacius, Valens, Eudoxius, and</p>

Socrates	Sozomen	Theodoret
		<p>Auxentius, and with them Demophilus were asked to anathematize the Arian heresy, and they made excuses. They chose rather to be its champions, and so, they were all deposed for making propositions contrary to the Nicene decrees.</p> <p>2.23.5 On the contrary, the bishops who were the true servants of the Lord and of the right faith, —about two hundred in number, —declared their adherence to the Nicene Council alone, and their refusal to entertain the thought of either subtraction from, or addition to, its decrees. This conclusion they have communicated to Constantius, by whose order the council assembled.</p> <p>2.23.6 On the other hand the bishops who were deposed at Ariminum have been received by Constantius, and have succeeded in getting the two hundred who sentenced them grossly insulted. And they are threatened with not being allowed to return to their dioceses, and with having to undergo rigorous treatment in Thrace, not to mention in the winter, in order to force them to accept the innovators' measures.</p> <p>2.23.7 If, then, we hear anyone appealing to Ariminum, let them show us first the sentence of deposition, and then the document drawn up by the bishops, in which they declare that they do not seek to go beyond the terms drawn up by the Nicene Fathers, nor appeal to any council other than that of Nicaea. In reality, these are just the facts they conceal, while they put prominently forward the forced confession of Thrace.</p> <p>2.23.8 They do but show themselves friends of the Arian heresy, and strangers to the sound faith. Only let anyone be willing to compare that great synod, and those other (synods) to which these men appeal, and he will perceive on the one side, true religion, on the other, folly and disorder.</p> <p>2.23.9 The fathers of Nicaea met together not after being deposed, but after confessing that the Son was of the Substance of the Father. These men were deposed once, a second time, and again a third time at Ariminum, and then dared to lay down that it is wrong to attribute Substance or Essence to God. So strange and so many were the tricks</p>

Socrates	Sozomen	Theodoret
and machinations concocted by the mad gang of Arius in the West against the dogmas of the Truth.		
Constantius gives Ursacius and Valens authority to enforce the “Dated Creed”		
<p>2.37.89 Now the emperor had long before intended to spread Arian doctrine throughout the churches, and was eager to give it superiority. Hence, he pretended that their departure was an act of offense, declaring that they had treated him with contempt by dissolving the council in opposition to his wishes.</p> <p>2.37.90 He therefore gave the partisans of Ursacius unbounded license to act as they pleased in regard to the churches. He directed that the revised form of creed which had been read at Ariminum should be sent to the churches throughout Italy, ordering that whoever would not subscribe to it should be ejected from their sees, and that others should be substituted in their place.</p>	<p>4.19.5a Various accounts have been given to me concerning this affair.</p> <p>4.19.5b Some say that the emperor was offended because the bishops had departed from Ariminum without his permission, and he allowed Valens and his partisans to govern the churches of the West according to their own will, to set forth their own formulary, to eject from the churches those who refused to sign it, and to ordain others in their place.</p>	
Liberius and other bishops are exiled and replaced⁷,		
<p>2.37.91 And first Liberius, bishop of Rome, having refused his assent to that creed, was sent into exile. The followers of Ursacius appointed Felix to succeed him.</p> <p>2.37.92 He had been a deacon in that church, but on embracing the Arian heresy was elevated to the episcopate. Some however assert that he was not favorable to that opinion, but was constrained by force to receive the ordination of bishop.</p>	<p>4.19.6 They say that, taking advantage of this power, Valens compelled some of the bishops to sign the formulary. He drove from their churches many who refused to agree, and first of all Liberius, bishop of Rome.</p>	
The entire West was troubled by Ursacius and Valens		
<p>2.37.93 After this all parts of the West were filled with agitation and tumult, some being ejected and banished, and others established in their stead. These things were accomplished by violence, on the authority of the imperial edicts, which were also sent into the eastern parts.</p> <p>2.37.94 Not long after indeed, Liberius was recalled, and reinstated in his see. For the people of Rome had</p>		

⁷ Sozomen and Theodoret had correctly placed Liberius’s exile (355-357) earlier in their histories (cf. above 2.5, page 334). Socrates, however, incorrectly places it in 359 as a consequence of his refusal to accept the creed presented at Ariminum.. This seems to influence Sozomen who then adds a line here about Liberius’s exile. Cf. T.D. Barnes, *Athanasius and Constantius: Theology and Politics in the Constantinian Empire*. Harvard University Press, 2001, p. 203

Socrates	Sozomen	Theodoret
<p>raised a sedition, and expelled Felix from their church, the emperor even though against his wish consented.⁸</p>		
<p>Ursacius and Valens deceptively re-publish the “Dated Creed” at the Council of Nicaea⁹</p>		
<p>2.37.95 The partisans of Ursacius, leaving Italy, passed through the eastern parts; and arriving at Nice, a city of Thrace, they dwelt there a short time and held another Synod.</p> <p>2.37.96 And after translating the form of faith which was read at Ariminum into Greek, they confirmed and published it afresh in the form quoted above, giving it the name of the general council. In this way they attempted to deceive the simple by the similarity of names, and to impose upon them as the creed promulgated at Nicaea in Bithynia, that which they had prepared at Nice in Thrace.</p> <p>2.37.97 But this scheme was of little advantage to them; for it was soon detected and they became the object of derision.</p> <p>2.37.98 Enough now has been said of the business which took place in the West. We must now proceed to the narrative of what was done in the East at the same time.</p>	<p>4.19.7a It is further asserted that once Valens and his friends had acted in this manner in Italy, they resolved to handle the Eastern churches in the same way. As these persecutors were passing through Thrace, they stopped, it is said, at Nicaea, a city of that province. There they convened a council, and read the formulary of Ariminum, which they had translated into the Greek language. By claiming that it had been approved by a general council, they obtained its adoption at Nicaea.</p> <p>4.19.8 Then, they cunningly called it the Nicæan formulary of faith in order to deceive the simple by the resemblance of names, and to cause it to be mistaken for the ancient formulary set forth by the Nicæan council.</p>	<p>2.21.1a After this letter they irritated the emperor, and got the majority of the bishops against their will, to a certain town of Thrace, of the name of Nica.</p> <p>2.21.1b Some simple men they deluded, and others they terrified, into carrying out their old scheme against true religion, by erasing the words “Substance” and “of one Substance” from the Creed, and inserting instead of them the word “like.”</p> <p>2.21.2 I insert their formula in this history, not as if it were any good, but because it convicts the faction of Arius. For it is not even accepted by the impious of the present time. Now, instead of “the like” they preach “the unlike.”</p>
<p>“Dated Creed” of Thracian Nicaea</p>		
		<p>2.21.3 “We believe in one only true God, the Father Almighty, of whom are all things. And in the only-begotten Son of God, begotten of God before all ages, and before every beginning; through whom all things visible and invisible were made. Who is the only-begotten born of the Father, the only of the only, God of God, like the</p>

⁸ Again, this occurred two years earlier in 357. See previous note.

⁹ <http://www.fourthcentury.com/index.php/council-of-nike-thrace-ad-358/>

Socrates	Sozomen	Theodoret
		<p>Father who begat him, according to the Scriptures, and whose generation no one knows but the Father only that begat him.</p> <p>2.21.4 We know that this only-begotten Son of God, as sent of the Father, came down from the heavens, as it is written, for the destruction of sin and death. And we know that he was born of the Holy Spirit, and of the Virgin Mary according to the flesh, as it is written, and conversed with his disciples; and that after every dispensation had been fulfilled according to his Father's will, he was crucified and died, and was buried and descended into the lower parts of the earth, at whose presence Hades itself trembled.</p> <p>2.21.5 Who also arose from the dead on the third day, again conversed with his disciples, and after the completion of forty days was taken up into the heavens, and sits at the right hand of the Father, from where he will come in the last day, the day of the resurrection, in his Father's glory, to repay every one according to his works.</p> <p>2.21.6 We believe also in the Holy Spirit, whom he himself the only-begotten of God, Jesus Christ our Lord and God, promised to send to mankind as the Comforter, according to how it is written, "the Spirit of truth"; whom he sent to them after he was received into the heavens and sat at the right hand of the Father, from there to come to judge both the living and dead.</p> <p>2.21.7a But since the term <i>ousia</i> [substance or essence], which was used by the fathers in a very simple and intelligible sense, but not being understood by the people, has been a cause of offense, we have thought it proper to reject it, as it is not contained even in the sacred writings; and that no mention of it should be made in future, being that the holy Scriptures have nowhere mentioned the substance of the Father and of the Son. Nor should the "essence" of the Father, and of the Son, and of the Holy Spirit even be named. But we affirm that the Son is like the Father, in such a manner as the sacred Scriptures declare and teach. Let therefore all heresies which have been already condemned, or may have arisen of late, which are opposed to this exposition of the faith, be anathema."</p>

Socrates	Sozomen	Theodoret
		2.21.7b This Creed was signed by the bishops, some being frightened and some persuaded, but those who refused to give in were banished to the most remote regions of the world.
Damasus's letter to the Illyrians, in response to the "Nicaean Creed"		
		<p>2.22.1 The condemnation of this formula by all the champions of the truth, and especially those of the West, is shown by the letter which they wrote to the Illyrians. First among those who signed it was Damasus, who obtained leadership of the church of Rome after Liberius, and was adorned with many virtues.</p> <p>2.22.2a With him signed ninety bishops of Italy and Galatia, now called Gaul, who met together at Rome. I would have inserted their names except I thought it was superfluous.</p>
		<p>The bishops assembled at Rome in sacred synod, Damasus and Valerianus and the rest, to their beloved brethren the bishops of Illyria, send greeting in God.</p> <p>2.22.3 "We believe that we, priests of God, by whom it is right for the rest to be instructed, are holding fast and teaching our people the Holy Creed which was founded on the teaching of the Apostles, and in no way, departs from the definitions of the Fathers.</p> <p>2.22.4 But through a report of the brethren in Gaul and Venetia we have learned that certain men have fallen into heresy.</p> <p>It is the duty of the bishops not only to take precautions against this mischief, but also to make a stand against whatever divergent teaching has arisen, either from incomplete instruction, or the simplemindedness of those who read unreliable commentators. They should be cautioned not to slide into slippery paths, but rather, whenever divergent advice is offered to their ears, to hold fast to the doctrine of our fathers.</p> <p>2.22.5 It has, therefore, been decided that Auxentius of Milan is in this matter especially condemned. So, it is right that all the teachers of the law in the Roman Empire should be well instructed in the law, and not corrupt the faith with divergent doctrines.</p>

Socrates	Sozomen	Theodoret
		<p>2.22.6 When first the wickedness of the heretics began to flourish, and when, as now, the blasphemy of the Arians was crawling to the front, our fathers, three hundred and eighteen bishops, the holiest prelates in the Roman Empire, deliberated at Nicaea. This was the wall which they set up against the weapons of the devil, and the antidote with which they repelled his deadly poisons:</p> <p>2.22.7 It was their confession that the Father and the Son are of one substance, one godhead, one virtue, one power, one likeness, and that the Holy Ghost is of the same essence and substance. Whoever did not thus think was judged separate from our communion. Their deliberation was worthy of all respect, and their definition sound. But certain men have intended by other later discussions to twist and corrupt it.</p> <p>2.22.8 Yet from the very start, error was so far set right by the bishops on whom the attempt was made at Ariminum to compel them to manipulate or innovate on the faith, that they confessed themselves seduced by opposite arguments, or claimed that they had not perceived any contradiction to the opinion of the Fathers at Nicaea.</p> <p>2.22.9 No prejudice could arise from the number of bishops gathered at Ariminum. For it is well known that neither the bishop of the Romans, whose opinion, above all, should have been waited for, nor Vincentius, whose stainless episcopate had lasted so many years, nor the rest, gave their approval to such doctrines. And this is most significant, since, as has been already said, the very men who seemed to be tricked into surrender, themselves, in their wiser moments, testified their disapproval.</p> <p>2.22.10 Your sincerity then perceives that this one faith, which was founder at Nicaea on the authority of the Apostles, ought to be kept secure forever. You perceive that with us, the bishops of the East, who confess themselves Catholic, and the western bishops, together glory in it.</p> <p>2.22.11 We believe that before long those who think otherwise ought without delay to be put out from our</p>

Socrates	Sozomen	Theodoret
		<p>communion, and deprived of the name of bishop, that their flocks may be freed from error and breathe freely.</p> <p>2.22.12 For they cannot be expected to correct the errors of their people when they themselves are the victims of error. May the opinion of your reverence be in harmony with that of all the priests of God. We believe you to be fixed and firm in it, and thus, we rightly believe with you. May your charity make us glad by your reply. Beloved brethren, farewell.</p>
Arians flex their power		
<p>2.38.1 The bishops of the Arian party began to assume greater assurance from the imperial edicts. In what manner they undertook to convene a Synod, we will explain somewhat later. Let us now briefly mention a few of their previous acts.</p> <p>2.38.2 Acacius and Patrophilus having ejected Maximus, bishop of Jerusalem, installed Cyril in his see.¹⁰</p> <p>2.38.3 Macedonius corrupted the order of things in the cities and provinces adjacent to Constantinople, promoting to ecclesiastical office his assistants in his intrigues against the churches.</p> <p>2.38.4 He ordained Eleusius bishop of Cyzicus, and Marathionius, bishop of Nicomedia. The latter had before been a deacon under Macedonius himself, and proved very active in founding monasteries both of men and women.</p>		
Some report that the bishops at Ariminum signed the Arian creed before departing		
	<p>4.19.9 Such is the account given by some parties. Others say that the bishops who were convened at the council of Ariminum were wearied by their prolonged stay in that city, as the emperor neither honored them with a reply to their letter, nor granted them permission to return to their own churches. Under these circumstances, those who had accepted the opposite heresy tried to convince them that it was not right for</p>	

¹⁰ This probably happened already in 348/349. Cf. T.D. Barnes, *Athanasius and Constantius: Theology and Politics in the Constantinian Empire*. Harvard University Press, 2001, p. 204.

Socrates	Sozomen	Theodoret
	<p>divisions to exist between the priests of the whole world, all for the sake of one word, and that it was only necessary to admit that the Son is like the Father in order to put an end to all disputes. For the bishops of the East would never rest until the term “substance” was rejected. By these arguments, it is said, the members of the council were at length persuaded to agree to the formulary which Ursacius had so persistently pressed upon them.</p> <p>4.19.10 Ursacius and his partisans, because they were apprehensive that the envoys sent by the council to the emperor would make clear what was first proven by the Western bishops and would expose the true cause of the rejection of the term “consubstantial,” detained these envoys at Nicaea in Thrace throughout the winter. They did so under the pretext that no public transportation could be obtained at the time, and that the roads were in a bad state for traveling.</p> <p>4.19.11 And then they caused them, it is said, to translate the formulary they had accepted from Latin into Greek, and to send it to the Eastern bishops. By this means, they anticipated that the formulary would produce the impression they intended without the fraud being detected; for there was no one to testify that the members of the council of Ariminum had not voluntarily rejected the term “substance” out of deference to the Eastern bishops, who were opposed to the use of that word.</p>	
Macedonius severely persecutes the orthodox and Novatians in and around Constantinople		
<p>2.38.5 But we must now mention in what way Macedonius desolated the churches in the cities and provinces around Constantinople. This man, as I have already said, having seized the bishopric, inflicted innumerable calamities on whoever was unwilling to adopt his views. His persecutions were not confined to those who were recognized as members of the catholic church, but extended to the Novatians also, because he knew that they maintained the doctrine of the homoousion.</p>	<p>4.20.1b Macedonius harassed Constantinople and the neighboring cities; he was aided by Eleusius and Marathonius.</p> <p>4.20.2 The latter was originally a deacon in his own church, and was a zealous superintendent of both the poor and the monastic dwellings inhabited by men and women, and Macedonius raised him to the bishopric of Nicomedia. Eleusius, who, not without distinction, had formerly marched with the royal army, had been ordained bishop of Cyzicus. It is said that Eleusius and Marathonius were both good men in their conduct, but that they were zealous in persecuting those who maintained that the Son is of the same substance as the</p>	

Socrates	Sozomen	Theodoret
<p>2.38.6 They therefore with the others underwent the most intolerable sufferings, but their bishop, Angelius by name, effected his escape by flight. Many persons known for their piety were seized and tortured, because they refused to communicate with him.</p> <p>2.38.7 And after the torture, they forcibly constrained the men to be partakers of the holy mysteries, their mouths being forced open with a piece of wood, and then the consecrated elements thrust into them. Those who were so treated regarded this as a punishment far more grievous than all others.</p> <p>2.38.8 Moreover they laid hold of women and children, and compelled them to be initiated [by baptism]; and if any one resisted or otherwise spoke against it, stripes immediately followed, and after the stripes, bonds and imprisonment, and other violent measures. I shall here relate an instance or two whereby the reader may form some idea of the extent of the harshness and cruelty exercised by Macedonius and those who were then in power.</p> <p>2.38.9 They first pressed in a box, and then sawed off the breasts of the women who were unwilling to communicate with them.</p> <p>2.38.10 The same parts of other women they burnt partly with iron, and partly with eggs intensely heated in the fire. This mode of torture which was unknown even among the heathen, was invented by those who professed to be Christians.</p> <p>2.38.11 These facts were related to me by the aged Auxanon, the presbyter in the Novatian church of whom I spoke in the first book.</p> <p>2.38.12 He said also that he had himself endured not a few severities from the Arians, prior to his reaching the dignity of presbyter. He had been thrown into prison and beaten with many stripes, together with Alexander the Paphlagonian, his companion in the monastic life.</p> <p>2.38.13 He added that he had himself been able to sustain these tortures, but that Alexander died in prison</p>	<p>Father, although they were not so distinctly cruel as Macedonius.</p> <p>4.20.3 He not only expelled those who refused to hold communion with him, but imprisoned some, and dragged others before the tribunals. In many cases, he compelled the unwilling to communion. He seized children and women who had not been initiated and initiated them, and destroyed many churches in different places, under the pretext that the emperor had commanded the demolition of all houses of prayer in which the Son was recognized to be of the same substance as the Father.</p>	

Socrates	Sozomen	Theodoret
<p>from the effects of their infliction. He is now buried on the right of those sailing into the bay of Constantinople which is called Ceras, close by the rivers, where there is a church of the Novatians named after Alexander.</p>		
Non-Arian churches destroyed in Constantinople		
<p>2.38.14 Moreover the Arians, at the instigation of Macedonius, demolished along with many other churches in various cities, that of the Novatians at Constantinople near Pelargus. 2.38.15 Why I particularly mention this church, will be seen from the extraordinary circumstances connected with it, as testified by the same aged Auxanon. 2.38.16 The emperor's edict and the violence of Macedonius had doomed to destruction the churches of those who maintained the doctrine of consubstantiality. The decree and violence reached this church in particular, and those also who were charged with the execution of the mandate were at hand to carry it into effect.</p>		
The Novatians move an entire church by hand to avoid destruction		
<p>2.38.17 I cannot but admire the zeal displayed by the Novatians on this occasion, as well as the sympathy they experienced from those whom the Arians at that time ejected, but who are now in peaceful possession of their churches. 2.38.18 For when the emissaries of their enemies were urgent to accomplish its destruction, an immense multitude of Novatians, aided by numbers of others who held similar sentiments, having assembled around this devoted church, pulled it down, and conveyed the materials of it to another place. 2.38.19 This place stands opposite the city, and is called Sycae, and forms the thirteenth ward of the town of Constantinople. 2.38.20 This removal was effected in a very short time, from the extraordinary ardor of the numerous persons engaged in it. 2.38.21 One carried tiles, another stones, a third timber; some loading themselves with one thing, and some with another.</p>	<p>4.20.4 Under this pretext the church of the Novatians at Constantinople, situated in that part of the city called Pelargus, was destroyed. It is related that these heretics performed a courageous action with the aid of the members of the Catholic Church, with whom they made common cause. 4.20.5 When those who were employed to destroy this church were about to commence the work of demolition, the Novatians assembled themselves together; some tore down the materials, and others conveyed them to a suburb of the city called Sycae. They quickly achieved this task; for men, women, and children participated in it, and as they offered their labor to God they were extraordinarily enlivened. By the exercise of this zeal the church was soon renewed, and, from this occurrence, received the name of Anastasia.</p>	

Socrates	Sozomen	Theodoret
<p>2.38.22 Even women and children assisted in the work, regarding it as the realization of their best wishes, and esteeming it the greatest honor to be accounted the faithful guardians of things consecrated to God.</p> <p>2.38.23 In this way at that time, the church of the Novatians was transported to Sycae. Long afterwards when Constantius was dead, the emperor Julian ordered its former site to be restored, and permitted them to rebuild it there.</p> <p>2.38.24 The people therefore, as they had before, carried back the materials and reared the church in its former position. And from this circumstance, and its great improvement in structure and ornament, they not inappropriately called it Anastasia.</p> <p>2.38.25 The church as we before said was restored afterwards in the reign of Julian.</p>	<p>4.20.6 After the death of Constantius, Julian, his successor, granted to the Novatians the ground which they had previously possessed, and permitted them to rebuild their church. The people spiritedly took advantage of this permission, and transported the identical materials of the former building from Sycae. But this happened at a later period of time than that which we are now reviewing.</p>	
Persecution brings friendly relations with Novatians and orthodox		
<p>2.38.26 But at that time both the Catholics and the Novatians were alike subjected to persecution. For the former detested offering their devotions in those churches in which the Arians assembled; instead they frequented the other three—for this is the number of the churches which the Novatians have in the city—and engaged in divine service with them. Indeed, they would have been wholly united, had not the Novatians refused on account of their ancient precepts. In other respects, however, they mutually maintained such a degree of cordiality and affection, as to be ready to lay down their lives for one another.</p>	<p>4.20.7 At this period a union was nearly achieved between the Novatian and Catholic churches; for as they held the same opinions concerning the Godhead, and were subjected to a common persecution, the members of both churches assembled and prayed together. The Catholics then possessed no houses of prayer, for the Arians had seized them from them. It appears, too, that from the frequent encounters between the members of each church, they reasoned that the differences between them were vain, and they resolved to commune with one another.</p> <p>4.20.8 A reconciliation would certainly have been achieved, I think, had not the desire of the multitude been frustrated by the slander of a few individuals, who</p>	

Socrates	Sozomen	Theodoret
	asserted that there was an ancient law prohibiting the union of the churches.	
Arians persecute around Constantinople, Cyzicus, and elsewhere		
2.38.27 Both parties were therefore persecuted indiscriminately, not only at Constantinople, but also in other provinces and cities.		
2.38.28 At Cyzicus, Eleusius, the bishop of that place, perpetrated the same kind of atrocities against the Christians there as Macedonius had done elsewhere, harassing and putting them to flight in all directions. Among other things, he completely demolished the church of the Novatians at Cyzicus.	4.21.1a About the same time Eleusius completely demolished the church of the Novatians in Cyzicus.	
Macedonius has soldiers attack Novatians in Paphlagonia		
<p>2.38.29 But Macedonius consummated his wickedness in the following manner. He heard that there was a great number of the Novatian sect in the province of Paphlagonia, and especially at Mantinium, and he perceived that such a numerous body could not be driven from their homes by ecclesiastics alone. Consequently, he caused by the emperor's permission, four companies of soldiers to be sent into Paphlagonia, that through dread of the military they might receive the Arian opinion.</p> <p>2.38.30 But those who inhabited Mantinium, animated to desperation by zeal for their religion, armed themselves with long reap-hooks, hatchets, and whatever weapon came to hand, and went forth to meet the troops.</p> <p>2.38.31 As the conflict ensued, many indeed of the Paphlagonians were slain, but nearly all the soldiers were destroyed.</p> <p>2.38.32 I learned these things from a Paphlagonian peasant who said that he was present at the engagement; and many others of that province corroborate this account.</p> <p>2.38.33 Such were the exploits of Macedonius on behalf of Christianity, consisting of murders, battles, incarcerations, and civil wars, proceedings which rendered him hateful not only to the objects of his persecution, but even to his own party.</p>	<p>4.21.1b The inhabitants of other parts of Paphlagonia, and particularly of Mantinium, were subjected to similar persecutions. Once Macedonius learned that the majority of these people were followers of Novatus, and that the ecclesiastical power was not of itself sufficiently strong to expel them, he persuaded the emperor to send four divisions of soldiers against them. For he imagined that men who are unaccustomed to arms would, on the first appearance of soldiers, be seized with terror, and conform to his doctrine.</p> <p>4.21.2 But it happened otherwise, for the people of Mantinium armed themselves with sickles and axes and whatever other weapons happened to be at hand, and marched against the military. A severe conflict ensued, and many of the Paphlagonians fell, but nearly all the soldiers were slain. Many of the friends of Macedonius blamed him for having caused so great a disaster.</p>	

Socrates	Sozomen	Theodoret
	4.21.3 And the emperor was displeased, and regarded him with less favor than before.	
Macedonius moves Constantine's remains, causing a bloody riot		
<p>2.38.34 He became obnoxious also to the emperor on these accounts, and particularly so from the circumstance I am about to relate.</p> <p>2.38.35 The church where the coffin lay that contained the relics of the emperor Constantine threatened to fall.</p> <p>2.38.36 On this account those that entered, as well as those who were accustomed to remain there for devotional purposes, were in much fear. Macedonius, therefore, wished to remove the emperor's remains, lest the coffin should be injured by the ruins.</p> <p>2.38.37 The populace getting intelligence of this, endeavored to prevent it, insisting 'that the emperor's bones should not be disturbed, as such a disinterment would be equivalent, to their being dug up.'</p> <p>2.38.38 Many however affirmed that its removal could not possibly injure the dead body. And thus two parties were formed on this question.</p> <p>2.38.39 Such as held the doctrine of consubstantiality joined with those who opposed it on the ground of its impiety.</p> <p>2.38.40 Macedonius, in total disregard of these opinions, caused the emperor's remains to be transported to the church where those of the martyr Acacius lay.</p> <p>2.38.41 Because of this, a vast multitude rushed toward that building in two hostile divisions.</p> <p>2.38.42 They attacked one another with great fury, and great loss of life was occasioned, so that the churchyard was covered with gore, and the well also which was in it overflowed with blood, which ran into the adjacent portico, and from there even into the very street.</p> <p>2.38.43 When the emperor was informed of this unfortunate occurrence, he was highly incensed against Macedonius, both on account of the slaughter which he had caused, and because he had dared to move his father's body without consulting him. Having therefore left the Caesar Julian to take care of the western parts, he himself set out for the east.</p>	<p>4.21.3b Hostile feelings were engendered still more strongly by another occurrence. Macedonius contemplated the removal of the coffin of the Emperor Constantine, as the structure in which it had been concealed was falling into ruin.</p> <p>4.21.4a The people were divided in opinion on this subject: some concurred with the plan, and others opposed it, deeming it impious and similar to digging up a grave. Those who maintained the Nicene doctrines were of the latter sentiment, and insisted that no indignity should be offered to the body of Constantine, as that emperor had held the same doctrines as themselves. They were besides, I can readily imagine, eager to oppose the projects of Macedonius.</p> <p>4.21.4b However, without further delay, Macedonius caused the coffin to be conveyed to the same church in which the tomb of Acacius the martyr is placed.</p> <p>4.21.5 The people, divided into two factions, the one approving, the other condemning the deed, rushed upon each other in the same church, and so much carnage ensued that the house of prayer and the adjoining place were filled with blood and slaughtered bodies.</p> <p>4.21.6a The emperor, who was then in the West, was deeply enraged on hearing of this occurrence; and he blamed Macedonius as the cause of the indignity offered to his father, and of the slaughter of the people.</p>	

Socrates	Sozomen	Theodoret
2.38.44 How Macedonius was a short time afterwards deposed, and thus suffered a most inadequate punishment for his infamous crimes, I shall hereafter relate.		

