

4.3-The Orthodox in the face of persecution (373-375)

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Socrates	Sozomen	Theodoret
On the overthrow of Peter and the introduction of Lucius		
		<p>4.21.1 No sooner had they seated him on the episcopal throne than the governor of the province assembled a mob of Greeks and Jews, surrounded the walls of the church, and commanded Peter to come forth, threatening him with exile if he refused. He (the governor) acted on the excuse that he was carrying out the emperor's good pleasure by causing trouble for those of opposite beliefs, but the truth was that he got carried away by his impious passion.</p> <p>4.21.2 For he was caught up in the service of idols and he viewed the storms which came upon the Church as a season of brilliant festivity.</p>
<p>4.21.1 Immediately therefore, the Arians again took courage, emboldened by their knowledge of the emperor's religious leanings, and without delay they informed him [the emperor] of the circumstance. He was then residing at Antioch.</p> <p>4.21.2 Then indeed, Euzoius who presided over the Arians of that city, eagerly embraced the favorable opportunity presented to him, and begged for permission to go to Alexandria, for the purpose of putting Lucius the Arian in possession of the churches there.</p>	<p>6.19.2 When the Arians had received news of his death, Euzoius, the president of the Arians at Antioch, and Magnus, the chief treasurer, were sent by the emperor, and lost no time in seizing and imprisoning Peter, whom Athanasius had appointed to succeed him in the bishopric. And they immediately transferred the government of the church to Lucius.</p>	
<p>4.21.3 The emperor agreed to this request, and as speedily as possible, Euzoius proceeded to Alexandria, attended by the imperial troops.</p>		<p>4.21.3 After a few days, Euzoius came from Antioch with Lucius and handed over the churches to him. This was the same man whose impiety and lawlessness Samosata had already experienced. But since the people were nurtured in the teaching of Athanasius, they avoided the assemblies of the church when they now saw how different the spiritual food was that was being offered to them.</p>
<p>4.21.4 Magnus also, the emperor's treasurer, went with him. Moreover, an imperial mandate had been issued to Palladius, the governor of Egypt, instructing</p>		

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<p>him to aid them with a military force. Then, after having apprehended Peter, they cast him into prison; and after they had dispersed the rest of the clergy, they placed Lucius in the episcopal chair.</p>		
	<p>6.19.3 Because of this, those in Egypt suffered more grievously than those in other places, and misfortunes upon misfortunes oppressed the members of the Catholic Church; for as soon as Lucius settled in Alexandria, he attempted to take possession of the churches.</p> <p>6.19.4 He encountered opposition from the people, and the clergy and holy virgins were accused of instigating a rebellion. Some made their escape as if the city had fallen into the hands of an enemy; others were seized and imprisoned. Some of the prisoners were afterwards dragged from the dungeons to be torn with hooks and whips, while others were burned by means of flaming torches. It seemed astounding how they could possibly survive the tortures they experienced. Banishment or even death itself would have been preferable to such sufferings.</p>	
<p>4.22.3 This bishop [Peter] having managed to escape from prison, fled to Damasus, bishop of Rome. The Arians though not very numerous, seized possession of the Alexandrian churches soon after.</p>	<p>6.19.5 Peter, the bishop, made his escape from prison. And boarding a ship, he proceeded to Rome, where the church's bishop held the same beliefs as himself.</p> <p>6.19.6 This was how the Arians, although not many in number, remained in possession of the churches. At the same time, an edict was issued by the emperor, enacting that as many followers of the Nicene doctrines as Lucius commanded, should be ejected from Alexandria and the rest of Egypt. So, when Euzoius had accomplished all his plans, he returned to Antioch.</p>	<p>4.21.2b Admirable Peter, however, secretly withdrew and boarded a ship for Rome when he foresaw the unexpected conflict.</p>
<p>The silence of Sabinus on the misdeeds of the Arians</p>		
<p>4.22.1 Sabinus does not take the slightest notice of the outrages perpetrated upon Lucius' installation, and the treatment of those who were ejected, both in the courts and outside of the courts, and how some were subjected to a variety of tortures, and others were sent into exile even after this excruciating process. In fact, he purposely veils the atrocities of his friends, being half disposed to Arianism himself.</p>		

Socrates	Sozomen	Theodoret
4.22.2 Peter, however, has exposed them in the letters he addressed to all the churches, when he had escaped from prison.		
Lucius and the Arians cause trouble in Egypt		
4.22.4 And not much time passed before the emperor made an edict, directing the governor of Egypt to expel all those who favored the <i>homoousian</i> doctrine from not only Alexandria, but even from the country. 4.22.5 And the governor, together with the large multitude of soldiers, took it upon themselves to persecute everywhere, all those whom Lucius commanded.		4.21.4 Lucius, who employed idolators as his attendants, went on scourging some and imprisoning others; he forced some to flee, and he cruelly ransacked the homes of others. But all this is better explained in the letter of the admirable Peter. After recounting an example of the impious conduct of Lucius, I will insert the letter in this work.
		4.21.5 Certain men in Egypt, of angelic life and speech, fled from the political unrest and chose to live in solitude in the wilderness. There they made the sandy and barren soil bear fruit; for the virtue by which they lived was a sweet and excellent fruit before God. 4.21.6 The renowned Antonius was among those who took the lead in this way of life, that most excellent teacher of asceticism, who made the desert a training grounds of virtue for his hermits.
4.22.6 After this they assaulted and troubled and terribly harassed the monastic institutions in the desert. Armed men rushed in the most ferocious manner upon those who were utterly defenseless, and who would not lift an arm to repel their violence, resulting in the slaughter of many unresisting victims, to a degree of wanton cruelty which was beyond description.	6.20.1 Lucius went took with him the general of the soldiers in Egypt, against the monks in the desert. For he imagined that if he could overcome their opposition by interrupting the tranquility which they loved, he would meet fewer obstacles in drawing over the Christian inhabitants of the cities to his party. 6.20.2 The monasteries of this country were governed by several individuals of remarkable holiness, who strenuously opposed the heresy of Arius. The people, who were neither willing nor competent to investigate doctrinal matters, received their opinions from them, believed the same as them. For they were convinced that men who showed their virtue by deeds, also possessed the truth.	
	6.20.3 We have heard that the leaders of these Egyptian ascetics were two men of the name of Macarius (both of whom have already been mentioned), Pambo and Heraclides, and other disciples of Antony. 6.20.4 Thinking that the Arians would never succeed in establishing their rule over the Catholic Church, unless the	4.21.7 After all his great and glorious labors, he had reached the haven where the winds of trouble blow no more, and then his followers were persecuted by the wretched and unhappy Lucius. All the leaders of those divine companies, the famous Macarius, his namesake, Isidorus, and the rest were dragged out of their caves and

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	<p>monks could be drawn over to their party, Lucius resolved to use force to compel the monks to side with him, since he was unable to persuade them.</p> <p>6.20.5 But here again his schemes failed; for the monks were prepared to subject their necks to the sword rather than to swerve from the Nicene doctrines.</p> <p>6.20.6 It is said that, at the very time that the soldiers were about to attack them, a man whose limbs were withered and who was unable to stand on his feet was carried to them; and when they had anointed him with oil, and commanded him in the name of Christ, whom Lucius persecuted, to arise and go to his house, he suddenly became healed. This miraculous cure openly proved the necessity of adopting the same beliefs as those who, as God himself testified, possessed the truth. Meanwhile, Lucius was condemned by the fact that God heard their prayers and had healed the sick.</p> <p>6.20.7 But those who plotted against the monks were not led to repentance by this miracle; on the contrary, they arrested these holy men by night, and carried them to an island of Egypt, concealed in the swamps. The inhabitants of this island had never heard of the Christian faith and were devoted to the service of demons. The island contained an ancient temple which was held in great reverence.</p>	<p>dispatched to a certain island inhabited by wicked men, which had never been blessed with any teacher of piety.</p>
	<p>6.20.8 It is said that when the monks landed on the island, the daughter of the priest, who was possessed by a demon, went to them. The girl ran screaming towards them, and the people of the island, astonished at her sudden and strange conduct, followed.</p>	<p>4.21.8 When the ship drew near to the shore of the island, the demon, worshiped by its inhabitants, departed from the image which had been his long-time home, and filled the daughter of the priest with a frenzy. In an inspired fury, she was driven to the shore where the rowers were bringing the ship to land. Making the tongue of the girl his instrument, the demon shouted out through her the words which were uttered at Philippi by the woman who was possessed with the spirit of Python.</p>
	<p>6.20.9 When she approached the ship where the holy messengers were, she flung herself pleadingly upon the ground, and exclaimed beggingly in a loud voice, "Why have you come to us, O servants of the great God? We have long lived on this island as our home; we have troubled no one. Unknown to men, we have hidden ourselves here, and</p>	<p>4.21.9 And everyone, both men and women, heard her saying, "Alas for your power, you servants of the Christ; we have been expelled by you everywhere, from city and village, from hill and height, from wastelands where no men dwells.</p>

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	are surrounded on all sides by these marshes. If it pleases you however, accept our possessions and make this place your home. We will leave the island.”	4.21.10 We had hoped to live on this island, out of the reach of your shafts, but our hope was in vain. You have been sent here by your persecutors, not to be harmed by them, but to drive us out. We are leaving the island because the piercing rays of your virtue are hurting us.”
	6.20.10 Such were her words. Macarius and his companions rebuked the demon, and the girl became sane. Her father and all her house, along with the inhabitants of the island, immediately embraced Christianity, and after demolishing their temple, they transformed it into a church.	4.21.11 With these and other similar words, they dashed the girl to the ground, and they all fled together. But that group of men prayed over the girl and raised her up and delivered her to her father, healthy and in her right mind. Those who saw the miracle flung themselves at the feet of the newcomers and begged to be allowed to participate in the means of salvation. 4.21.12 They destroyed the idol’s grove, and, illuminated by the bright rays of instruction, received the grace of holy baptism.
	6.20.11 When these occurrences were reported at Alexandria, Lucius became exceedingly worried. Fearing that he would incur the hatred of his own party and be accused of warring against God, and not against man, he sent secret orders for Macarius and his companions to be returned to their own dwellings in the wilderness.	4.21.13 When these events became known in Alexandria, all the people met together, insulting Lucius, and saying that wrath from God would fall upon them if that divine company of saints were not set free. Then Lucius, apprehensive of a tumult in the city, allowed the holy hermits to go back to their dens.
	6.20.12 This was how Lucius caused troubles and commotions in Egypt. About the same period, Didymus the philosopher and several other illustrious men acquired great renown. Struck by their virtue, and by that of the monks, the people followed their doctrines and opposed those of Lucius’ party. The Arians, although they were not as numerous as the other party, grievously persecuted the church of Egypt.	4.21.14 Let this suffice to give an example of his impious iniquity. The sinful deeds he dared to do will be more clearly explained by the letter of the admirable Peter. I hesitate to insert it at full length, so I will only quote a few extracts from it.
Peter’s letter on the misdeeds at Alexandria		
		4.22.1 Palladius, governor of the province, by sect a heathen, and one who always bowed before idols, had frequently entertained the thought of waging war against Christ. After collecting the forces already mentioned, he set out against the Church, as though he were pressing on to subdue a foreign enemy. It was then, that the most shocking deeds were done, and just at the thought of telling the story, its recollection fills me with anguish. I have shed floods of tears, and I would have long continued to suffer if I had not calmed my grief by divine meditation.

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		<p>4.22.2 The crowds intruded into the church called Theonas, and there, instead of holy words, the praises of idols were uttered. There, where the Holy Scriptures had been read, was heard the raucous clapping of hands with obscene and indecent shouts; there outrages were offered to the Virgins of Christ which the tongue refuses to utter, for “it is a shame even to speak of them.”</p> <p>4.22.3 When he had only heard of these wrongs, a certain man of integrity stopped his ears and prayed that he might become deaf rather than have to listen to their foul language. If only they had been content to sin in word alone and had not surpassed the wickedness of their word by deed. For insult, however bad it is, can be endured by those in whom Christ’s wisdom and His holy teachings dwell.</p> <p>4.22.4 But these same villains, vessels of wrath fitted for destruction, screwed up their noses and poured out, if I may say so, as if from a fountain, foul noises through their nostrils. Then they tore the garments from Christ’s holy virgins, whose spiritual discipline gave an exact likeness of saints; they dragged them in triumph, as naked as when they were born, through all the town. They made indecent sport of them at their pleasure; their deeds were barbaric and cruel.</p> <p>4.22.5 If anyone interfered out of pity and urged them to have mercy, he was dismissed with wounds. Ah! woe is me. Many virgins brutally violated; many maidens were beaten on the head with clubs and lay unresponsive, and even their bodies were not allowed to be given up for burial. To this day, their grief-stricken parents cannot find their corpses.</p> <p>4.22.6 But why talk discuss woes which seem small in comparison to greater ones? Why linger over these and not hurry on to events more urgent? When you hear them, I know that you will wonder and will stand with us speechless, amazed at the kindness of the Lord in not bringing all things utterly to an end. At the very altar, the impious perpetrated what, as it is written, neither happened nor was heard of in the days of our fathers.</p>

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		<p>4.22.7 A boy who had denied his sex and would pass for a girl, with eyes, as it is written, smeared with antimony, and face reddened with rouge like their idols, in woman's dress, was set up to dance and wave his hands about and whirl around as if he had been at the front of some disreputable stage. This he did on the holy altar itself where we call on the coming of the Holy Ghost, while the by-standers laughed aloud and rudely raised lawless shouts.</p> <p>4.22.8 But as this seemed decorous to them, rather than improper, they went on to other activities which they considered to be in accordance with their indecency. They picked out a man who was very famous for his shamelessness, made him strip off all his clothes at once, and set him up as naked as he was born on the throne of the church, and dubbed him a vile advocate against Christ.</p> <p>4.22.9 Then instead of divine words he uttered shameless wickedness, instead of holy doctrines wanton lewdness, instead of piety impiety, and instead of self-control fornication, adultery, foul lust, and theft. He was teaching that gluttony and drunkenness as well as all the rest were good for a man's life. In this state of things when even I had withdrawn from the church (for how could I remain where troops were coming in, where a mob was incited to violence, where all were going after personal gain, where mobs of heathens were making mighty promises?), forth, indeed, a successor was sent in my place. It was a man named Lucius, who had bought the bishopric as it were some dignity of this world, eager to continue his wicked practices and wolf-like conduct. No synod of orthodox bishops had chosen him; no vote of genuine clergy; no laity had demanded him, as the laws of the church command.</p> <p>4.22.10 Lucius could not make his entrance into the city without a parade, and so he was appropriately escorted not by bishops, presbyters, deacons, or crowds of laypeople. No monks preceded him chanting psalms from the Scriptures; but Euzoius was there, once a deacon of our city of Alexandria, who had long ago been degraded along with Arius in the great and holy synod of Nicaea, and</p>

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		<p>more recently raised up to rule and ravage the see of Antioch. And Magnus the treasurer was there too, notorious for every kind of impiety, leading a vast body of troops. In the reign of Julian, this Magnus had burned the church at Berytus, the famous city of Phoenicia. And during the reign of Jovian of blessed memory, after barely escaping being beheaded, by numerous appeals to the imperial compassion, Magnus had been forced to rebuild at his own expense.</p> <p>Now I invoke your zeal to rise in our vindication. From what I write you ought to be able to calculate the character and extent of the wrongs committed against the Church of God by this Lucius who opposes us.</p> <p>4.22.11 Often rejected by your piety and by the orthodox bishops of every region, he seized on a city which had every just and righteous reason to regard and treat him like an enemy.</p> <p>4.22.12 For he does not merely say like the blasphemous fool in the Psalms “Christ is not true God.” But, corrupting himself, he corrupted others, rejoicing in the blasphemies uttered continually against the Savior by those who worshipped the creature instead of the Creator. Since the scoundrel’s beliefs are quite on a par with those of the heathen, why would he not venture to worship a newly-made God.</p> <p>4.22.13 For these were the phrases by which he was publicly greeted, “Welcome, bishop, because you deny the Son. Serapis loves you and has brought you to us.” (That is what they named their native idol.) Then without any period of delay, the aforementioned Magnus—an inseparable partner in the villainy of Lucius and a cruel bodyguard and savage lieutenant—gathered together all the multitudes committed to his care and arrested 19 presbyters and deacons. Some of these were eighty years of age, and he arrested them on the charge of being involved in some gross violation of Roman law. He assembled a public tribunal, and, in ignorance of the laws of Christians in defense of virtue, he attempted to force them to give up the faith of their fathers which had been handed down from the apostles through the fathers to us.</p>

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		<p>He even went so far as to say that this would be gratifying to the most merciful and clement Valens Augustus.</p> <p>“Wretched man” he shouted “accept, accept the doctrine of the Arians;</p> <p>4.22.14 God will pardon you even though you worship with a true worship, if you do this not of your own will but because you are compelled. There is always an excuse for someone who is compelled, while accusations follow the one who is not compelled.</p> <p>4.22.15 Consider well these arguments! Come willingly! Away with all delay! Subscribe to the doctrine of Arius preached now by Lucius,” (so he introduced him by name) “being well assured that if you obey you will have wealth and honor from your prince, while if you refuse you will be punished by chains, rack, torture, scourge and cruel torments. You will be deprived of your property and possessions; you will be driven into exile and condemned to dwell in savage lands.”</p> <p>4.22.16 In this way, the nobleman mixed intimidation with deceit and so attempted to persuade and force the people to fall away from true religion. They however knew full well how true it is that the pain of treachery to true religion is sharper than any torment; they refused to lower their virtue and noble spirit to his trickery and threats and were compelled to answer him: “Stop, stop trying to frighten us with these words.</p> <p>4.22.17 Say no more useless words. We worship no God of late arrival or of new invention. Foam at us if you will in the vain tempest of your fury and dash yourselves against us like a furious wind. We abide by the doctrines of true religion even to the point of death; we have never regarded God as weak, or as unwise, or untrue, as at one time a Father and at another not a Father, as this impious Arian teaches, making the Son a being of time and transitory.</p> <p>4.22.18 For if the Son is a creature, as the Ariomaniacs say, not being naturally of one substance with the Father, the Father too will be reduced to nonexistence by the nonexistence of the Son, not being as they assert at one period a Father. But if He is ever a Father, his offspring</p>

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		<p>being truly of Him, and not by derivation, for God is impassible, how is he not mad and foolish who says of the Son through whom all things came by grace into existence, "there was a time when he was not."</p> <p>These men have truly become fatherless by falling away from our fathers throughout the world who assembled at Nicaea, and anathematized the false doctrine of Arius, now defended by this later champion. They established that the Son was not as you are now forcing us to say, of a different substance from the Father, but of one and the same. This their pious intelligence clearly perceived, and so from an adequate collection of divine terms they confessed Him to be consubstantial.</p> <p>4.22.19 When they made these and other similar arguments, they were imprisoned for many days, so that they might be induced to fall away from their right mind. But instead, like the noblest of the athletes in a stadium, they crushed all fear, and from time to time as it were anointing themselves with the thought of the bold deeds done by their fathers, through the help of holy thoughts, they maintained a nobler steadfastness in piety, and treated the rack as a training place for virtue.</p> <p>4.22.20 And so while they were struggling, and had become, as writes the blessed Paul, a spectacle to angels and to men, the whole city ran up to gaze at Christ's athletes, vanquishing by stout endurance the scourges of the judge who was torturing them, winning trophies against impiety by their patience, and exhibiting triumphs against the Arians. So, their savage enemy thought that by threats and torments he could subdue and deliver them to the enemies of Christ.</p> <p>4.22.21 Therefore the savage and inhuman tyrant shamefully mistreated them by inflicting on them the tortures that his cruel ingenuity devised, while all the people stood wailing and showing their sorrow in various ways. Then he once more mustered his troops, who were disciplined in disorder, and summoned the martyrs to trial, or as it might rather be called, to a foregone condemnation, by the seaport, while after their fashion hired cries were raised against them by the idolaters and the Jews.</p>

Socrates	Sozomen	Theodoret
		<p>4.22.22 When they refused to yield to the obvious heresy of the Ariomaniacs, they were sentenced, while all the people stood in tears before the tribunal, to be deported from Alexandria to the Phoenician Heliopolis, a place where none of the inhabitants, who are all given over to idols, can endure to even hear the name of Christ.</p> <p>4.22.23 After giving them the order to set out, Magnus stationed himself at the port, for he had delivered his sentence against them in the neighborhood of the public baths. He showed them his sword unsheathed, thinking that he could in this way strike terror into men who had again and again stricken hostile demons to the ground with their two-edged blade. So, he bade them put out to sea, though they had no provisions on board, and were starting without one single comfort for their exile. Strange and almost incredible as it is to say, the sea was foaming, grieved, I think, and unwilling, if I may say so, to receive the good men upon its surface, and so take part in an unrighteous sentence. Now even to the ignorant, the savage purpose of the judge was made clear</p> <p>4.22.24 and it may truly be said “at this, the heavens stood astonished.”</p> <p>The whole city groaned and is lamenting to this day. Some men beating on their breast with one hand after another raised a mighty noise; others lifted up at once their hands and eyes to heaven in testimony of the wrong inflicted on them, and so saying in all but words, “Hear, O heavens, and give ear, O earth,” what unlawful deeds are being done. Now all were weeping and wailing; singing and sighing sounded through all the town, and from every eye flowed a river of tears which threatened to overwhelm the very sea with its tide.</p> <p>4.22.25 There was Magnus on the port, ordering the rowers to hoist the sails, and up went a mingled cry of young girls and mothers, old men and young, all sobbing and lamenting together, and the noise of the multitude overwhelmed the roar raised by the waves on the foaming sea.</p> <p>4.22.26 So the martyrs sailed off for Heliopolis, where every man is given over to superstition, where the devil’s</p>

Socrates	Sozomen	Theodoret
		<p>ways of pleasure flourish, and where the situation of the city, surrounded on all sides by mountains that approach the sky, is suitable habitat for the terrifying lairs of wild beasts. All the friends they left behind, now groaned and uttered words of grief both in public in the middle of the town and each in private. They were even forbidden to weep, at the order of Palladius, prefect of the city, who happened himself to be a man quite given over to superstition. Many of the mourners were first arrested and thrown into prison, and then scourged, torn with carding combs, tortured, and, champions as they were of the church in their holy enthusiasm, were dispatched to the mines of Phennesus and Proconnesus.</p> <p>4.22.27 Most of them were monks, devoted to a life of ascetic solitude, and were about twenty-three in number. Not long afterwards, the deacon, who had been sent by our beloved Damasus, bishop of Rome, to bring us letters of consolation and communion, was led publicly through the town by executioners, with his hands tied behind his back like some notorious criminal.</p> <p>4.22.28 After sharing the tortures inflicted on murderers, he was terribly scourged with stones and bits of lead upon his very neck. He boarded the ship to sail, like the rest, with the mark of the sacred cross upon his brow. With no one to help and no one to tempt him, he was dispatched to the copper mines of Phennesus.</p> <p>4.22.29 During the tortures inflicted by the magistrate on the tender bodies of little boys, some have been left lying on the spot, deprived of holy rites of burial, though parents and brothers and relatives, and indeed the whole city, begged that this one consolation might be given them. But alas for the inhumanity of the judge, if indeed he who only condemns can even be called a judge! They who had contended nobly for the true religion were assigned a worse fate than a murderer's,</p> <p>4.22.30 their bodies lying, as they did, unburied. The glorious champions were thrown to be devoured by beasts and birds of prey. Those who were anxious for conscience' sake to express sympathy with the parents</p>

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		<p>were punished by beheading, as though they had broken some law.</p> <p>4.22.31 What Roman law, no, what foreign belief, ever inflicted punishment for the expression of sympathy with parents? What instance is there of the perpetration of so illegal a deed by any one of the ancients? The male children of the Hebrews were indeed once ordered to be slain by Pharaoh,</p> <p>4.22.32 but his edict was suggested out of envy and fear. How far greater the inhumanity of our day than of his. How preferable, if there be a choice in unrighteousness, their wrongs to ours. How much better if what is illegal can be called good or bad, though in truth iniquity is always iniquity.</p> <p>I am writing what is incredible, inhuman, awful, savage, barbaric, pitiless, cruel.</p> <p>4.22.33 But in all this, the followers of the Arian madness pranced, as it were, with proud exultation, while the whole city was lamenting; for, as it is written in Exodus, “there was not a house in which there was not one dead.”</p> <p>4.22.34 The men, whose appetite for iniquity was never satisfied, planned a new disturbance. Ever wreaking their evil will in evil deeds, they shot the peculiar venom of their sins at the bishops of the province, using the aforesaid treasurer Magnus as the instrument of their unrighteousness.</p> <p>Some they delivered to the Senate, some they trapped at their good pleasure, leaving no stone unturned in their desire to capture for impiety all from every region, going about in all directions. And like the devil, the proper father of heresy, they looked for whoever they might devour.</p> <p>4.22.35 In summary: after many fruitless efforts, they drove into exile to Dio-Caesarea, a city inhabited by Jews, murderers of the Lord, eleven of the bishops of Egypt, all of them men who from childhood to old age had lived an ascetic life in the desert. These men had subdued their inclinations to pleasure by reason and by discipline, had fearlessly preached the true faith of piety, had held to the pious doctrines, had again and again won victory against</p>

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		<p>demons, were ever putting the adversary out of sight by their virtue, and were publicly defeating the Arian heresy by wisest argument.</p> <p>4.22.36 Yet like Hell, not satisfied with the death of their brethren, fools and madmen as they were, eager to win a reputation by their evil deeds, they tried to leave memorials in all the world of their own cruelty. For now they roused the imperial attention against certain clergymen of the catholic church who were living at Antioch, together with some excellent monks who came forward to testify against their evil deeds. They got these men banished to Neocaesarea in Pontus, where they were soon deprived of life because of the country's infertility.</p> <p>4.22.37 Such tragedies occurred at this period, fit indeed to be condemned to silence and oblivion, but given a place in history for the condemnation of the men who wag their tongues against the Only begotten, and infected as they were with the raving madness of blasphemy, strive not only to aim their shafts at the Master of the universe, but further waged a truceless war against His faithful servants.</p>
372 - Arians attempt to take advantage of a dispute in Caesarea		
	<p>6.15.1 When Valens left Nicomedia, he went on to Antioch; and when he passed through Cappadocia he did everything in his power, as usual, to injure the orthodox and to deliver up the churches to the Arians.</p> <p>6.15.2 He thought he would accomplish his designs more easily because of a dispute between Basil and Eusebius, who then governed the church of Caesarea. This dissension had been the reason Basil had withdrawn to Pontus, where he lived with some monks who pursued philosophy.</p> <p>6.15.3 The people together with some of the most powerful and wisest men in the city began to regard Eusebius with suspicion, mostly because they considered him the cause of the departure of one who was equally celebrated for his piety and his eloquence. Accordingly, they laid plans to secede and hold a separate church.</p> <p>6.15.4 In the meantime, Basil feared that he was a source of further trouble to the Church, which was already torn by the uprisings of heretics, and he remained in retirement in the monasteries at Pontus. The emperor and the bishops of</p>	

Socrates	Sozomen	Theodoret
	<p>the Arian heresy, who were always with him, were more encouraged in their plans by the absence of Basil and the hatred of the people towards Eusebius. But the matter turned out contrary to their expectations.</p> <p>6.15.5 When he first learned of the emperor's intention to pass through Cappadocia, Basil left Pontus and returned to Caesarea, where he became reconciled with Eusebius, and by his eloquence he came to the aid of the church once more. And Valens plans were defeated, and he returned with his bishops without having accomplished any of his designs.</p>	
Basil succeeds Eusebius as bishop		
	<p>6.16.1 Sometime after, the emperor visited Cappadocia again, and found that Basil had taken over the churches there after Eusebius' death. He thought of expelling him but was begrudgingly restrained from his intention.</p>	
Basil's boldness towards the Valens and the Prefect		
	<p>6.16.2 It is said that the night after he had made his plans, his wife was disturbed by a frightening dream, and his only son Galates was killed by an aggressive disease. The death of this son was widely attributed to God's vengeance as a punishment upon his parents for the machinations that had been carried on against Basil.</p> <p>6.16.3 Valens himself held this opinion, and after the death of his son, he bothered the bishop no more. When the prince's disease was worsening, and he was at the point of death, the emperor sent for Basil and requested that he pray to God for his son's recovery.</p>	
<p>4.26.16 When intelligence of what these two men were doing reached the ears of the emperor Valens, he immediately ordered Basil to be brought from Caesarea to Antioch.</p> <p>4.26.17 When he was brought before the tribunal of the prefect, the prefect asked him why he 'would not embrace the emperor's faith?' With great boldness, Basil condemned the errors of that creed which his sovereign supported and confirmed the doctrine of the <i>homoousion</i>.</p>	<p>6.16.4 For as soon as Valens had arrived at Caesarea, the prefect had sent for Basil and commanded him to embrace the religious beliefs of the emperor, threatening him with death if he failed to cooperate. Basil replied that it would be great gain to him and a gift of the highest grace to be delivered as quickly as possible from the bondage of the body.</p>	<p>4.19.1 When Valens had, as one can almost say, deprived every church of its shepherd, he set out for the Cappadocian Caesarea, which was at that time the see of the great Basil, a light of the world. And he had sent the prefect before him with orders either to persuade Basil to accept fellowship with Eudoxius, or, if he should refuse, to punish him by exile.</p>

Socrates	Sozomen	Theodoret
4.26.18 And when the prefect threatened him with death, Basil said, ‘Would that I be released from the bonds of the body for the truth’s sake.’		
		4.19.2 Because he was already familiar with the bishop’s high reputation, he was at first unwilling to attack him, for worried that the bishop would become an example of bravery to the rest by boldly meeting and withstanding his assault. This artful plan was as ineffective as a spider’s web.
4.26.19 When the prefect recommended he reconsider the matter more seriously, Basil is reported to have said, ‘I am the same today as I will be tomorrow. But I wish that you had not changed yourself.’ At that time, therefore, Basil remained in custody throughout the day.	<p>6.16.5 The prefect gave him the rest of the day and the coming night for deliberation and advised him not to rush imprudently into obvious danger, but that he should come the day after and declare his stance. “I do not need to deliberate,” replied Basil. “My decision will be the same tomorrow as it is today; for since I am a creature I can never be made to worship that which is similar to myself, and worship it as God. I will neither conform to your religion, nor to that of the emperor.</p> <p>6.16.6 Although your status may be great, and although you have the honor of ruling no small portion of the empire, still I must not on account of these things seek to please men, and at the same time, despise that Divine faith which neither loss of goods, nor exile, nor death sentence would ever make me betray. Afflictions of this sort have never caused my mind one single pang of sorrow. I possess nothing but a cloak and a few books. I dwell on the earth as a traveler. In weakness, the body would experience greater sensation and torture after the first blow.”</p> <p>6.16.7 The prefect admired the courage of this bold reply and informed the emperor of the situation. On the festival of the Epiphany, the emperor went to the church, with the rulers and his guards, presented gifts at the holy table, and held a meeting with Basil, whose wisdom and orderliness in the conduct of the priesthood and the church brought him praise.</p>	<p>4.19.3 For the stories told of old were quite enough for the rest of the episcopate, and they kept the wall of the faith unmoved like bastions in the circle of its walls. The prefect, however, sent for the great Basil as soon as he arrived at Caesarea. He treated him with respect, and, addressing him with moderate and courteous language, urged him to yield to the demands of the time, and not to forsake so many churches on account of a petty point of doctrine. He moreover promised him the friendship of the emperor and pointed out that through this friendship he might bring great advantages to many.</p> <p>4.19.4 “This sort of talk is for little boys,” said the divine man,</p> <p>4.19.5 for they and their like easily swallow such arguments. But those who are nurtured by divine words will not tolerate so much as a syllable of the divine creeds to be let go, and for their sake they are ready to embrace every kind of death, if necessary. I hold the emperor’s friendship to be of great value if joined with true religion; otherwise I regard it to be a deadly thing.”</p> <p>4.19.6 Then the prefect became enraged and declared that Basil had gone mad. But the divine man said, “I pray that I may always have this madness.” The bishop was then ordered to leave, to deliberate on his course of action, and to announce tomorrow what conclusion he had reached. (And some intimidation was mixed in with these words.) The illustrious bishop is said to have replied, “For my part, I will come to you tomorrow the same man that I am today; do not yourself change but carry out your threats.”</p>

Socrates	Sozomen	Theodoret
		4.19.7 After these discussions, the prefect met the emperor and reported the conversation, pointing out the bishop's virtue and the undaunted manliness of his character.
4.26.20 It happened not long afterwards, however, that Galates, the emperor's infant son, was attacked with so dangerous a sickness that the physicians despaired of his recovery.	6.16.8 Not long after, however, the slander of his enemies prevailed, and Basil was condemned to banishment. The night for the execution of his sentence was at hand, but the emperor's son fell suddenly ill with an aggressive and dangerous fever.	4.19.8 The emperor said nothing and passed in. In his palace he saw that plagues from heaven had fallen, for his son lay sick at the very gates of death and sickness had also fallen upon his wife. Then he recognized the cause of these sorrows, and the divine man, 4.19.9 whom he had threatened with punishment, begged to come to his house. His officers performed the imperial commands and then the great Basil came to the palace. After seeing the emperor's son at the point of death he promised that he would be restored to life if he should receive holy baptism at the hands of the pious. And with this pledge he went his way.
4.26.21 But his mother, the empress Dominica, told the emperor that she had been greatly troubled in her dreams by frightening visions, which led her to believe that the child's illness was a punishment for the bishop's mistreatment. 4.26.22 After some reflection, the emperor sent for Basil, and in order to prove his faith said to him, 'If the doctrine you maintain is the truth, pray that my son may not die.' 4.26.23 'If your majesty should believe as I do,' replied Basil, 'and the church should be unified, the child will live.' But the emperor would not agree to these conditions. 'God's will concerning the child will be done then,' said Basil. 4.26.24 As Basil said this the emperor ordered him to be dismissed; the child, however, died shortly after.	6.16.9 The father prostrated himself on the earth and wept over the son who was still alive, and not knowing what else he could do to make his son better, he dispatched some of his attendants to Basil to come and visit the child who was lying down. This was because he was afraid to summon the bishop himself, on account of the injury which he had caused him. Immediately as Basil arrived, the boy began to rally, so that many say that his recovery would have been complete, if some heretics had not been summoned to pray with Basil for the boy's restoration.	4.19.10 But the emperor, like the foolish Herod, remembered his oath, and ordered some of the Arian faction who were present to baptize the boy, who immediately died.
		4.19.11 Then Valens repented. He saw how dangerous it had been to keep his oath, and he came to the divine temple. There he received the teaching of the great Basil and offered the customary gifts at the altar. The bishop moreover ordered him to come within the divine curtains where he sat, and he talked with him a long time about the divine decrees. And he (Basil) in turn listened to him (Valens.)

Socrates	Sozomen	Theodoret
		<p>4.19.12 Now a certain man named Demosthenes was present, the superintendent of the imperial kitchen. As Demosthenes was rudely chiding the man who instructed the world, he stumbled over his words. Basil smiled and said "we see here an illiterate Demosthenes." And when Demosthenes lost his temper and threatened him, he continued "your business is to attend to seasoning soups; you cannot understand theology because your ears are stopped up."</p> <p>4.19.13 So he spoke, and the emperor was so delighted that he gave him some fine lands which he had for the poor under his care, for they, being in grievous bodily affliction, were especially in need of care and cure.</p> <p>4.19.14 In this manner then, the great Basil avoided the emperor's first attack, but when he came a second time his better judgment was obstructed by counselors who deceived him. He forgot what had happened on the former occasion and ordered Basil to go over to the hostile faction. And when he failed to persuade him, he commanded that the decree of exile be enforced.</p> <p>4.19.15 But when he tried to sign his name to it he could not even form one letter of a word because the pen broke, and when the same thing happened to the second and to the third pen, and he still tried to sign that wicked edict, his hand shook. He quaked and his soul was filled with fear. He tore the paper with both of his hands.</p> <p>4.19.16 And so the Ruler of the world gave proof that it was He Himself who had permitted these sufferings to be undergone by the rest but had made Basil stronger than the snares laid against him. And by everything that happened in Basil's case, He had declared His own almighty power, while on the other hand He had proclaimed abroad the courage of good men. Thus, Valens was disappointed in his attack.</p>
	<p>6.16.10 It is said that the prefect also fell ill; but that when he repented and offered up a prayer to God, he was restored to health. The occurrences which have now been mentioned are quite inadequate to convey an idea of Basil's wonderful gifts. His extreme devotion to the philosophic</p>	

Socrates	Sozomen	Theodoret
	life and astonishing powers of eloquence attracted great popularity.	
Basil and Gregory defend the Nicene doctrines		
<p>4.26.1 But God raised up Didymus against the Arians at Alexandria, while he raised up Basil of Caesarea and Gregory of Nazianzus for the purpose of refuting the Arians in other cities. I consider now to be an opportune time to give briefly give an account concerning these men.</p>	<p>6.17.1 Basil and Gregory were contemporaries, and they were recognized to be equally intent, so to speak, upon the gaining of virtue. They had both studied in their youth at Athens, under Himerius and Prohaeresius, the most highly thought of sophists of the age. And afterwards they studied at Antioch, under Libanius, the Syrian. But as they began to disdain sophistry and the study of the law, they determined to study philosophy according to the law of the Church.</p>	<p>4.30.1 Among the bishops were the two named Gregory, the one of Nazianzus and the other of Nyssa, the latter the brother and the former the friend and fellow worker of the great Basil. These were foremost champions of piety in Cappadocia.</p>
<p>4.26.2 Indeed the universally prevalent memory of the men would be enough as a token of their fame; and the extent of their knowledge is sufficiently obvious from their writings.</p> <p>4.26.3 Since, however, the exercise of their talents was of great service to the Church, tending to the protection of the faith, the nature of my history obliges me to take special notice of these two persons.</p> <p>4.26.4 If anyone should compare Basil and Gregory with one another, and consider the life, morals, and virtues of each, he would find it difficult to decide to which of them was the greater.</p> <p>4.26.5 So equally did they both appear to excel, whether you consider the integrity of their conduct, or their deep acquaintance with Greek literature and the sacred Scriptures.</p> <p>4.26.6 In their youth they were pupils of Himerius and Prohaeresius at Athens, the most celebrated sophists of that age. Afterwards, they attended the school of Libanius at Antioch in Syria, where they mastered rhetoric.</p> <p>4.26.7 When they were judged worthy of the profession of sophistry, they were urged by many of their friends to enter the profession of teaching eloquence. Others would have persuaded them to practice law. But thinking little of both these pursuits, they abandoned their former studies, and embraced the monastic life.</p>	<p>6.17.2 After having spent some time in the pursuit of the sciences, taught by pagan philosophers, they began to study the commentaries which Origen and the most reputable authors who lived before and after his time, have written in explanation of the Sacred Scriptures. They rendered great assistance to those who, like themselves, maintained the Nicene doctrines.</p>	

Socrates	Sozomen	Theodoret
<p>4.26.8 Having had some slight taste of philosophical science from him who then taught it at Antioch, they obtained Origen's works, and drew from them the right interpretation of the sacred Scriptures. For the fame of Origen was very great and widespread throughout the whole world at that time. After a careful perusal of the writings of that great man, they contended against the Arians with a clear advantage.</p> <p>4.26.9 And when the defenders of Arianism quoted the same author in confirmation, as they imagined, of their own views, these two refuted them, and clearly proved that their opponents did not at all understand Origen's reasoning.</p> <p>4.26.10 Indeed, although Eunomius, who was then their champion, and many others on the side of the Arians were considered men of great eloquence, yet whenever they attempted to debate with Gregory and Basil, they appeared to be ignorant and illiterate in comparison with them.</p> <p>4.26.11 After Basil was ordained to the office of deacon, he was by Meletius, bishop of Antioch, elevated to the bishopric of Caesarea in Cappadocia, which was his native country.</p> <p>4.26.12 There he hastened, therefore, fearing that these Arian dogmas had infected the provinces of Pontus. And in order to counteract them, he founded several monasteries, diligently instructed the people in his own doctrines, and strengthened the faith of those whose minds were wavering.</p>	<p>6.17.3 For they manfully opposed the dogmas of the Arians, proving that these heretics did not rightly understand either the data upon which they proceeded, nor the opinions of Origen, upon which they mainly depended.</p>	
<p>4.26.13 Gregory being constituted bishop of Nazianzus, a small city of Cappadocia over which his own father had before presided, pursued a similar course to that which Basil took.</p> <p>4.26.14 For he went through the various cities and strengthened the weak in faith.</p> <p>4.26.15 He made frequent visits to Constantinople in particular, and by his service there, comforted and assured the orthodox believers, for which reason a short time after, by the votes of many bishops, he was made bishop of the church at Constantinople.</p>	<p>6.17.4 These two holy men divided the perils of their undertaking, either by mutual agreement, or, as I have been informed, by lot. The cities in the neighborhood of Pontus fell Basil's lot; and here he founded numerous monasteries, and, by teaching the people, he persuaded them to hold the same beliefs as himself.</p> <p>6.17.5 After the death of his father, Gregory acted as bishop of the small city of Nazianzus, but resided on that account in a variety of places, and especially at Constantinople. Not long after he was appointed by the vote of many priests to act as president of the people there; for</p>	

Socrates	Sozomen	Theodoret
4.26.25 Such things are a brief overview of the history of these distinguished ecclesiastics, both of which have left us many admirable works, some of which Rufinus says he has translated into Latin.	there was then neither bishop nor church in Constantinople, and the doctrines of the council of Nicaea were almost extinct.	
4.26.26 Basil had two brothers, Peter and Gregory; the former of these adopted Basil's monastic mode of life, while the latter emulated his eloquence in teaching. 4.26.27 The latter also completed Basil's treatise on the <i>Six Days' Work</i> , which had been left unfinished after his death. At Constantinople, he also gave the funeral address for Meletius, bishop of Antioch. And many other speeches of his are still extant.		4.30.2 And leading the way with them was Peter, born of the same parents as Basil and Gregory, who, although he did not receive the same foreign education, lived a life of brilliant distinction just as they did.
Optimus and Amphilochius		
		4.30.3a Optimus in Pisidia, and Amphilochius in Lycaonia, fought in the front lines on behalf of their fathers' faith, and repelled the enemies' assaults.
Gregory Thaumaturgus (the Wonder-worker)		
4.27.1 But since from the likeness of the name, and the title of the books attributed to Gregory, persons are liable to confuse very different people, it is important to notice that Gregory of Pontus is a different person. He was a native of Neocaesarea in Pontus, of greater antiquity than the one above referred to, since he was a disciple of Origen. 4.27.2 This Gregory's fame was celebrated at Athens, at Berytus, throughout the entire diocese of Pontus, and I would almost add throughout the whole world. 4.27.3 When he had finished his education in the schools of Athens, he went to Berytus to study civil law, where hearing that Origen expounded the Holy Scriptures at Caesarea, he quickly proceeded there. 4.27.4 And after his understanding had been opened to perceive the grandeur of these Divine books, bidding adieu to all further study of the Roman laws, he became from then on inseparable from Origen. After he had acquired from him a knowledge of true philosophy, he was called back by his parents and he returned to his own country.		

Socrates	Sozomen	Theodoret
<p>4.27.5 And there, while still a layman, he performed many miracles, healing the sick, and casting out devils even by his letters, with the result that the pagans were no less attracted to the faith by his acts, than by his speeches.</p> <p>4.27.6 Pamphilus Martyr mentions this person in the books which he wrote in defense of Origen; to which he added one of Gregory's eulogies, composed in praise of Origen, when Gregory had to leave him.</p> <p>4.27.7 There were then, to be brief, several Gregories: the first and most ancient was the disciple of Origen; the second was the bishop of Nazianzus; the third was Basil's brother;</p> <p>4.27.8 and there was another Gregory whom the Arians constituted bishop during the exile of Athanasius. But enough has been said respecting them.</p>		
List of places that resisted the Arians		
	<p>6.21.1 Arianism met with similar opposition at the same period in Osröene. But in the Cappadocias, God chose such a divine and most educated pair of men—Basil, the bishop of Caesarea in that country, and Gregory, bishop of Nazianzen. Syria and the neighboring provinces, and especially the city of Antioch, were plunged into confusion and disorder; for the Arians were very numerous in these parts, and had gained control of the churches.</p> <p>6.21.2 The members of the Catholic Church were not, however, few in number. They were called Eustathians and Paulinists, and were under the guidance of Paulinus and Meletius, as has been said before. It was through their work that the church of Antioch was kept safe from the Arians and was enabled to resist the zeal of the emperor and of those in power around him. Indeed, it appears that in all the churches which were governed by brave men, the people did not deviate from their former beliefs.</p>	
The Scythians remain steadfast		
	<p>6.21.3 It is said that this was the cause of the firmness with which the Scythians adhered to their faith. There are in this country a great number of cities, villages, and fortresses. The metropolis is called Tomi; it is a large and</p>	

Socrates	Sozomen	Theodoret
	<p>populous city, and lies on the sea-shore to the left of one sailing out to the Euxine Sea. According to an ancient custom which still prevails, all the churches of the whole country are under the sway of one bishop. Vetrano ruled over these churches at the time.</p> <p>6.21.4 And the emperor Valens visited Tomi. He traveled to the church, and strove, according to his usual custom, to win over the bishop to the heresy of Arius. But this Vetrano opposed his arguments manfully, and after a courageous defense of the Nicene doctrines, he left the emperor and proceeded to another church, where he was followed by the people.</p> <p>6.21.5 Almost the entire city had crowded to see the emperor, for they expected that something extraordinary would result from this interview with the bishop. Valens was extremely offended at being left alone in the church with his attendants, and in resentment, condemned Vetrano to banishment. Not long after, however, he recalled him,</p> <p>6.21.6 because, I believe, he feared an insurrection. For the Scythians were offended at the absence of their bishop. He knew well that the Scythians were a courageous nation, and that their country, by the position of its regions, possessed many natural advantages which rendered it necessary to the Roman Empire, for it served as a barrier to ward off the barbarians. Thus, the intention of the ruler was openly frustrated by Vetrano. The Scythians themselves testify that he was good in all other respects and eminent for the virtue of his life.</p>	
Valentinian stays out of ecclesiastical matters		
	<p>6.21.7 The resentment of the emperor fell upon all the clergy except those of the Western churches; for Valentinian, who reigned over the Western regions, was an admirer of the Nicene doctrines, and was filled with so much reverence for religion, that he never imposed any commands upon the priests, nor ever attempted to introduce any change for better or for worse in ecclesiastical regulations. Although he had become one of the best of emperors, and had proven his ability to rule affairs, he considered ecclesiastical matters to be beyond the range of his jurisdiction.</p>	

Socrates	Sozomen	Theodoret
Controversy concerning the Holy Spirit		
	<p>6.22.1 At this time, a question came up again which had previously excited much inquiry and now more; namely, whether the Holy Ghost is or is not to be considered consubstantial with the Father and the Son. Many contentions and debates ensued on this subject, similar to those which had been held concerning the nature of God the Word.</p> <p>6.22.2 Those who asserted that the Son is dissimilar from the Father, and those who insisted that He is similar in substance to the Father, came to one common opinion concerning the Holy Ghost; for both parties maintained that the Holy Ghost differs in substance, and that He is only the Minister and the third in point of order, honor, and substance. Those, on the contrary, who believed that the Son is consubstantial with the Father, held also the same view about the Spirit.</p> <p>6.22.3 This doctrine was nobly defended in Syria by Apolinarius, bishop of Laodicea; in Egypt by Athanasius, the bishop; and in Cappadocia and in the churches of Pontus by Basil and Gregory.</p> <p>6.22.4 When the bishop of Rome learned that this question was being bitterly argued, and that it of course grew daily by controversies, he wrote to the churches of the East and urged them to receive the doctrine held by the Western clergy; namely, that the three Persons of the Trinity are of the same substance and of equal dignity. When question was thus decided by the Roman churches, peace was restored, and the matter appeared to end.</p>	
Some Novatians change the date of Easter/Passover		
<p>4.28.1 About this time, the Novatians who inhabited Phrygia changed the day for celebrating the Feast of Easter. How this happened I shall state, after first explaining the reason of the strict discipline which is maintained in their church, even to the present day, in the provinces of Phrygia and Paphlagonia.</p>	<p>6.24.6a Around this time, the Novatians of Phrygia, contrary to their ancient custom, began to celebrate the festival of the Passover on the same day as the Jews.</p>	
<p>4.28.2 Novatus, a presbyter of the Roman Church, separated from it because Cornelius the bishop received into communion believers who had sacrificed during</p>	<p>6.24.6b Novatius, the originator of their heresy, refused to receive those who repented of their sins into communion, and it was in this respect alone that he innovated upon the</p>	

Socrates	Sozomen	Theodoret
<p>the persecution which the Emperor Decius had raised against the Church.</p> <p>4.28.3 When he seceded on this account and was afterwards elevated to the episcopacy by the bishops who felt the same as he did, he wrote to all the churches that ‘they should not admit to the sacred mysteries those who had sacrificed; but urging them to repentance, leave the pardoning of their offense to God, who has the power to forgive all sin.’</p> <p>4.28.4 Receiving such letters, the parties in the various provinces to whom they were addressed, acted according to their different will and judgments.</p> <p>4.28.5 As he asked that they should not receive to the sacraments those who had committed any deadly sin after baptism, this appeared to be a cruel and merciless course to some. But others received the rule as just and conducive to the maintenance of discipline, and the promotion of greater devotedness of life.</p> <p>4.28.6 While this question was being debated, letters arrived from Cornelius the bishop, promising forgiveness to delinquents after baptism.</p> <p>4.28.7 Thus as these two men wrote contrary to one another, and each confirmed his own procedure by the testimony of the Divine word, as it usually happens, every one identified himself with that view which favored his previous habits and inclinations.</p> <p>4.28.8 Those who had pleasure in sin, encouraged by the license then granted them, took the opportunity to revel in every kind of sin.</p> <p>4.28.9 Now the Phrygians appear to be more temperate than other nations and are seldom guilty of swearing.</p> <p>4.28.10 The Scythians, on the other hand, and the Thracians, are very irritable by nature, while the inhabitants of the East are addicted to sensual pleasures.</p> <p>4.28.11 But the Paphlagonians and Phrygians are prone to neither of these vices; nor to this day, are they very enthusiastic about horse races and the theater.</p>	<p>established doctrine. But he and those who succeeded him celebrated the feast of the Passover after the vernal equinox, according to the custom of the Roman church.</p>	

Socrates	Sozomen	Theodoret
<p>4.28.12 And for this reason, it seems to me, these people, as well as others of the same character, so readily assented to the letters then written by Novatus. Fornication and adultery are regarded among them as the grossest sins, and it is well known that there is no race of men on the face of the earth who more rigidly govern their passions in this respect than the Phrygians and Paphlagonians.</p> <p>4.28.13 The same reason I think had force with those who dwelt in the West and followed Novatus.</p> <p>4.28.14 Yet although for the sake of stricter discipline Novatus became a separatist, he made no change in the time of keeping Easter, but invariably observed the practice of the Western churches. For they celebrate this feast after the equinox, according to the custom which had been delivered to them long ago, when they first embraced Christianity.</p> <p>4.28.15 Indeed, he himself suffered martyrdom afterwards in the reign of Valerian, during the persecution which was then raised against the Christians.</p> <p>4.28.16 But those in Phrygia who are named after him Novatians, changed the day of celebrating Easter around this period, because they were against having anything in common with other Christians even on this occasion.</p>		
<p>4.28.17 This happened by means of a few obscure bishops of that sect, who convened a Synod at the village of Pazum, which is situated near the sources of the river Sangarius. For there they framed a canon appointing its observance on the same day as that on which the Jews annually keep the feast of Unleavened Bread.</p>	<p>6.24.7 Some Novatian bishops, however, assembled about this time at Pazum, a town of Phrygia, near the source of the river Sangarius. And agreeing not to share the same practice as those who differed from them doctrinally, they established a new law. They decided to keep the feast of unleavened bread, and to celebrate the Passover on the same days as the Jews.</p>	
<p>4.28.18 An aged man, who was the son of a presbyter, and had been present with his father at this Synod, gave us our information on this matter. But both Agelius, bishop of the Novatians at Constantinople, and Maximus of Nicaea, as also the bishops of Nicomedia and Cotyaeum, were absent, although the ecclesiastical</p>	<p>6.24.8 Agelius, the bishop of the Novatians at Constantinople, and the bishops of the Novatians at Nicaea, Nicomedia, and Cotyaeum, a noted city of Phrygia, did not take part in this Synod, although the Novatians consider them to be lords and to have the final-say, so to speak, over the matters affecting their heresy and their churches.</p>	

Socrates	Sozomen	Theodoret
affairs of the Novatians were for the most part under the control of these bishops.		
4.28.19 How the church of the Novatians soon after was divided into two parties as a result of this Synod, will be related in its proper course. But we must now take note what happened about the same time in the Western parts.	6.24.9 At the proper time I will speak of how they for this reason took a divergent path, cut themselves off, and formed a separate church.	