

Anonymous Church History (pseudo-Gelasius) (CPG 6034)

Greek text: *Anonyme Kirchengeschichte (Galezius Cyzicenus, CPG 6034)*, ed. Günther Christian Hansen. GCS N.F. 9 (Walter de Gruyter: Berlin, 2002).

English translation by FCC (NJ and RR).

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Greek	English
<p>2.5.1 Ὅρων τοίνυν ὁ βασιλεὺς ταραττομένην τὴν ἐκκλησίαν σύνοδον οἰκουμενικὴν συγκροτεῖ, τοὺς πανταχόθεν ἐπισκόπους διὰ γραμμάτων εἰς Νίκαιαν τῆς Βιθυνίας ἀπαντῆσαι παρακαλῶν. ἦν δὲ αὐτῷ ἑξκαιδέκατον ἔτος καὶ μῆνες ἕξ τῆς βασιλείας, ὅτε ταῦτα αὐτῷ ὑπὲρ τῆς ἐκκλησιαστικῆς εἰρήνης ἐσπούδαστο.</p>	<p>2.5.1 Therefore, when the emperor saw that the church was in disorder, he convened an ecumenical council, sending letters urging bishops from all parts to meet at Nicaea in Bithynia. It was in the sixth month of the sixteenth year of his reign when he zealously undertook these efforts for ecclesiastical peace.</p>
<p>2.5.2 Παρησάν τε ἐκ πολλῶν ἐπαρχιῶν καὶ πόλεων οἱ ἐπίσκοποι, περὶ ὧν ὁ Παμφίλου Εὐσέβιος ἐν τῷ τρίτῳ βιβλίῳ τῶν εἰς τὸν Κωνσταντίνου βίον τάδε κατὰ λέξιν φησίν·</p> <p>2.5.3 Τῶν γοῦν ἐκκλησιῶν ἀπασῶν, αἱ τὴν Εὐρώπην ἄπασαν, Λιβύην τε καὶ τὴν Ἀσίαν ἐπλήρουν, ὁμοῦ συνήκτο τῶν τοῦ θεοῦ λειτουργῶν τὰ ἀκροθίνια· εἷς τε οἶκος εὐκτήριος, ὥσπερ ἐκ θεοῦ πλατυνόμενος, ἔνδον ἐχώρει κατὰ τὸ αὐτὸ Σύρου τε ἅμα καὶ Κίλικας Φοινίκας τε καὶ Ἀραβας καὶ Παλαιστινοὺς καὶ ἐπὶ τούτοις Αἰγυπτίους Θηβαίους Λίβυας τοὺς τε ἐκ Μέσης τῶν ποταμῶν ὀρωμένους. ἤδη δὲ καὶ Πέρσης ἐπίσκοπος τῇ συνόδῳ παρῆν, οὐδὲ Σκύθης ἀπελιμπάνετο τῆς χορείας· Πόντος τε καὶ Ἀσία Φρυγία τε καὶ Παμφυλία τοὺς παρ' αὐτοῖς παρεῖχον ἐκκρίτους, ἀλλὰ καὶ Θραῖκες καὶ Μακεδόνες Ἀχαιοὶ τε καὶ Ἑπειῶται οἱ <δ> ἔτι προσωτάτω οἰκοῦντες ἀπήντων, αὐτὸς τε Σπάνων ὁ πάνυ βώμενος Ὅσιος, ἐπέχων καὶ τὸν τόπον τοῦ τῆς μεγίστης Ῥώμης ἐπισκόπου Σιλβέστρου σὺν πρεσβυτέροις Ῥώμης Βίτωνι καὶ Βικεντίῳ τοῖς πολλοῖς ἅμα συνεδρεύων.</p> <p>2.5.4 τῆς δὲ νῦν βασιλευούσης πόλεως ὁ μὲν προεστὼς Μητροφάνης τοῦνομα διὰ γῆρας ὑστέρει, πρεσβύτεροι δὲ αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν ἐτέλουν, ὧν ὁ εἷς Ἀλέξανδρος ἦν, ὁ μετ' αὐτὸν ἐπίσκοπος τῆς αὐτῆς γεγρονῶς πόλεως.</p> <p>2.5.5 Τοιοῦτον μόνος ἕξ αἰῶνος εἷς βασιλεὺς Κωνσταντῖνος Χριστῷ στέφανον δεσμῶ συνάψας εἰρήνης, τῷ αὐτοῦ σωτήρι τῆς κατ' ἐχθρῶν πολεμίων νίκης θεοπρεπὲς ἀνετίθει χαριστήριον, εἰκόνα χορείας ἀποστολικῆς ταύτην καθ' ἡμᾶς συστησάμενος.</p> <p>2.5.6 ἐπεὶ καὶ κατ' ἐκείνους συνῆχθαι λόγος “ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἄνδρας</p>	<p>2.5.2 Bishops came from many provinces and cities. Eusebius Pamphili says the following about them in the third book of his Life of Constantine: “The foremost ministers of God had gathered from all the churches throughout Europe, Africa and Asia.</p> <p>2.5.3 One house of prayer, as if enlarged by God, held Syrians, Cilicians, Phoenicians, Arabs, Palestinians, Egyptians, Thebans, Libyans, and Mesopotamians. A Persian bishop was present at the council, nor did the company want for a Scythian. Pontus, Asia, Phrygia, and Pamphylia sent their finest men. Moreover, Thracians, Macedonians, Achaeans, and Epirotes, who live far away, attended the meeting. Even the highly celebrated Hosius of Spain himself, acting in the place of Bishop Silvester of great Rome together with the Roman priests Vito and Vincent, sat in council with many others.</p> <p>2.5.4 The bishop of the current capital city [Byzantium], Metrophanes, was absent due to his old age, but his priests were present to represent him. One of those priests was Alexander, who became bishop of that city after him.</p> <p>2.5.5 Since the beginning of time, Emperor Constantine alone presented such a crown, woven with a bond of peace, to Christ his Savior as a divinely suitable offering of thanksgiving for victory against his enemies in the war, bringing together this image of the apostolic company in our own time.</p> <p>2.5.6 For it is said that also in the days of the apostles ‘God-fearing men from every nation under heaven’ gathered together, according to the Acts of the Apostles, among whom were ‘Parthians, Medes, and Elamites’ [Acts 2:5, 9], but their gathering was lacking</p>

<p>εὐλαβεῖς,” καθὼς ἐν ταῖς πράξεσι τῶν ἀποστόλων, ἐν οἷς ἐτύγγανον “Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται,” πλὴν ὅσον ἐκείνοις μὲν ὑστέρει τὸ μὴ ἐκ θεοῦ λειτουργῶν συνεστάναι τοὺς πάντας, ἐπὶ δὲ τῆς παρουσίας χορείας ἐπισκόπων μὲν πληθὺς ἦν τριακοσίων ἀριθμὸν ὑπερακοντίζουσα, ἐπομένων δὲ τούτοις πρεσβυτέρων καὶ διακόνων ἀκολουθῶν τε πλείστον ὅσον ἐτέρων οὐδ’ ἦν ἀριθμὸς εἰς κατάληψιν.</p>	<p>in that not all of them were ministers of God. In the case of the present company, however, the number of bishops exceeded three hundred, and the number of priests, deacons, and many other attendants who accompanied them was beyond reckoning.</p>
<p>2.5.7 Τῶν δὲ τοῦ θεοῦ λειτουργῶν οἱ μὲν διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι καὶ καρτερίας ὑπομονῆ, οἱ δὲ τῷ μέσῳ τρόπῳ κατεκοσμοῦντο. ἦσαν δὲ τούτων οἱ μὲν χρόνων μήκει τετιμημένοι, οἱ δὲ νεότητι καὶ ψυχῆς ἀκμῇ διαλάμποντες, οἱ δὲ ἄρτι παρελθόντες ἐπὶ τὸν τῆς λειτουργίας δρόμον. 2.5.8 οἷς δὴ πᾶσιν ὁ βασιλεὺς ἐφ’ ἐκάστης ἡμέρας τὰ σιτηρέσια δαυιλῶς χορηγεῖσθαι προσέτατε. τοιαῦτα μὲν περὶ τῶν ἐκεῖ συνελθόντων ὁ Παμφίλου διεξῆλθεν Εὐσέβιος.</p>	<p>2.5.7 Some of these ministers of God were renowned for their wise words; others were renowned for their strict lifestyle and patient endurance; still others possessed a mild manner. Some of them were respected because of their many years; others radiated with youth and high spirits; still others had just begun their ministerial service. 2.5.8 The emperor ordered that food should daily be supplied to all of them in abundance.” This is what Eusebius Pamphili reported about those who assembled there.</p>
<p>2.6.1 Ἐπιτελέσας δὲ ὁ βασιλεὺς ἐπινίκιον κατὰ Λικιννίου ἑορτήν, ἀπήντα καὶ αὐτὸς εἰς τὴν Νίκαιαν. τῇ δὲ ἐξῆς πάντες ἅμα οἱ ἐπίσκοποι εἰς ἓνα τόπον συνήρχοντο, παρήει δὲ καὶ ὁ βασιλεὺς μετ’ αὐτούς, καὶ ἐπεὶ παρήλθεν, εἰς μέσον ἕστη καὶ οὐ πρότερον καθίζειν ἤρῃτο, πρὶν ἂν οἱ ἐπίσκοποι ἐπινεύσειαν· τοσαύτη τις εὐλάβεια καὶ αἰδῶς τῶν ἀνδρῶν τὸν βασιλέα κατεῖχε. 2.6.2 πρὸς οὓς ὁ βασιλεὺς ὁ πανεύφημος παραινεντικὸν καὶ διδασκαλικὸν προσενήνοχε λόγον εἰς ὕμνησιν καὶ δοξολογίαν καὶ εὐχαριστίαν τοῦ τῶν πάντων θεοῦ τοῦ τοσαῦτα αὐτῷ χαρισαμένου, ὧδέ πως λέγων·</p>	<p>2.6.1 After the emperor had held a festival in honor of his victory against Licinius, he himself also went to Nicaea. The next day, all the bishops assembled. The emperor arrived after them. When he entered, he stood in the center and did not sit down until the bishops signaled to him, such great reverence and respect for these men filled him. 2.6.2 The all-praiseworthy emperor offered a word of encouragement and instruction giving praise, glory, and thanks to the God of all who had graciously given such great things to him. He said the following:</p>
<p>2.7.1 “Πολλὰς μὲν πρὸς εὐποίαν τῷ τῶν ἀνθρώπων γένει ἐπιφανεστάτας ὁδοὺς ἢ τοῦ παντοδυνάμου θεοῦ τρόφιμος δικαιοσύνη ὑπέστρωσεν, οὐχ ἥκιστα δὲ ἐκείνην τὴν ἐπισημοτέραν καὶ μάλιστα ἀστράπτουσαν, ἦν ἐν τῷ κεφαλαίῳ τοῦ ἀγιωτάτου νόμου τῆς καθολικῆς ἐκκλησίας πᾶσιν ἡμῖν παντὸς θαύματος μεῖζον ἤθροισε, τῆς πίστεως τὸ κυριακὸν οἰκητήριον. 2.7.2 τούτου δὲ τὴν μὲν κορυφὴν μέχρι τοῦ φέγγους τῶν ἄστρων ἐληλυθένα ὀρῶμεν, τοὺς δὲ θεμελίους ἔτι ἀρχομένου τοῦ ἔργου οὕτως βαθέως καὶ πιστῶς ἐρριζῶσθαι θεῖῳ νεύματι γινώσκομεν, ὡς πᾶσαν τὴν οἰκουμένην αἴσθησιν τούτου λαβεῖν. 2.7.3 ἀπὸ τῆς κορυφῆς τοίνυν τῆς προειρημένης ἀπασῶν τῶν λοιπῶν ὄλων ὑπερκειμένης ἄχρι τοῦ</p>	<p>2.7.1 “The flourishing righteousness of God Almighty has paved many remarkable paths for the benefit of humanity, not least of which the outstanding, brilliant path he prepared for us all in the chief point of his catholic church’s holy law more than any wonder: faith, which is the Lord’s dwelling place. 2.7.2 We see that his dwelling place reaches up to the shining stars, and even though the work is just beginning, we know God’s command has planted its foundations so deeply and securely that all the world perceives it. 2.7.3 Moreover, from the top of this dwelling, which sits above everything else, a smooth and level path, illuminated by bright light, extends to the end of this</p>

<p>τέλους τῆς ἐξόδου φαίνεται ὁμαλὴ καὶ ἰσόπεδος πορεία τῆ λαμπρότητι τοῦ φωτὸς χρωμένη, ἣς καὶ τὸ μέτωπον ἀστροειδεῖ σφραγιδὶ κεκοσμημένον δυοκαίδεκα τὸν ἀριθμὸν κίονες χιόνος λαμπρότεροι, ἀκίνητοι τῆ θέσει τῆς πίστεως αἰδίως τῆ τῆς θεότητος τοῦ ἡμετέρου σωτήρος δυνάμει βαστάζουσι.</p> <p>2.7.4 τούτου τοῖνον τοῦ τηλικούτου ἔργου ὁ τεχνίτης προσλαμβάνουσιν ἡμῖν καὶ τὴν ἀπὸ ψυχῆς δικαίαν πίστιν τοῦ ἀθανάτου αὐτοῦ νόμου εἰς νοῦν ἔδωκεν ἡμῖν τὴν σεμνότητα· οὐπερ πρὸς τοὺς πυλῶνας οὐδὲν ἕτερον εἰ μὴ ἀγνῆς καὶ εὐσεβοῦς ἐπιθυμίας ἐπειγούσης, μόνῃ καθαρᾷ διανοίᾳς πεποιθήσει πρόσεισιν ὁ βουλόμενος.</p> <p>2.7.5 τούτῳ δὲ αὐτῷ θαυμαστήν τινα κόσμον λαμπρότητα σωτήριος προσήγαγε λογισμὸς· λέγω δέ, ἔνδοθεν πίστις ἀνθρώπων διὰ παντὸς τοῦ περιβόλου τοῦ κυριακοῦ ἀνθοῦσι στεφάνοις τετιμημένη ἀθανασίας καρπὸν ἀθροίζουσα ἀγνοὺς τόνους τῆς ζωῆς τῆς ἀνθρωπείας εἰς φανερόν ἄγουσα ἐπιφανεῖς καθίστησιν. αὐθις ἐντεῦθεν ἡ ἔξωθεν οὐράνιος δόξα ἐστεμμένη τοῦ αἰῶνος αἰεὶ τικτομένου μᾶλλον δὲ φυομένου βραβεῖα ὑπογράφει, καὶ τραφέντα μετὰ τοῦ προσήκοντος ἐπαίνου ἅπασαν τοῦ αὐτοῦ ἔργου τὴν τελεσιουργίαν κοσμεῖ.</p>	<p>life. Twelve pillars, brighter than snow and immovable on the foundation of faith, eternally support, by the power of our Savior’s divine nature, the front wall of his dwelling, which is adorned with a star-like seal.</p> <p>2.7.4 The architect of this mighty building, when we received the righteous faith of the soul, placed his majestic undying law in our minds. Whoever wishes to enter its gates requires nothing except holy and pious desire driven by the singular confidence of a pure mind.</p> <p>2.7.5 The Savior’s plan added wonderful brilliance to this building as a decoration. What I mean is this: Inside, human faith is honored through all the courts of the Lord’s house with wreaths, gathers the fruit of immortality, reveals pure products of human life, and makes them manifest. Outside, heavenly glory, likewise wreathed, designs prizes for the contest which is constantly beginning, or rather increasing, and the prizes adorn the total completion of this building with due praise.</p>
<p>2.7.6 ὁ δὲ αὐτὸς οὗτος ὁ κυριακὸς οἶκος ὑπὸ δύο μόνων φυλάκων φρουρεῖται· καὶ φόβος μὲν θεῖος πρόσεισι τῆ ἐνίῳν ἐννοία σωφρονιστήριον, πάρεστι δὲ αἰεὶ καὶ τοῖς εὖ φρονούσιν ὁ πρὸς τὸ θεῖον ἔπαινος τῆς συνέσεως βραβεῖον· τούτων γὰρ ἑκατέρων ἐπικειμένων τοῖς προθύροις τοῦ ἁγιοτάτου τόπου δικαιοσύνην μὲν αἰ θύραι ἀναπεπταμένα δέχονται, αὕτη τε εἴσω οικισθεῖσα μένει ἀκήρατος, τῆ δὲ ἀδικία οὐδὲ θέμις ταῖς θύραις προσελθεῖν, ἀλλὰ ἐξόριστος τούτου τοῦ τόπου ἐκκλείεται.</p> <p>2.7.7 ταῦτά με, ὃ τιμιώτατοι καὶ παντὸς ἐπαίνου ἄξιοι ἀδελφοί, τὰ πράγματα οὕτω σαφῆ εἰς τὴν τοῦ αἰδίου καὶ ἀθανάτου φωτὸς λαμπρότητα ἤγαγεν, ἵνα μὴ πόρρω με ἐστῶτα ἀμφίβολός τις ἴσως τῆς ψυχῆς πίστις ἀπεργάσῃται τῆς ἀληθείας ἀνάρμοστον.</p> <p>2.7.8 Ἀλλὰ τί πρῶτον διαβιβαιώσομαι; πότερον τῆς εὐδαιμονίας τὸν τύπον, ἥτις εἴσω τοῦ στήθους τοῦ ἐμοῦ συνειλημμένη λανθάνει, ἢ τὰς θείας εὐεργεσίας τὰς περὶ ἐμέ ὑπὸ τοῦ παντοδυνάμου θεοῦ, ἐξ ὧν τὸν ἀριθμὸν πολλῶν ἔργων ἱκανὸν γοῦν λέγειν φανείῃ ἤδη, ὡς τὴν ἐμὴν μετριότητα ὁ αὐτὸς ἡμέτερος θεὸς καὶ πάντων πραγμάτων πατὴρ εἰκότως ἑαυτῷ κατεδουλώσατο.</p>	<p>2.7.6 Two guards watch over this house of the Lord. Fear of God opposes the ambition of some as a warning, and praise of God is always next to it for those who think rightly, a reward for their understanding. When both guards stand before the doors of the most holy place, wide open doors welcome righteousness, and it remains undisturbed dwelling inside. Injustice may not even approach the doors; it is banished and shut out of this house.</p> <p>2.7.7 Honorable brothers worthy of praise, these clear facts led me to the brightness of the eternal, immortal light, so that, even if I stand far away, my soul’s wavering faith will not make me unfit for the truth.</p> <p>2.7.8 But what should I assert first—the blissful image enclosed within my breast, or the divine benefits granted to me by God Almighty? Of his many works, it is enough to say that our God himself, the Father of all things, has rightly caused my humble self to submit to him.</p> <p>2.7.9 Believe me, honorable brothers, and accept my words with unprejudiced faith. Even if my mind, saturated with divine blessings, appears happy and therefore able to render excellent praise, my guarantee</p>

<p>2.7.9 πιστεύετε, ὧ τιμώτατοι ἀδελφοί, προσλαμβάνοντες ἀκέραιον πίστιν τοῖς λεγομένοις, εἰ καὶ τὰ μάλιστα ἡ ἐμὴ διάνοια τῶν θείων εὐεργετημάτων κορροσθεῖσα εὐδαιμονεῖν δοκεῖ καὶ ἀπὸ τ<οι>ούτου πράγματος ἐξόχους ἐπαίνους πληρῶσαι δύνασθαι φαίνεται, ὅμως, ὅπερ τῆς ἀληθείας ἡ πίστις ἐναργῶς δείκνυσιν, οὔτε φωνὴ οὔτε γλῶττα τῷ προστάγματι τῆς διανοίας ὑπουργῆσαι ἀρκοῦσι καὶ μάλα εἰκότως.</p>	<p>of truth nevertheless clearly demonstrates that neither voice nor tongue can adequately do what the mind commands, and for good reason.</p>
<p>2.7.10 ἀμέτρου γὰρ ὄντος τοῦ μεγέθους τῶν εὐεργεσιῶν ἡ μὲν διάνοια ὑψηλὴ τις οὔσα τοὺς ἀνωτέρω τοῦ σώματος τόπους καταλαμβάνει, ἡ δὲ τῆς γλῶττης πορεία εἰς στενὸν κομιδῆ τόπον συγκλεισθεῖσα, ἀδόκιμος σχεδὸν <τοῦ> λέγ<ειν> οὔσα, παντάπασι σιωπᾶ. τίς γὰρ ἡμῶν οὕτω προπετης λογισμῶ, ἵνα τοιαύτης πεποιθήσεως ἀπορρίψη λόγον, δι' οὐ φάναι ἂν τολμήσειε πάνυ εὐκόλως τῷ τὰ πάντα δυναμένῳ θεῷ ἢ καὶ πάντων τῶν καλλίστων δημιουργῶ ἐνδόξους ἐπαίνους καὶ ἐπαξίους ἐντελεῶς εἰπεῖν;</p> <p>2.7.11 ὁπότε εἴ τις μόνην τὴν μεγαλοπρέπειαν τοῦ αὐτὸν τετέχθαι νομοθετήσαντος λογίσαιτο, εἰδὼς ἂν σκοπήσειε μηδὲν δύνασθαι εὑρεθῆναι, ὅπερ ἄξιον θεοῦ λεχθῆναι δυνήσεται.</p> <p>2.7.12 τί τοίνυν τῆς ἐμῆς μετριότητος τὴν καθοσίωσιν λέγειν ἐχρῆν, εἰ μὴ τοῦτο, ὅπερ ὁ θεῖος λόγος τῆς ἀληθείας δείκνυσιν; οὐ τὸ μέγεθος ἥτις μεγίστη προσκύνησις σκοπησάτω σαφῶς, εἰ καταντήσαι δυνήσεται ἐν αὐτοῖς τοῖς περὶ αὐτοῦ λεγομένοις καὶ οὐδεμία πλάνη αὐτὸν ὀλισθήσει.</p> <p>2.7.13 Καὶ εἴθε μοι τῷ ὑμετέρῳ συνδιακόνῳ δαυιλῆς εὐπορία τοῦ λέγειν ἀρκέσειεν, ἵνα ἐκεῖνα ἄξια ὄντα τοῦ κηρύττεσθαι ἐγκωμιάσω, ἅπερ ὁ θεῖος σωτὴρ ὁ ἡμέτερος πάντων τε πραγμάτων φύλαξ τοῖς προοιμίαις τῆς αὐτοῦ παρουσίας, ὁπότε τῆς ἡμετέρας λυσιτελείας ἔνεκα ἀγνοῦ σώματος οἰκητήριον κατηξίωσεν ἐκ παρθένου λαβεῖν, πᾶσιν ἀνθρώποις διδάγμα τοῦ παρ' αὐτοῦ οἴκτου δηλῶν, γαληνῶ νεύματι τῆς αὐτοῦ θεότητος ἔδειξε.</p> <p>2.7.14 τίνας ἄρξομαι ἄρα; ἀπὸ τῆς αὐτοῦ διδασκαλίας καὶ σεμνότητος; ἀλλὰ ἀπὸ θείων διδασκαλιῶν, ὧν αὐτὸς δι' ἑαυτοῦ μηδενὸς διδάσκοντος μόνος διδάσκαλος πέφηνεν; ἀλλ' ὅπως ἀνέπνευσαν διὰ τῆς αὐτοῦ προνοίας τοσοῦτοι δημοί, ὅσους οὐδὲ ἀριθμῶ περιλαβεῖν οἶόν τε, μικρᾶ τινι τροφῇ καὶ ἐλαχίστοις τίτιοις καὶ μόνοις δύο ἰχθύσι τῇ τούτου θείᾳ προνοίᾳ</p>	<p>2.7.10 Since his great blessings are immeasurable, the mind, lofty as it is, reaches up far above the physical realm. But the tongue, limited in what it can express and thus almost useless, remains altogether silent. Who of us would think so hastily that he utters such a self-confident word and audaciously claims that he can easily and perfectly speak glorious, worthy praise of God, who can do all things, who created all good things?</p> <p>2.7.11 If anyone should merely consider the magnificence of the one who ordained his birth, he would surely realize that he cannot find anything to say which is worthy of God.</p> <p>2.7.12 Therefore, what should I speak about, devoted and humble as I am, except what God's true Word demonstrates? Deep reverence ought to clearly contemplate the greatness of the Word; if it is able to attain to the things said about the Word, then no error will make it slip.</p> <p>2.7.13 If only I, your fellow servant, had ample ability to speak in praise of those things which deserve to be proclaimed, which our divine Savior, the guardian of all things, demonstrated by his calm divine will when he first came. He deigned for our sake to receive a pure body from a virgin as a dwelling place. In this way he proved his compassion for all humans.</p> <p>2.7.14 So where shall I begin? With his teaching and dignity? Or with the teachings of God, of which he has proven to be the sole teacher, without anyone having taught him? Or how through his providence such large crowds, which could not be numbered, were refreshed through a small amount of food—very little bread and only two fish?</p> <p>2.7.15 By his divine providence he also raised Lazarus with a short staff after his death and brought him back into the brilliant light.</p>

<p>2.7.15 καὶ Λαζάρου μετὰ τὴν τελευτὴν βραχεῖα τινὶ ῥάβδῳ ἀνάστασιν πεποίηκε καὶ εἰς τὴν τοῦ φωτὸς λαμπρότητα αὐθις ἀνήγαγε;</p>	
<p>2.7.16 πῶς δ' ἂν εἶποιμι τὴν ἀγνὴν αὐτοῦ θεότητα, δι' ἧς γυναικὰ τινὰ ἀπορρητοτέρως <νοσοῦσαν> θεασάμενος καὶ τῆς ἑαυτοῦ ὀμιλίας μόνης καταξιώσας, ὑγιᾶ τε αὐθις καὶ παντὸς νοσήματος ἔλευθέραν ἔδειξε;</p> <p>2.7.17 τίς δ' ἂν κατ' ἀξίαν εἶποι αὐτοῦ τὸ ἀθάνατον ἔργον, δι' οὗ τις συνεχεῖ καὶ μακρᾷ νόσου τηκεδὸν ἀναλωθεὶς καὶ τῶν μελῶν αὐτοῦ χυθέντων καὶ διασπασθέντων ὅλον κείμενος ἄφνω θείῳ ἰάματι ῥωσθεὶς αὐτὸ τὸ σκιμπόδιον, ἐφ' ᾧ ἔκειτο, τοῖς ὅμοις ἐπέθηκε καὶ εὐχαριστίας ἐπαίνους διαχέων διὰ τε τῆς πατρίδος καὶ τῆς ἐνορίας διέδραμεν;</p> <p>2.7.18 ἀλλὰ τὸ θεῖον αὐτοῦ καὶ σταθερὸν βάδισμα, ὡς ἐπιβαίνων τὴν ἀγρίαν θάλατταν καταπατήσας ἐπέζυσε καὶ τοῖς θείοις ἴχνεσι τῆς βαθυτάτης θαλάττης τὴν ὑγρότητα ἐπηξε καὶ διὰ μέσου πελάγους οὐδενὶ μέτρῳ βαθύτητος περιοριζομένου ὥσπερ διὰ γῆς τὴν πορείαν ἐποιήσατο;</p> <p>2.7.19 ἀλλὰ τὴν ἠπίαν αὐτοῦ ἀνεξικακίαν, δι' ἧς νικητῆς ὢν ἐν πᾶσι τῶν ἀνοήτων δήμων τὴν αὐθάδειαν ἐδάμασε καὶ δαμασθεῖσαν πόρρω ἀπ' αὐτῶν διαχωρίζων τὴν ἀγριότητα τῷ νόμῳ ὑπέταξεν;</p> <p>2.7.20 ἀλλ' ἐκεῖνα τὰ ὑπέρλαμπρα καὶ μέγιστα τῆς αὐτοῦ θεότητος, οἷς ζῶμεν, οἷς εὐδοκοῦμεν οἵτινες τῆς μελλούσης εὐδαιμονίας τὴν ἐλπίδα οὐ μόνον προσδοκῶμεν ἀλλ' ὥσπερ τινὶ τρόπῳ ἤδη κατέχομεν;</p> <p>2.7.21 τί πλέον τολμῶ λέγειν καὶ μετ' αὐτῆς τῆς μικρᾶς τοῦ λόγου παρασκευῆς, εἰ μὴ μόνον τοῦτο, ὅπερ τῆς ἐμῆς καθωσιωμένης ψυχῆς συνεῖναι χρῆ, τὴν καθαρότητα, ὁποῖος τοῖνον ἐστὶν ὁ παντοδύναμος θεός, ὁ τὸν οὐρανὸν οἰκῶν, καὶ περὶ πάντων τὸ ἀνθρώπινον γένος, μάλιστα δὲ καὶ ἐξαίρετως περὶ τὴν καλλίστην καὶ παντὸς ἐπαίνου μείζονα δικαιοσύνην, ὅποτε καὶ τοῦ ἰδίου θεοῦ πνεύματος τὸ ἀγιώτατον κατ' ἀξίαν σῶμα ἐνοικεῖν τε αὐτῷ καὶ οὕτω σωτηριῶδες τοῖς ἀνθρώπινους σώμασιν εἶναι κατηξίωσεν.</p> <p>2.7.22 Ἐπειδὴ οὖν περὶ τῆς οὕτω ἀγιωτάτης καὶ σωτηρίου τῆς πάντα δυναμένης θεοῦ τάξεως ἄμετρος τῶν ἐχθρῶν μανία ὥσπερ ἀχλύϊ τινὶ συγκεχυμένη ἐπολεθρίου σκαιότητος ἐρμηνείαν ποιῆσθαι οὐκ ἀμφιβάλλει, διὰ βραχέων, εἰς ὅσον ἡ πίστις καὶ ἡ καθοσίωσις τῆς ψυχῆς τῆς ἐμῆς τοῦ λέγειν εὐπορίαν δαυλιέεται, διηγῆσθαι πειράσομαι.</p> <p>2.7.23 καὶ γὰρ αἱ τούτων τῶν ἐθνῶν κακόνοιαι τοιοῦτον γένος εἰσάγουσιν ἀναισχυντίας, ὥστε ἀσεβεῖ</p>	<p>2.7.16 How should I speak of his pure divine nature through which he saw that a woman was secretly suffering from an illness, and after he let her merely touch him, he restored her to health, free of sickness?</p> <p>2.7.17 Who could speak adequately of his immortal deed by which he suddenly restored strength by divine healing to someone weakened by constant, prolonged illness, who was lying with his limbs spread out wide, and the man placed on his shoulders the very mat on which he had been lying and ran throughout his hometown and the region, offering thankful praises?</p> <p>2.7.18 Or of his sure divine step as he bound the stormy sea, walking and treading upon it, and with his divine footsteps he made the liquid of the deep sea solid and went straight through the middle of the sea, not limited in depth, as if it were land?</p> <p>2.7.19 Or of his gentle forbearance through which he, victor in all things, overcame the insolence of the foolish masses and, removing their conquered savagery far away, subjected them to the law?</p> <p>2.7.20 Or of the bright and great works of his divine nature by which we live, in which we find pleasure—we who not only hope for future bliss, but in a sense already possess it?</p> <p>2.7.21 What more dare I say, given my meager preparation for this speech, except the following, which my pure devoted soul ought to understand: how God Almighty, who dwells in heaven, relates to the entire human race, and especially to the noble righteousness above all praise, since even his own Holy Spirit deigned to take a body, live in it, and thus grant salvation to human bodies.</p> <p>2.7.22 Therefore, since our immeasurably insane enemies, as if shrouded by fog, waste no time in spreading their poisonously perverse interpretations concerning Almighty God's most holy saving arrangement, I will try to briefly explain how much my faithful devoted soul overflows with words.</p> <p>2.7.23 The heresies of these pagans make them so shameless that they are not afraid to sacrilegiously say that God Almighty has neither done nor willed to do all the things described in his holy law.</p> <p>2.7.24 What a sacrilegious statement! It merits every excessive punishment against itself. Truly insane and</p>

<p>στόματι μὴ φοβηθῆναι εἰπεῖν τὸν θεὸν τὸν πάντα δυνάμενον πάντα τὰ τῷ θείῳ νόμῳ δηλούμενα μῆτε πεποικῆναι μῆτε ποιῆσαι βεβουλησθαι.</p> <p>2.7.24 ὃ τῆς τοιαύτης ἀσεβοῦς φωνῆς τῆς κατ' ἄξιαν ἄπασαν ὑπερβολὴν τιμωρίας καθ' ἑαυτῆς ἀπαιτούσης· ὄντως ἐμμανῶς καὶ τολμηρῶς τῆς θείας ταύτης εὐεργεσίας τὴν δόξαν τὴν μηδενὶ τῶν ἀνθρώπων περιληφθῆναι δυναμένην ἀφανῆ καταστῆσαι ἐπιθυμεῖ.</p>	<p>reckless, it wishes to obscure the glory of this divine blessing, glory which no human being can comprehend.</p>
<p>2.7.25 τί γὰρ μᾶλλον ἢ ἀγνότης ἄξιον τοῦ θεοῦ; ἥτις ἐκ τῆς ἁγιωτάτης ὁμιλίας μετὰ τῆς πηγῆς τῆς δικαιοσύνης προελήλυθε καὶ διὰ πάσης τῆς περιόδου τῆς οἰκουμένης ἐπλήμμυρε καὶ τὰς δυνάμεις τῶν ἁγιωτάτων ἀρετῶν τοῖς ἀνθρώποις ἐπέδειξεν, ὥσπερ ἑαυτοῖς πρῶτον ἐχθρὰς νομίσαντες <ἔπαθον τὰ> τῶν Ἀσσυρίων· οἷς προηγουμένου τοῦ φαύλου παραδείγματος καὶ τὰ λοιπὰ ἔθνη συνθέσθαι αὐτοῖς ἀνεπίσθη.</p> <p>2.7.26 ἐν οἷς, ὥσπερ ἡμεῖς ἰδίᾳ θεωρία δοκιμάζομεν, τὸν τοῦ σωτῆρος ἡμῶν θεοῦ θεῖον ὀρῶμεν συνεργεῖν οἶκτον, ὁπότε καὶ καθ' ἡμέραν καὶ κατὰ χρόνους πολλοὺς ἐξ αὐτῶν πυρῶδους μανίας οἷστρο <φ ἔλαυνομένους> ὁ αὐτὸς εἰς τὴν τοῦ σωτηριῶδους ἰάματος ἀνεξικακίαν ἐκέλευσεν ἀνήκειν. καὶ οὐδὲ οὕτως τοῖς λοιποῖς τῆς τοιαύτης εὐεργεσίας τὸ μέγεθος δύναται πρὸς χάριν ἐλθεῖν <διὰ> τὴν παρὰ ἀνθρώπων ἄγνοιαν τὴν θεῖαν δυναστείαν δύνασθαι πάντα λόγον ὑψῶσαι καὶ εἰς ὑψος ἀρθέντα βεβαιώσασθαι <καὶ> αὐθις καθελεῖν καὶ διαλυῖν.</p> <p>2.7.27 ἀλλὰ μᾶλλον τοῖς ἀνθρωπίνους πράγμασιν ἐναντίως ἂν ἀπέβη, εἰ <μὴ> ὁ θεὸς ὁ τὰ πάντα δυνάμενος σιωπηρῶ τῆς αὐτοῦ θεότητος νεύματι πάντα πράττειν προέθετο. μᾶλλον γὰρ ἂν ἢ τῶν ἀνθρώπων μανία ἐγένετο συγχῆ, καὶ ἡ ἀνθρωπεῖα <αὐθάδεια> οὐκ ἔχουσα πέρας πάσας ἂν τὰς ψυχὰς ἐπόρθησεν, οὐδὲ ἂν τὰ ἄλλα πλεῖστα ὄντα, ὥσπερ ἐν τῇ τοῦ κόσμου ἀναστροφῇ τὴν ἰδίαν λειτουργεῖ τάξιν, ἀναφανῆναι δεδύνηται.</p> <p>2.7.28 ἀλλ' ὁμοῦ πάντα μετὰ τῆς ἀγνοίας τοῦ θείου ταχέως ἂν ἀπωλώλει, τοῦ δὲ φθόνου καὶ τῆς βασκανίας τὸ ἄδικον οὐχ ὡς ἐν ὀλίγοις μεμενῆκει. ἀλλ' οὐδεὶς ἂν ἠύρεθη ταύτης τῆς βασκανίας ἀλλότριος, τῶν θρησκείων τὰ γένη παντοίων εἰς τοσοῦτον μεγάλως τε καὶ πλατέως εἰς τὰς ψυχὰς τῶν ἀνθρώπων διαχυθέντων, ὡς ἀξίως τῇ τούτων αἰσχρότητι τὸ φῶς ταύτης τῆς ἡμετέρας λαμπρότητος ἐπισκιασθῆναι αὐτοῖς ἀεὶ τ' αὐτῆς αὐτοὺς στερίσκεσθαι.</p>	<p>2.7.25 What quality is more fitting for God than purity? Purity has gone forth from its holy dealings with the source of righteousness, has flooded the whole world, and has shown humanity the effects of its holy virtues. They at first thought these virtues were hostile to them, so they suffered the fate of the Assyrians, who set a bad example. The other peoples were determined to support them.</p> <p>2.7.26 In this situation, as we scrutinize it with our consideration, we see that the divine compassion of God our Savior cooperates, for day by day and year by year he called many of them, once driven by the fiery sting of madness, to return to the Savior's patient healing. Such a great blessing is nevertheless unable to benefit the rest, for humans are unaware of God's power to exalt any people, and, once exalted, make them secure or again tear down and dissolve them.</p> <p>2.7.27 Yet human history would have turned out even worse if God Almighty had not determined to manage all things with his silent divine will. Human insanity would have been more widespread, limitless human arrogance would have corrupted all souls, and many other things which fulfill their own function in the operation of the universe could not have appeared.</p> <p>2.7.28 Rather, all things together would have quickly perished due to their ignorance of the divine. The crime of envy and jealousy would not have remained limited to a few people. Rather, no one would have been free from this jealousy, for the various superstitions would have become so big and broad in human souls that, as a result of their shamelessness, this bright light of ours would have been obscured so that they would never benefit from it.</p> <p>2.7.29 Therefore, no spoken word can snatch my faith from my soul, for when nothing evil hinders faith, perfect power attends it—the living Word of truth, the only Almighty, the guardian of all things, the protector of our salvation. So he seems, in a way, to give the use</p>

<p>2.7.29 οὐδεις οὖν λόγος δυνήσεται τῶν εἰρημένων τὴν ἐμὴν πίστιν ἀπὸ τῆς ἐμῆς ἐξέλκειν ψυχῆς. ἔπεται γὰρ αὐτῇ μηδενὸς φαύλου ἐμποδῶν ὄντος δύναμις τελεία, ὁ ζῶν τῆς ἀληθείας λόγος, εἷς πάντα δυνάμενος, φύλαξ πάντων πραγμάτων, τῆς ἡμετέρας σωτηρίας κηδεμών. οὗτος οὖν δοκεῖ τινι τρόπῳ τοῦ ἀγιωτάτου αὐτοῦ λόγου δαψιλεύεσθαι τὴν ὁμιλίαν τοῦ ἐλευθεροῦντος διαφυλάττειν καὶ τοῦ φωτὸς τὴν λαμπρότητα ἡμῖν παρέχειν.</p>	<p>of his holy Word in order to preserve knowledge of the Liberator and grant us clear light.</p>
<p>2.7.30 Τίνος τοίνυν ἔνεκα καὶ νῦν πάντων τῶν ἐθνῶν οἱ δῆμοι τὸ οὐράνιον μὴ καθορῶντες φῶς καὶ τοῦ ἐνδοξοτάτου ὀσίου ὑπερφοροῦντες, τὸ γήϊνον ἐπιζητοῦσιν οὐδεμίαν ἔχον ὑπόστασιν ἀληθείας οὐδὲ φαιδρότητα ἀγνῆς λαμπρότητος οὐδὲ δυναστείαν τῆς οὐρανίου θεότητος;</p> <p>2.7.31 ὦ ἀναξίου δράματος· ἔτι καὶ νῦν μηδὲν ἐλλείποντες τῆς ἀσεβείας μηδὲ πρὸς τὸ δέον ἀφορῶντες, ὑπὸ τῆς ἀθλίας πλάνης καταπίπτοντες οὐχ ὁρῶσι· καὶ τοῖς ῥυπαροῖς τούτοις ἔργοις τοῖς τοῦ κόσμου τὴν λαμπρότητα οὐ παύονται μιαίνοντες, δηλαδὴ ξύλον καὶ λίθον καὶ χαλκὸν καὶ ἄργυρον καὶ χρυσὸν καὶ ταύτας τὰς γῆϊνας <ύλας> εἰς τὸ προσκυνεῖν καθιδρύντες καὶ ἀπὸ τούτων ἐλπίδα τῆς ζωῆς ἐπαγγελλλόμενοι, ναοὺς αὐτοῖς μετὰ ἐπισήμου κόσμου οἰκοδομοῦντες καὶ ἀπὸ τούτου οὕτως αὖξοντες αὐτῶν τῆς προσκυνήσεως τὰς προσθήκας, ἐπειδήπερ τὸ μέγεθος τῶν οἰκοδομημάτων ὑπ' αὐτῶν γενομένων ἄξιον τῆς ἐαυτῶν ὄψεως παρέχεται τὸ θαῦμα.</p> <p>2.7.32 ὁπότε τοίνυν ταῦτα ποιεῖν δοκοῦσι, σαφῶς νοεῖται, εἰ καὶ τὰ μάλιστα αὐτοὶ οὐκ αἰσθάνονται οὐδὲ ὁρῶσιν ὑπερηφάνως, ὅτι τοῖς ἐαυτῶν ἔργοις ἀυχεῖν δοκοῦντες ἀλίσκονται. ἡλικὸς τοίνυν καὶ πόσος τε ὁ θεὸς ἐστὶν ὁ πάντων δυνάστης οὐχ ἴ ὁρώμενος, τίς καὶ πάντων αὐθέντης ἐστὶ καὶ κριτής, ὃν τινες αὐτῇ τῇ πεποιθήσει τῆς ἰδίας, ὡς νομίζουσιν, ἀρετῆς <ὑβρίζοντες ἑαυτοὺς> λανθάνουσιν.</p> <p>2.7.33 αὐτοῦ γὰρ τῇ διατυπώσει καὶ τὸ εἶδος τοῦ ἡμετέρου σώματος ἔλαβε τὸν ὀφειλόμενον τύπον, καὶ ἵνα σχῶμεν τῆς ἀρμονίας τὴν ἀκμὴν, ὁ αὐτὸς τῶν πάντων μελῶν τὴν συζυγίαν ἰσχυροτάτοις νεύροις συνέδησεν, ἵνα ἐν πάσῃ πράξει τῆς ἡμετέρας σπουδῆς ἀκάματον ἔχοιμεν τὴν ἀκμὴν τῆς οἰκειᾶς ἀρμονίας. τούτων τοίνυν σωτηριώδει διατυπώσει τελεσιουργηθέντων καὶ πνεῦμα ἡμῖν, ἵνα ταῦτα πάντα κινεῖσθαι δύναται καὶ ἀκμάζειν, ἐνέπνευσε καὶ θέαν τοῖς ἡμέτεροις ὀφθαλμοῖς συνεχώρησε καὶ πρὸς σύνεσιν τῇ ἡμέτερᾳ κεφαλῇ δέδωκε καὶ εἶσω τῆς</p>	<p>2.7.30 Why, then, do all the pagan nations still fail to perceive the heavenly light and thus despise the glorious Holy One, instead pursuing the earthly, which has no true substance, no pure bright splendor, and no divine heavenly authority?</p> <p>2.7.31 What an outrageous deed! Even now they do not forsake their godlessness, do not look to what is right, and do not notice that they are succumbing to wretched deception. They do not stop tarnishing his splendor with their filthy worldly works, consecrating wood, stone, bronze, silver, gold, and other such earthly materials for worship. They promise hope of life through them and build magnificently decorated temples for them. They thus increase their adoration, for the great buildings they have made are a veritable wonder, in their opinion.</p> <p>2.7.32 Therefore, when they make such plans, one can clearly see (although they themselves certainly do not perceive or realize, arrogant as they are) that they are seemingly guilty of boasting in their works. Moreover, we do not see the greatness and might of God Almighty, who is Lord and Judge of all. Some, by confidence in their supposed excellence, inadvertently revile him.</p> <p>2.7.33 By his arrangement even our bodily form received the shape it ought to have. The same God connected all our limbs with strong tendons so that our physical structure might have untiring stamina in every action we undertake. Moreover, when he had accomplished this by his preserving arrangement, he breathed into us so that all our parts could move and be strong. He granted sight to our eyes, placed them in our head to aid our understanding, and enclosed therein the reasoning of all our thinking faculties.</p>

<p>χώρας ταύτης πάσης τῆς διανοίας τῆς ἡμετέρας τὸν λογισμὸν συνέκλεισε.</p>	
<p>2.7.34 τοιγαροῦν εἴ τις εὖ φρονῶν ταύτης τῆς διατυπώσεως τὸν λογισμὸν σκοπήσειε, τὰ δὲ λοιπὰ παύσειεν, ἃ μῆτε λόγῳ μῆτε ἀριθμῶ περιληφθῆναι δύναται, ταχεῖα ἐνθυμήσει καὶ ἰδεῖν καὶ συνιέναι δυνήσεται τὴν αἰώνιον καὶ σωτηριώδη τοῦ ἀθανάτου θεοῦ ἐξουσίαν καὶ οὐ δυνήσεται ἐκείνον πλάνης τινὸς χωρὶς ἄνθρωπος ἐνδῆσαι, ὅποτε σαφῶς αὐτῷ ἔξεστι καὶ ἰδεῖν πάντα τὰ γεγονότα εἶναι δυνάμει τοῦ θεοῦ, ὡς αὐτὸς πάντα ταῦτα εἶναι βεβούληται.</p> <p>2.7.35 Ἵνα δὲ εἴη ἰδεῖν, ὅτι τις ἀθέμιτος κόσμος πολιτεία τὴν τοῦ θεοῦ ἀγνωσίαν τοῖς ἀνθρώποις ἀπειργάσατο, λογισμοῦ ἀμαρτήματος προτέρου τεχθέντος ἐκ πλάνης τοῦ ἐχθροῦ ἐν ταῖς τῶν σκαιῶν ἀνθρώπων ἀθλίαις ψυχαῖς, ἐκ τοῦ θεοῦ νόμου λαβεῖν ἡμᾶς ἔνεστι σαφῆ τὴν περὶ τούτου ἀπόδειξιν.</p> <p>2.7.36 ἐξ ἐκείνου γὰρ καιροῦ, ἐξ οὗ ὑπὸ τῶν δύο ἐκείνων τῶν ἐν ἀρχῇ κατασταθέντων τὸ θεῖον καὶ ἅγιον πρόσταγμα μετὰ τῆς προσηκούσης ἐπιμελείας οὐκ ἐφυλάχθη, ἐτέχθη μετὰ ταῦτα τῆς προσηγορίας ταύτης τὸ ἄνθος· γέγονε δὲ συνεχῆς καὶ μᾶλλον ἐπηύξησεν, ἐξ οὗ καὶ οἱ προειρημένοι δύο θεῖοι νεύματι ἀπεβλήθησαν·</p> <p>2.7.37 ἕως δὲ τοσούτου ἡ ὕλη αὐτὴ μετὰ τῆς σκαιότητος τῶν ἀνθρώπων προήχθη, ὥστε τῆς τε ἐφ᾽ αὐτὴν καὶ τῶν πρὸς δύσιν κρηπίδων κατεψηφίσατο· αὐτὴ τε ἡ ὑπερβολὴ τῆς ἐναντίας δυνάμεως τὰς διανοίας τῶν ἀνθρώπων κατέλαβε καὶ ἡμαύρωσεν.</p> <p>2.7.38 ἐν ᾧ μέντοι προστάγματι ἅγιος καὶ ἀθάνατος ἐστὶ τοῦ τὰ πάντα δυναμένου θεοῦ ὁ ἀκάματος οἶκτος· πάσαις γὰρ ταῖς ἡμέραις καὶ τοῖς χρόνοις τοῖς παρεληλυθόσιν ἀναριθμήτους τῶν δήμων πολυπληθείας ἀπὸ τοῦ βάρους τούτου δι' ἐμοῦ τοῦ αὐτοῦ θεράποντος ὁ θεὸς δεδουλωμένας ἐλευθεροῖ, καὶ εἰς ἐντελῆ αἰώνιου φωτὸς ἐξάξει λαμπρότητα. ἀπὸ τούτων τοιγαροῦν ἐγώ, ἀδελφοὶ ποθεινότατοι, οἰκειοτέρῃ τινὶ προνοίᾳ καὶ ἐνδόξοις εὐεργεσίαις τοῦ ἀθανάτου καὶ ἡμετέρου θεοῦ τὸ λοιπὸν ἐπισημότερος εἶναι τῇ πρὸς αὐτὸν καθαρωτάτῃ πίστει πέποιθα.</p>	<p>2.7.34 Therefore, if any sensible person should consider the reason for this arrangement and disregard other things which can be grasped neither by reasoning nor by arithmetic, with quick reflection he would be able to see and understand the eternal saving power of the immortal God, and no one could entangle him in snares of deception, for he would clearly also be able to see that everything which has been made exists by God's power, just as God has willed everything to exist.</p> <p>2.7.35 In order that you may see that a lawless, worldly way of life has made people ignorant of God in that the enemy's deception produced sin rather than reasoning in the wretched souls of wicked people, we will show you clear proof from the holy law.</p> <p>2.7.36 From the moment those two created in the beginning failed to keep God's holy command with due reverence, the flower called sin was born. It became constant and grew even more after those two were banished according to God's will.</p> <p>2.7.37 Matter itself was prostituted to such a degree with human depravity that sin condemned the eastern and western foundations. This excess of hostile power seized and impaired human minds.</p> <p>2.7.38 Even in this circumstance, to be sure, God Almighty's inexhaustible mercy is eternal and undying. Day by day, in the years which have gone by, God keeps releasing countless multitudes of enslaved peoples from the burden of sin through me, his servant, and will lead them to the perfect splendor of the eternal light. Therefore, dearest brothers, I am confident because of our immortal God's special providence and glorious blessings that in the future I will be even more distinguished by my pure faith in him.</p>
<p>2.7.39 Δεξάσθω τοιγαροῦν με ἡ ἀγνωτάτη σύνοδος τῆς ἡμετέρας ἀγιότητος, καὶ μὴ μοι τὴν σωφρονεστάτην ἐκκλησίαν καὶ τῆς ἀγνῆς κοινῆς τε πάντων ἡμῶν μητρὸς τὰς θύρας ἀντιτεθῆναι ἀνάσχησθε. εἰ καὶ τὰ μάλιστα καὶ νῦν ὁ λογισμὸς τῆς ἐμῆς ψυχῆς ἐντελῆ τὴν καθαρότητα τῆς καθολικῆς πίστεως ἐπιζητῶν, τοῦτο</p>	<p>2.7.39 Therefore, may your pure holy council accept me. Let the prudent church, which is the pure mother common to us all, not oppose me at its doors. Although my soul's reasoning, even now seeking the completely pure catholic faith, denies that this will happen for it easily, it nevertheless impels and reminds me. The</p>

<p>ἐαυτῷ γενέσθαι οὐκ οἶται εἶναι ἄξιον, ὅμως προτρέπει καὶ ὑπομιμνήσκει, καὶ τὸ μέτωπον τῆς οἰκείας αἰδοῦς πασῶν τῶν καλλίστων ἀρετῶν ἐξενήνοχε σφραγίδα, καὶ τῶν πυλῶν<ων> τῆς ἀθανασίας ἤρξατο ἄπτεσθαι καὶ τούτους κρούειν, ὅπως καὶ ὑμεῖς τῆς ὑμετέρας ἀδελφότητος εὐθὺς συγχωρῆσαι τὴν εὖνοιαν καταξιώσητε εἰς μίαν ὁμόνοιαν καὶ εἰρήνην τῆς καθολικῆς πίστεως βλέψαντες.</p> <p>2.7.40 τοῦτο γὰρ τῷ θεῷ πρεπῶδες καὶ τῇ τῆς καθολικῆς ἐκκλησίας πίστει ἀρμόδιον καὶ τῷ κοινῷ τῶν πραγμάτων συμφέρον, ἵνα τῆς θεόθεν ἡμῖν παρασχεθεῖσης ἐντιμοτάτης εἰρήνης ἀξίαν ἀμοιβῆν τῷ ταύτην ἡμῖν χαρισισμένῳ κοινῶς ἅπαντες προσενέγκωμεν.</p> <p>2.7.41 δεινὸν γὰρ ὡς ἀληθῶς ἂν εἴη καὶ ἄγαν δεινὸν καταλυθέντων τῶν πολεμίων καὶ μηδενὸς ἀντιτείνειν εἶτι τολμῶντος, βάλλειν ἡμᾶς ἀλλήλους καὶ τοῖς δυσμενεσίν ἠδονὴν καὶ γέλωτα προξενεῖν, ἄλλως τε [δὲ] καὶ περὶ θείων διαλεγόμενους πραγμάτων καὶ τοῦ παναγίου πνεύματος τὴν διδασκαλίαν ἀνάγραφτον ἔχοντας. εὐαγγελικαὶ γὰρ βίβλοι καὶ ἀποστολικάι καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα σαφῶς ἡμᾶς, ἅπερ χρὴ περὶ τοῦ θείου φρονεῖν, ἐκπαιδεύουσι. τὴν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν.”</p>	<p>modesty of its self-respect has produced a seal of all noble virtues. It begins to touch and knock at the gates of immortality so that you also have forthwith deigned to grant your affectionate brotherhood with a view toward complete peaceful unity in the catholic faith.</p> <p>2.7.40 This is indeed proper in the sight of God, agreeable to the catholic church’s faith, and beneficial for the common good of the state, with the result that we all publicly give worthy thanks to God for the honorable peace which he has graciously granted to us.</p> <p>2.7.41 It would indeed be awful, and in fact worse than awful, now that our enemies have been defeated and no one dares to oppose us any longer, to reproach each other and thus provide our opponents an object of malicious pleasure and ridicule, especially by arguing about theological questions even though we have the written teaching of the Holy Spirit. The Gospels, the apostolic epistles, and the prophetic writings of the ancient prophets clearly teach us what we should believe concerning God. Therefore, let us cast out conflict which leads to war and find the solution to these questions in the Scriptures inspired by God.”</p>
<p>2.7.42 Ταῦτα καὶ τὰ τούτοις παραπλήσια ὁ πάνσοφος βασιλεὺς, οἷα δὴ παῖς φιλοπάτωρ, τοῖς ἱερεῦσιν ὡς πατράσι προσέφερε, τῶν ἀποστολικῶν δογμάτων τὴν συμφωνίαν πραγματευόμενος. Τῆς δὲ συνόδου τῶν συνελθόντων ἐπὶ τὸ αὐτὸ ἐπισκόπων—τριακόσιοι δὲ ἦσαν δέκα καὶ ὀκτώ· ἀλλ’ οἱ μὲν τριακόσιοι καὶ πρὸς τοῖς λεγομένοις ἐπέιθοντο καὶ τὴν τε πρὸς ἀλλήλους ὁμόνοιαν τὴν τε τῶν δογμάτων ὑγίειαν ἠσπάζοντο·</p>	<p>2.7.42 The wise emperor offered these and similar words to his fathers the priests like a child who loves his father, trying to understand the apostolic beliefs. Of the 318 bishops gathered in council there, 300 were persuaded by what he said, and they embraced harmony with each other and sound doctrine.</p>
<p>2.7.43 Οἱ δὲ λοιποὶ, καθὼς καὶ πάλαι εἰρήκαμεν, τοῖς ἀποστολικοῖς ἀντεμάχοντο δόγμασιν, οἵτινες τὴν τοῦ Ἀρείου δόξαν μεγαλοφυῶς συγκροτεῖν ἐσπούδαζον, δέκα καὶ ἑπτὰ τὸν ἀριθμὸν ὄντες, Εὐσέβιος τε ὁ Νικομηδεὺς, ὡς καὶ πρότερον εἶρηται, Θεόγνης ὁ τῆς Νικαίας, Μάρης Χαλκηδόνος, Θεόδωρος Ἡρακλείας Θράκης, Μηνόφαντος Ἐφέσου, Πατρόφιλος Σκυθοπόλεως, Νάρκισσος Νερωνιάδος Κιλικίας δευτέρως, ἦν νῦν Εἰρηνούπολιν ὀνομάζομεν, Θεωνᾶς ὁ Μαρμαρίτης, Σεκοῦνδος Πτολεμαῖδος Αἰγύπτου καὶ σὺν αὐτοῖς ἕτεροι ὀκτὼ οἵτινες ἑαυτοὺς τῷ τῶν τριακοσίων ἁγίων χορῶ ἐπιμίξαντες ὡς δῆθεν</p>	<p>2.7.43 The rest, however, as we said before, kept fighting against apostolic doctrine. They tried their utmost to support the opinion of Arius. There were seventeen of them: Eusebius of Nicomedia, who was mentioned before, Theognis of Nicaea, Maris of Chalcedon, Theodore of Heraclea in Thrace, Menophantus of Ephesus, Patrophilus of Scythopolis, Narcissus of Neronias (which is now called Irenopolis) in Cilicia Secunda, Theonas of Marmarica, Secundus of Ptolemais in Egypt, and with them eight others who had mixed themselves in with that company of 300</p>

<p>ὁρθόδοξοι τοῖς ἀποστολικοῖς ἀντέπραπτον δόγμασιν Ἀρείῳ συνηγοροῦντες·</p>	<p>saints, as if they were actually orthodox, yet opposed apostolic doctrine by advocating for Arius.</p>
<p>2.7.44 Τούτοις δὲ γενναίως ἀντηγωνίζοντο οἱ ἐν ἁγίοις πατέρες ἡμῶν Ἀλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ὢν καὶ Ἀθανάσιος ὁ ἀρχιδιάκονος τῆς Ἀλεξανδρέων ἐκκλησίας· διὸ καὶ φθόνος ὄπλιστο κατ’ αὐτῶν, ὡς ὕστερον λέξομεν. οἱ δὲ ἡμέτεροι ἅγιοι ἐπίσκοποι καλοῦσι τὸν Ἄρειον εἰς τὴν σύνοδον, ἐπιτρέποντες αὐτῷ συστήναι τοῖς ἰδίῳ δόγμασι νεύματι τοῦ τὰ πάντα νικηφόρου βασιλέως· ἐπεὶ περ, ὡς ἀρτίως εἰρήκαμεν, καὶ αὐτὸς τῇ συνόδῳ συνήδρευεν.</p>	<p>2.7.44 Our holy fathers Alexander of Constantinople, who was a priest at the time, and Athanasius, archdeacon of the church of Alexandria, staunchly resisted [the Arians]. This is why malice took up arms against them, as we will report later. But our holy bishops invited Arius to the council with permission to defend his doctrine, according to the all-victorious emperor’s will, for he also attended the council, as we just said.</p>
<p>2.8.1 Ἀλλὰ τὸ κατὰ τὴν σύνοδον γεγονός θαυμαστὸν παρὰ τοῦ τὰ πάντα νικηφόρου βασιλέως οὐκ ἄξιον σιωπῆ παραπέμψασθαι. καὶ γὰρ ἐπισυναχθέντων πάντων τῶν ἐπισκόπων καί, καθὼς ἔθος ἐστί, γενομένων ζητήσεων τε καὶ συγκρίσεων παρὰ τινῶν τῶν ἐπισκόπων ἐρεσχειλιῶν ἕνεκα ἄλλου πρὸς ἄλλον ἔχοντος, λιβέλλων τε ἐπιδομένων ὑπ’ αὐτῶν καὶ ἐγκλημάτων συγκροτουμένων παρὰ τῷ εὐσεβεῖ βασιλεῖ, δεξάμενος τοὺς λιβέλλους σφραγίσας τε τῷ δακτυλίῳ αὐτοῦ ἐκέλευσε φυλάττεσθαι·</p> <p>2.8.2 ἐνορῶν τε τῶν τοιούτων ἐπισκόπων τὴν πρὸς ἀλλήλους ζυγομαχίαν, εἶπεν, ὅτι χρὴ πάντας ὁμοῦ ἐν μιᾷ ἡμέρᾳ συνελθόντας περὶ τούτων διαλαβεῖν. καὶ ἐνστάσης τῆς προθεσμίας εἰς μέσον καθίσας ὁ βασιλεὺς καὶ ἡσυχίας γενομένης τῷ καιρῷ πρεπούσης πάντων τοὺς λιβέλλους προσέταξεν ἐνεχθῆναι· καὶ διὲν δεξάμενος καὶ ἐν τῷ οἰκείῳ κόλπῳ θέμενος μήτε ἐγκύψαι τοῖς ἐμφορομένοις ἐθελήσας, λέγει·</p> <p>2.8.3 “τοῦ θεοῦ ὑμᾶς προχειρισμένου ἱερεῖς τε καὶ ἄρχοντας κρίνειν τε καὶ διακρίνειν τὰ πλήθη καὶ θεοὺς εἶναι ἅτε δὴ ἀνθρώπων ἀπάντων ὑπερέχοντας ὀρισαμένου κατὰ τὸ εἰρημένον· ἐγὼ εἶπα· θεοὶ ἐστε καὶ υἱοὶ ὑψίστου πάντες καὶ τό· ὁ θεὸς ἔστι ἐν συναγωγῇ θεῶν χρὴ τῶν μὲν κοινῶν ὀλιγωρεῖν πραγμάτων, πᾶσαν δὲ τὴν σπουδὴν περὶ τὰ θεῖα ποιῆσθαι.”</p> <p>2.8.4 καὶ κελεύσας ἐνεχθῆναι πῦρ, ἐμπρησθῆναι τοὺς λιβέλλους προσέταξεν. ἔσπευδε γὰρ μηδένα τῶν ἔξω ἐπιγνῶναι τῶν τοιούτων ἐπισκόπων τὴν ἀνώμαλον ἐπιχείρησιν· τοσαύτη ἢ τοῦ βασιλέως πρὸς τοὺς ἱερεῖς τοῦ θεοῦ εὐλάβεια, ἢν θαυμάσειαν ἅπαντες οἱ εὖ φρονοῦντες.</p>	<p>2.8.1 Moreover, I ought not omit the amazing deed which the all-victorious emperor performed during the council. When all the bishops gathered, as is the custom, some of the bishops introduced investigations and controversies over quarrels they had with each other. When they filed indictments and brought their charges before the pious emperor, he accepted the indictments, sealed them with his signet ring, and ordered that they be kept safe.</p> <p>2.8.2 On observing the mutual strife between these bishops, he said that they should all meet on a specific day to sort out these issues. When the appointed day came, the emperor took a seat in the middle, and when everyone had fallen silent, as was fitting for the occasion, he had everyone’s indictments brought in. Then he took them and put them on his lap. Because he desired not to examine them, he said:</p> <p>2.8.3 “God appointed you as priests and rulers, and he has determined that you will judge and evaluate the multitudes and be gods, for you stand above all people, according to the Scripture, ‘I said, “You are gods; you are all sons of the Most High”’ [Ps. 82:6], and “God stands in the assembly of gods” [Ps. 82:1]. Therefore, you need not worry about political affairs. Instead, direct all your attention to theology.’</p> <p>2.8.4 He had them start a fire and burn the indictments, for he was trying to ensure that no one outside would learn of the inappropriate efforts of these bishops. Such was the emperor’s reverence for the priests of God. All who think clearly should admire this reverence.</p> <p>2.8.5 Nor should I omit a similar deed of his. Quarrelsome and slanderous laymen had indicted some of the bishops and delivered the indictments to the</p>

<p>2.8.5 Κάκεινο δὲ ὁμοίτροπον τούτῳ ὑπ' αὐτοῦ γεγενημένον οὐ δίκαιον ἡγοῦμαι παραδοῦναι σιγῇ. φιλαπεχθήμονες γὰρ ἄνδρες καὶ φιλολοιδороι λαϊκοὶ ἐγράψαντο τῶν ἐπισκόπων τινὰς καὶ τῷ βασιλεῖ τὰς ἐγγράφους κατηγορίας ἐπέδωσαν καὶ ταῦτα πρὸ τῆς γεγενημένης ὁμοιοῖας.</p> <p>2.8.6 ὁ δὲ καὶ ταύτας δεξάμενος, εἶτα δεσμὸν ἐπιθεῖς καὶ τῷ δακτυλίῳ σημηνάμενος, φυλαχθῆναι καὶ ταύτας ἐκέλευσεν. εἶτα τὴν σύμβασιν τῆς ὁμοιοῖας ἐργασάμενος, ταύτας κομισθῆναι προστάξας, παρόντων ἀπάντων τῶν ἐπισκόπων πυρὶ καὶ ταύτας κατέκαυσεν, ὁμομοκῶς μηδὲν τῶν ἐγγεγραμμένων ἀνεγνωκέναι.</p> <p>2.8.7 οὐ γὰρ ἔφη χρῆναι· τῶν ἱερέων τὰ πλημμελήματα δηλα τοῖς πολλοῖς γίνεσθαι, ἵνα μὴ σκανδάλου πρόφασιν ἐντεῦθεν λαμβάνοντες ἀδεῶς ἀμαρτάνωσι. φασὶ δὲ αὐτὸν καὶ τοῦτο προσθεῖναι, ὡς εἰ αὐτόπτης ἐπισκόπου ἐγεγόνει γάμον ἀλλότριον διορύττοντος, συγκαλύψαι ἂν τῇ πορφυρίδι τὸ παρανόμως γινόμενον, ὡς ἂν μὴ βλάψαι τοὺς θεωμένους τῶν δρωμένων ἢ ὄψις. τοσαύτη ἢ τοῦ βασιλέως θεοφιλῆς καὶ ἀξιάγαστος σύνεσις.</p>	<p>emperor. This happened before harmony had been established.</p> <p>2.8.6 After receiving the indictments, he tied them together, sealed them with his signet ring, and ordered that they be kept safe. Then, after he had orchestrated harmonious agreement, he had the indictments brought in. With all the bishops present, he burned them with an oath that he had read nothing written in them.</p> <p>2.8.7 He said that the priests' wrongdoings should not be revealed to the people lest they use the scandal as an excuse to sin without restraint. It is said that he added that if he had seen a bishop undermining someone else's marriage with his own eyes, he would have concealed the lawless act with his purple cloak so that no one would be harmed by seeing it. Such was the emperor's admirable, godly discernment.</p>
<p>2.8.8 Ἐπὶ πολλὰς δὲ ἡμέρας οὐ μὴν δὲ ἀλλὰ καὶ καιροὺς ἐφεξῆς συνερχόμενος τοῖς ἐπισκόποις ὁ βασιλεὺς, ἅμα αὐτοῖς τὰ περὶ τῆς πίστεως διελάμβανε τὰς τε διαφοροὺς αὐτῶν γνώμας ἀνελέγετο. ἦσαν γάρ, καθὼς πολλάκις εἰρήκαμεν, ἐν αὐτοῖς τινες τοῖς ἀθεμίτοις Ἀρείου δόγμασι συμφερόμενοι καὶ τῷ πλήθει τῶν ἁγίων ἐπισκόπων, τῶν τῆς ἀληθείας ὑπερμαχοῦντων, ἀντιπράττοντες, ἀλλ' οἱ ἄριστοι καὶ τὰ πάντα ἱερώτατοι πατέρες ἡμῶν τῷ τῆς ἀληθείας ὄπλῳ ἠσφαλισμένοι τὴν λαμπρὰν καὶ ἀμώμητον πίστιν μετὰ παρρησίας ἐκήρυττον· μεθ' ὧν ἦν καὶ ὁμολογητῶν πολὺς ἀριθμὸς, ἀνθισταμένων τοῖς ἐθέλουσι περιποιεῖσθαι τὰ μοχθηρὰ τοῦ Ἀρείου δόγματα.</p>	<p>2.8.8 While he met with the bishops for many days and even years, the emperor discussed matters of faith with them and gathered their various opinions. There were some among them, as we have said several times, who agreed with the heinous doctrine of Arius and opposed the majority of holy bishops, champions of the truth. Our excellent, holy fathers, however, guarding themselves with the weapon of truth, boldly preached the clear, blameless faith. There were also many confessors among them who resisted the willing adopters of the wretched doctrine of Arius.</p>
<p>2.9.1 Ἦν δὲ ἐν αὐτοῖς καὶ ὁ μέγας καὶ ἅγιος Παφνούτιος τὸν τῶν ὁμολογητῶν καὶ ἐπισκόπων κατακοσμῶν χορόν, ἀνὴρ Αἰγύπτιος, θεοῦ δὲ ἄνθρωπος ἐκ τῆς ὀμηγύρεως ἐκείνης, οὗ Μαξιμιανὸς ὁ βασιλεὺς τὸν δεξιὸν ἐξώρυξεν ὀφθαλμὸν καὶ τὰς καιὰς ἐνευροκόπησεν ἀγκύλας παραδοὺς τοῖς μετάλλοις συνέχεσθαι,</p> <p>2.9.2 ἐν ᾧ τοσαύτη ἦν ἡ τοῦ θεοῦ χάρις, ὥστε σημεῖα αὐτὸν ποιεῖν μηδὲν ἐλάττω τῶν πάλαι ὑπὸ τῶν ἀποστόλων γεγενημένων. λόγῳ γὰρ μόνῳ τοὺς</p>	<p>2.9.1 Among them was the great saint Paphnutius, whose presence adorned the company of confessors and bishops. He was an Egyptian, a man of God numbered among those whose right eyes Emperor Maximian had gouged out and whose left hamstring tendons he had cut. Then he handed them over to work in the mines.</p> <p>2.9.2 God's grace was so strong in him that he did miracles equal to those done long ago by the apostles. He drove away demons with a single word, healed</p>

<p>δαίμονας ἐφυγάδευε καὶ εὐχῆ διαφόρους ἀσθενοῦντας ἐθεράπευε τυφλοῖς τε τὸ βλέπειν τὸν θεὸν ἐξαιτούμενος παρείχεται καὶ παρεθέντας πρὸς τὴν κατὰ φύσιν ἦγεν ἀκμὴν τὰ μέλη ἐνεργεῖν ποιῶν ὑγιῶς.</p> <p>2.9.3. ὃν ὁ βασιλεὺς σφόδρα διὰ τιμῆς ἦγε συνεχῶς τε ἐπὶ τὰ βασιλεία μετεπέμπετο καὶ τὸν ἐξορωρυγμένον ὀφθαλμὸν κατεφίλει· τοσαύτη προσῆν τῷ εὐσεβεῖ βασιλεῖ πρὸς τοὺς ἀγίους πίστις.</p> <p>2.10.1 Καὶ δὴ καὶ Σπυρίδων Κύπριός τις ἀνὴρ ἐπίσημος ἐν κυρίῳ καὶ τὴν ἐκ παιδὸς ποιμενικὴν πεῖραν τῆ τοῦ Χριστοῦ ποιμνῆ καθιερωμένος, προφητικῶ βίῳ διαγιγόμενος ἐγνωρίζετο, ὃς καὶ γε διέπων τὴν ἐπισκοπὴν τοῦ ποιμαίνειν τὰ ἴδια πρόβατα οὐκ ἐπαύετο.</p> <p>2.10.2 οὕτω δὲ ἦν χρηστὸς καὶ ἀνεξίκακος, ὅτι ληστῶν ἐφόδου δόλω προσβαλόντων τῆ ποιμνῆ ἀοράτοις τε δεσμοῖς κρατουμένων κινήθηναί τε μὴ δυναμένων ἕως πρωῒ, ἐπιστάς ὁ μακάριος δι' εὐχῆς ἀνεθῆναι αὐτοὺς τῆς συνοχῆς ποιεῖ· οὐ μὴν ἀλλὰ καὶ τῶν κριῶν τὸν κράτιστον ἀποιοχόμενος δίδωσιν, εἰπὼν· “λάβετε, ὧ νεανίσκοι, πρὸς ἀπόχρησιν τοῦτον, μὴ ἄπρακτοι ἀπίνοντες τῆ νυκτὶ ταύτη δι' ἐμὲ τὴν αἰτίαν τῆς ἀπορίας καταμέμνησθε.”</p> <p>2.10.3 Πολλὰ μὲν οὖν καὶ ἄλλα θαυμαστὰ περὶ τοῦ ἀγίου τούτου ἀκηκόαμεν, ἐν δὲ ἐκ πολλῶν παραθήσομεν.</p> <p>2.11.1 Θυγατέρα ἔσχεν ὁ θαυμάσιος καὶ ἀοίδιμος οὗτος τοῦ θεοῦ ἄνθρωπος, Εἰρήνην τοῦνομα, ἣ τῷ γέροντι προσφόρος διακονήσασα ἐν παρθενίᾳ τὸν ἀνθρώπινον βίον ὑπεξέρχεται.</p> <p>2.11.2 ταύτης μετὰ θάνατον ἐξ ἀποδημίας τις ἀναστὰς ἔμπορος παρακαταθήκην ἀπήτει τὸν γέροντα, ἦν τῆ αὐτοῦ θυγατρὶ τῆ παρθένῳ ἦν παραθέμενος.</p> <p>2.11.3 ὁ δὲ μακάριος Σπυρίδων ἠγνόησε παντελῶς τὴν ὑπόθεσιν· ὡς δὲ πολὺς ἦν ἐπικείμενος αὐτῷ ὁ ἄνθρωπος, πολλὰ ἄνω καὶ κάτω τὸν οἶκον διερευνήσας ὁ γέρον καὶ μὴ εὐρῶν ἠνιάτο σφόδρα καὶ πρὸς τὸν ἄνδρα ἔλεγε μήτε εἰδέναι μήτε εἶναι τι ἐν τῷ οἴκῳ.</p> <p>2.11.4 ὁ δὲ ἔμπορος ἐκβοῶν δάκρυσί τε συνεχόμενος καὶ ὀλοφυρόμενος ἤτει τὴν παρακαταθήκην, λέγων αὐτὸν διαχειρίσασθαι τῆς ἀπωλείας χάριν, εἰ μὴ λάβοι τὰ παρακατατεθέντα, φάσκων ἕνεκα γήρωσ αὐτῷ ταύτην τὴν παραμυθίαν πεφυλάχθαι παρ' αὐτῆ τῆ παρθένῳ παραθέμενος.</p> <p>2.11.5 ἀναγκάζεται τοίνυν ὁ γέρον ὁ ἅγιος ἐκεῖνος ἐπὶ τὸ μνήμα τῆς θυγατρὸς ἅμα τῷ ἐμπόρῳ ὀρμησάμενος πρὸς πεῦσιν τοῦ πράγματος· ὁ δὲ ἐλθὼν καλεῖ τὴν θυγατέρα ἐξ ὀνόματος καὶ φησι πρὸς αὐτήν· “τέκνον μου</p>	<p>various sick people with prayer, granted sight to the blind by entreating God, and restored natural strength to the paralyzed, making their limbs function normally.</p> <p>2.9.3 The emperor regarded him with great honor; he frequently invited him to his palace and kissed his empty eye socket. Such was the pious emperor's trust in the saints.</p> <p>2.10.1 There was also Spyridon, a Cyprian man, distinguished in the Lord, who dedicated his experience herding sheep since childhood to the flock of Christ. He became known for his prophetic lifestyle. Even while he served as bishop, he did not stop shepherding his own sheep.</p> <p>2.10.2 He was so kind and patient that when robbers who had tried to raid his flock were restrained by invisible chains so that they were unable to move until morning, he came near and released them from their restraints with a prayer, blessed as he was. He even gave them his best ram as they left, saying, “Young men, take this for your use, lest you leave empty-handed tonight and blame your poverty on me.”</p> <p>2.10.3 We have heard many other stories of miracles related to this saint, but we will mention just one.</p> <p>2.11.1 This blessed, famous man of God had a daughter named Irene. While caring for her old father, as is proper, she passed away from human life as a virgin.</p> <p>2.11.2 After her death, a merchant returned from a journey and asked the old man for a deposit which he had entrusted to his virgin daughter.</p> <p>2.11.3 Blessed Spyridon had no idea what he was talking about, but since the man begged him so urgently, he carefully searched his house from top to bottom. When he could not find it, he was greatly distressed. He told the man that he knew nothing about the deposit and that there was nothing in the house.</p> <p>2.11.4 The merchant shouted, burst into tears, and moaned as he asked for the deposit. He said that he would kill himself because of the loss if he did not get his deposit back. He explained that he had entrusted the deposit to the virgin for safekeeping so that he might use it in his old age.</p> <p>2.11.5 Therefore, the holy old man had to head to his daughter's tomb with the merchant to inquire about the matter. When he got there, he called his daughter by name, saying, “Irene, my child.” Answering from the grave, she said to him, “What is it, father?” The old man said to her, “Where did you hide this man's</p>
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<p>Ειρήνην.” ἢ δὲ ἀποκριθεῖσα ἀπὸ τοῦ τάφου λέγει πρὸς αὐτόν· “τί θέλεις, ὦ πάτερ;” ὁ δὲ γέρον πρὸς αὐτήν· “ποῦ ἀπέθου τὴν τοῦδε τοῦ ἀνθρώπου παραθήκην, ὦ θύγατερ;” ἀκείνη πρὸς αὐτὸν ἔφη· “ἐν τῷδε κεῖται τῷ τόφῳ, πάτερ” σαφῶς τὸν τόπον ἐπισημάνασα τῷ πατρὶ. ὁ δὲ πρὸς αὐτήν· “πορεύου ἐν εἰρήνῃ, τέκνον μου Εἰρήνην.”</p> <p>2.11.6 ὁ οὖν γέρον ἐπιστρέψας οἴκοι καὶ εὐρῶν οὔπερ εἶπεν ἢ παρθένος κείσθαι τὴν παραθήκην, ἀπέδωκε τῷ ἀνδρὶ.</p> <p>2.11.7 Πολλὰ δὲ καὶ ἄλλα τοῦ ἀνδρὸς ἴδονται θαύματα καὶ παραδοξοποιία πολλά, αἱ καὶ μέχρι δεῦρο πρὸς τῶν ἐγχωρίων δείκνυνται τοῖς ἐφισταμένοις πρὸς πληροφορίαν τῆς ἀληθοῦς ἡμῶν εἰς Χριστὸν πίστεως, τοιοῦτοις τοιγαροῦν μέχρι τῶν καιρῶν ἐκείνων ἀγίοις ἀνδράσιν ἢ ἐκκλησία διέπρεπεν, ἐξ ὧν πολλοὶ παρήσαν κατὰ τὴν ἐν Νικαίᾳ σύνοδον.</p>	<p>deposit, my daughter?” She said to him, “It is hidden here, father,” clearly indicating the place to her father. He said to her, “Go in peace, Irene, my child.”</p> <p>2.11.6 Then the old man returned home, found the deposit hidden right where the virgin said it was, and returned it to the man.</p> <p>2.11.7 People still celebrate many other wonders and miracles of Spyridon. Even to this day the locals tell them to travelers as certain proof of our true faith in Christ. The church up to those times was adorned with such holy men, many of whom were present at the council of Nicaea.</p>
<p>2.11.8 Ἀλλὰ μὴν καὶ Ἀθανάσιος, περὶ οὗ καὶ πρῶην εἰρήκαμεν, τῆνικαδὲ διάκονος ὢν, οὐκ ἄμοιρος τοῦ τῶν ἀγίων ἐκείνων χοροῦ εἶναι ὑπὸ πάντων ὠμολόγητο· συνῆν δὲ τῷ Ἀλεξάνδρῳ τῷ τῆς Ἀλεξανδρέων ἐκκλησίας ἐπισκόπῳ, βοηθὸς ἄριστος ὑπάρχων αὐτῷ.</p>	<p>2.11.8 Moreover, Athanasius, about whom we have already spoken, at that time still a deacon, belonged to the company of those saints, as everyone attests. He accompanied Alexander, bishop of the church of Alexandria, since he was a great help to him.</p>
<p>2.11.9 Ἀνεκίνουν γοῦν ὁσημέραι οἱ ἡμέτεροι ἅγιοι ἐπίσκοποι ἐπὶ πλείστον ὅσον χρόνον ἀμπολλα περὶ τῆς πίστεως, οἴομενοι δεῖν μηδὲν εὐχερὲς ἢ τολμηρὸν περὶ τηλικαύτης ζητήσεως διαπράττεσθαι,</p> <p>2.11.10 Συχνῶς τε τὸν Ἄρειον μετεπέμποντο καὶ πυκνῆ ἀνακρίσει τὰς προτάσεις αὐτοῦ ἀναπτύσσοντες διέλυον· πλείστη τε ὄση σπουδὴ καὶ φροντίς ἦν αὐτοῖς, πῶς ἐχρῆν πρὸς τὴν ἀνατροπὴν τῶν ἀθέσμων αὐτοῦ δογμάτων ψηφίσασθαι καὶ ἀνθορίσασθαι.</p>	<p>2.11.9 Day by day our holy bishops discussed numerous matters of faith for a long time, for they did not want to make any rash or presumptuous decisions on such a critical issue.</p> <p>2.11.10 They often summoned Arius. By frequent inquiry they examined and disproved his theses. Their greatest trouble and concern was how they might overthrow his lawless doctrine and define sound doctrine with their vote.</p>
<p>2.11.11 Μετὰ πολλῆς οὖν τῆς σκέψεως καὶ τῆς πρὸς τὸν θεὸν ἰκεσίας ταῦτα διελάμβανον. διὸ καὶ σφόδρα σοφῶς καὶ λίαν ἀρμοδίως τοὺς κατὰ τῶν ἀθεμίτων δογμάτων Ἀρείου καὶ τῶν σὺν αὐτῷ ἐλέγχους ἀντέθηκαν, πρόρριζον ἀνασπάσαντες τὰς κατὰ τοῦ υἱοῦ τοῦ θεοῦ μιὰς αὐτῶν βλασφημίας καὶ ἐξαφανίσαντες.</p>	<p>2.11.11 After much consideration and prayer to God, they made the following decision. As is proper, they wisely refuted the lawless doctrine of Arius and his supporters, utterly uprooting and obliterating their abominable blasphemies against the Son of God.</p>
<p>2.11.12 Καὶ τῷ μὲν “οὐκ ἐκ τοῦ θεοῦ” λέγειν ἐκείνους τὸν υἱὸν αὐτοῦ ἀντέθηκαν οἱ ἡμέτεροι τὸ “θεὸν ἐκ θεοῦ,” καὶ τῷ “μὴ ἀληθινὸν θεὸν” κατ’ ἐκείνους ἀντέγραψαν οἱ ἡμέτεροι “θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ,” καὶ τῷ “κτίσμα” αὐτὸν λέγειν ἐκείνους</p>	<p>2.11.12 Our bishops opposed their assertion that the Son of God is “not from God” by saying that he is “God from God.” They opposed their assertion that he is “not true God” by writing that he is “true God from true God.” They opposed their assertion that he is a</p>

ἀνθωρίσαντο οἱ ἡμέτεροι “γεννηθέντα οὐ ποιηθέντα,” καὶ τῷ “ἑτερουσίῳ” ὑπ’ ἐκείνων προβαλλομένῳ ἀντέθηκαν οἱ ἡμέτεροι ἐπίσκοποι τὸ “ὁμοούσιον εἶναι τὸν υἱὸν τῷ πατρὶ τοῦτ’ ἔστι γεννηθέντα ἐκ τῆς οὐσίας τοῦ πατρὸς· κτίστην τε αὐτὸν καὶ δημιουργὸν ὁρατῶν τε καὶ ἀοράτων” ἐκήρυξαν κατὰ τὴν ἀνεκαθεν παραδοθεῖσαν τῇ ἐκκλησίᾳ αὐτοῦ ἀποστολικὴν πίστιν, γραφικαῖς μαρτυρίαῖς τὰς ἀποδείξεις ἐκδώσαντες, καθὼς προῖον ὁ λόγος ἀποδείξειε.

2.11.13 ταῦτη τῇ ἀντιδότῳ τὰ θανάσιμα φάρμακα ἀνατρέψαντες ἄρα τρανοτέραν ἐντεῦθεν ἤδη λοιπὸν τὴν ἀποστολικὴν συμφώνως ἐγγράφονται πίστιν.

2.12.1 Ἡ ἅγια καὶ μεγάλη καὶ οἰκουμενικὴ σύνοδος τῶν ἐν Νικαίᾳ συναχθέντων ἁγίων πατέρων ἡμῶν διὰ τοῦ μακαρίου καὶ ἁγίου ἐπισκόπου Ὁσίου πόλεως Κουρδούβης τῆς τῶν Σπάνων ἐπαρχίας, ἐπέχοντος καὶ τὸν τόπον τοῦ τῆς Ῥωμαίων ἐπισκόπου σὺν τοῖς ἐκ τοῦ αὐτοῦ θρόνου προαναφωνηθεῖσι πρεσβυτέροις, ἐρμηνεύοντος αὐτὸν ἐτέρου εἶπεν·

2.12.2 “ἡ θεότης οὐχ ἓν πρόσωπὸν ἐστὶ κατὰ τὴν Ἰουδαίων ὑπόληψιν, ἀλλὰ τρία πρόσωπα καθ’ ὑπόστασιν ἀληθινῆν, οὐκ ὀνόματι ψιλῶ, καὶ τοῦτο μαρτυρίαῖς πολλαῖς ἀπὸ τε παλαιᾶς καὶ νέας διαθήκης κηρύττεται.

2.12.3 ἡ μὲν παλαιὰ κατὰ τὸν σωματικώτερον ἐτι τρόπον διαλεγομένη λόγον ὡς λαλούμενον παρέστησεν, ἡ δὲ καινὴ τὸν λόγον θεὸν ἀπέδειξε κατὰ τὸ “ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος·” καὶ πρόσωπον τέλειον ἐκ τελείου· θεὸς γὰρ οὐ μέρος ὁ υἱός, ἀλλὰ τέλειος ὡσπερ ὁ πατήρ, τῆς αὐτῆς οὐσίας ὢν, ἧς καὶ ὁ γεννήσας αὐτὸν ἀφράστως πατήρ.

2.12.4 συνυπάρχει δὲ ὡσαύτως τῷ πατρὶ καὶ τῷ υἱῷ καὶ τὸ ἅγιον πνεῦμα τῆς αὐτῆς οὐσίας καὶ τοῦ αὐτοῦ χρήματος ὄν, οὐπὲρ ὁ πατήρ καὶ ὁ υἱός.

2.12.5 μίαν τοίνυν βουλήν μίαν βασιλείαν μίαν αὐθεντίαν μίαν δεσποτείαν ἐπὶ πάντων τῶν κτιστῶν φύσεων ὁραμένων τε καὶ νοουμένων, μίαν θεότητα καὶ τὴν αὐτὴν οὐσίαν ὁμολογητέον πρὸς ἡμῶν τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, οὐ σύγχυσιν ἢ διαίρεσιν τῶν τῆς ἀρρητου ἐκείνης καὶ μακαρίας τριάδος ὑποστάσεων κηρυττόντων ἡμῶν,

2.12.6 ἀλλὰ πατέρα αἰεὶ ἀληθῶς πατέρα ἀληθινοῦ υἱοῦ αἰεὶ ὄντα καὶ ὑφεστῶτα, καὶ υἱὸν ἀληθῶς υἱὸν ἀληθινοῦ πατρὸς αἰεὶ ὄντα καὶ ὑφεστῶτα, καὶ πνεῦμα ἅγιον ἀληθῶς πνεῦμα ἅγιον αἰεὶ ὄν καὶ ὑφεστός, τριάδα ἀχώριστον ἄρρητον καὶ ἀληθῶς ἀπερινόητον καὶ

“created being” by defining that he is “begotten, not made.” They opposed their assertion that he is “of a different essence” by saying that “the Son is *homoousios* with the Father, that is, begotten from the being of the Father.” They declared that he is creator and craftsman of the visible and the invisible in keeping with the apostolic faith entrusted to the church from the beginning after they had provided evidence from Scripture, as this account will show.

2.11.13 Rendering the deadly poisons ineffective with this antidote, they proceeded to write down the apostolic faith they had agreed upon even more clearly.

2.12.1 The holy, great, ecumenical council of our holy fathers gathered at Nicaea spoke through the blessed, holy Bishop Hosius of Cordova in Spain, who was also representing the bishop of Rome along with the previously named priests from his see. Through an interpreter, he said:

2.12.2 “The deity is not one person as the Jews think, but three persons in true substance, not merely in name. Both the Old and New Testament proclaim this in many passages.

2.12.3 The Old Testament, speaking rather physically, treats the Word as a spoken word. The New Testament, however, shows that the Word is God: ‘In the beginning was the Word, and the Word was with God, and the Word was God’ [John 1:1]. It also shows that he is a perfect person from what is perfect, for the Son is not partially God, but wholly God, just like the Father is, for he is of the same essence as the Father, who begot him in an inexpressible way.

2.12.4 In the same way, the Holy Spirit coexists with the Father and the Son, for he is of the same essence and the same substance as the Father and the Son.

2.12.5 Therefore, we must confess that the Father, the Son, and the Holy Spirit have one will, one reign, one authority, one lordship over all created beings, both perceivable and only conceivable, one divine nature, and one essence. We must not mix or divide the indescribable, blessed Trinity.

2.12.6 Rather, we must proclaim the Father, who always truly exists and subsists as Father of the true Son, the Son, who always truly exists and subsists as Son of the true Father, and the Holy Spirit, who always truly exists and subsists as Holy Spirit—an inseparable, indescribable, truly incomprehensible, inexpressible Trinity—with the conviction that there is one deity which has one divine essence.

<p>ἀνέκφραστον, μίαν θεότητα καὶ τὴν αὐτὴν οὐσίαν ταύτης εἶναι πιστεύοντες.</p> <p>2.12.7 καὶ ταύτην ὁμολογοῦμεν κατὰ τὴν ἀνεκάθευ παρὰ τοῦ κυρίου διὰ τῶν ἱερῶν αὐτοῦ ἀποστόλων καὶ τῶν τὴν ἐκείνων ἁγίαν πίστιν φυλαξάντων ἀσπίλως ἀρχαίων ἁγίων ἡμῶν πατέρων παραδοθεῖσαν ἡμῖν τῆς αὐτῆς πίστεως ἀληθῆ δογμάτων ἀκρίβειαν, ἐτοίμως ἐχόντων ἡμῶν σὺν εὐδοκίᾳ τοῦ ἁγίου πνεύματος διὰ πλείστον ὅσων μαρτυριῶν τῶν ἐκ τῶν θείων γραφῶν δεῖξαι ταῦτα οὕτως ἔχειν.”</p>	<p>2.12.7 We confess this deity in accordance with the true accurate doctrine of the faith, which the Lord entrusted to us from the beginning through his holy apostles and our holy fathers of old who faultlessly guarded the holy faith. We are ready, with the Holy Spirit’s goodwill, to prove this with many passages from the Holy Scriptures.”</p>
<p>2.12.8 Τοῦτων παρ’ αὐτῶν μᾶλλον δὲ δι’ αὐτῶν ὑπὸ τοῦ ἁγίου πνεύματος ἐκφωνομένων, οἱ τῆς ἀσεβείας Ἀρείου ἀντιποιοῦμενοι ὑπεγόγγυζον λίαν τρυχόμενοι· ἦσαν δὲ οἱ περὶ Εὐσέβιον τὸν Νικομηδείας καὶ Θεογνίστον τὸν τῆς Νικαίας, οὓς ἔμπροσθεν ἤδη ἐδηλώσαμεν· ἀπέβλεπον δὲ ὁμῶς εἰς τοὺς μισθωτοὺς Ἀρείου φιλοσόφους τινὰς λογίους ὑπεράγαν, οὓς συνηγόρους τῆς οἰκείας μοχθηρίας μισθωσάμενος Ἄρειος σὺν αὐτοῖς ἦκεν εἰς τὴν ἁγίαν ἐκείνην καὶ οἰκουμενικὴν σύνοδον.</p>	<p>2.12.8 When they had said this (or rather, the Holy Spirit had said this through them), the defenders of Arius’s godlessness muttered, distressed. (They were the followers of Eusebius of Nicomedia and Theognis of Nicaea whom we previously mentioned.) They glanced at Arius’s mercenary philosophers—highly learned men whom Arius had hired as advocates for his depravity, with whom he had come to the holy ecumenical council.</p>
<p>2.12.9 Παρήσαν γὰρ πλείστοι ὅσοι φιλόσοφοι, εἰς οὓς ἠλπικότες, ὡς ἀρτίως εἰρήκαμεν, οἱ τῆς ἀληθείας πολέμιοι εἰκότως ἐάλωντο μετὰ τοῦ καὶ τῆς βλασφημίας αὐτῶν διδασκάλου, πληρουμένης ἐπ’ αὐτοῦ καὶ αὐτῶν τῆς ἱερᾶς γραφῆς λεγοῦσης· ἐπικατάρατος πᾶς ἄνθρωπος, ὃς ἔχει τὴν ἐλπίδα αὐτοῦ ἐπ’ ἄνθρωπον καὶ ἀπὸ κυρίου ἀπέστη ἡ καρδία αὐτοῦ.</p>	<p>2.12.9 Many philosophers were present. The enemies of truth, having placed their hope in them, as we just said, were fittingly refuted along with their teacher and his blasphemy. So the Holy Scripture which says, “Cursed is everyone who puts his hope in humans and whose heart turns away from the Lord” [Jer. 17:5], was fulfilled with respect to him and to them.</p>
<p>2.12.10 Ἀπέστη γὰρ ὄντως ἀπὸ κυρίου ἡ βλάσφημος καρδία τοῦ θεομάχου Ἀρείου καὶ τῶν κοινωνῶν τῆς ἀσεβείας αὐτοῦ, κτίσμα καὶ ποίημα τολμησάντων λέγειν τὸν υἱὸν τοῦ θεοῦ τὸν πάντων κτίστην καὶ δημιουργὸν ἀοράτων καὶ ὁρατῶν κτιστῶν φύσεων.</p>	<p>2.12.10 For the blasphemous heart of Arius, who fought against God, and of those who participated in his godlessness truly turned away from the Lord. They dared to call the Son of God a creature and a product even though he is the creator of all things and the craftsman of visible and invisible created beings.</p>
<p>2.13.1 Εἶς δὲ τις τῶν μισθωτῶν Ἀρείου φιλόσοφος, λίαν παρὰ πάντας τοὺς ἄλλους θαυμαζόμενος, πολλὰ καὶ πάμπολλα ὑπὲρ Ἀρείου πρὸς τοὺς ἐπισκόπους τοὺς ἡμετέρους διετείνετο ἐπὶ πλείστας ὄσας ἡμέρας, ὥστε γίνεσθαι ἐφ’ ἐκάστης ἐκ τῆς διὰ τῶν λόγων συμβολῆς μεγάλῃν ἀκρόασιν, τοῦ πλήθους τῶν συνεργομένων ἐπισυνγέοντος, τοῦ δὲ φιλοσόφου κατὰ τῶν παρὰ τῆς ἁγίας συνόδου λεγομένων τὰς ἀσεβεῖς Ἀρείου βλασφημίας προβαλλομένου, λέγοντος περὶ τοῦ υἱοῦ τοῦ θεοῦ τὸ “ἦν ποτε ὅτε οὐκ ἦν” καὶ ὅτι “κτίσμα καὶ</p>	<p>2.13.1 One of Arius’s mercenary philosophers, admired much more than all the others, fiercely contended for Arius against our bishops for many days. So each day a large audience gathered to hear the war of words. The crowd of those who gathered grew larger as the philosopher poured forth the ungodly blasphemies of Arius against the holy council’s statements. He said about the Son of God, “He did not always exist,” and, “He is a creature, a product from</p>

ποίημα ἐξ οὐκ ὄντων καὶ ἐξ ἐτέρας οὐσίας καὶ ὑποστάσεως ἐστι·”

2.13.2 καὶ ὑπὲρ τούτων τῶν μιαρῶν δογμάτων Ἀρείου πολὺς ἦν αὐτῷ ὁ ἀγὼν καὶ αἱ τῶν λόγων νιφάδες, λυττῶντος αὐτοῦ κατὰ τοῦ υἱοῦ τοῦ θεοῦ καὶ κατατρέχοντος τοῦ τῶν ἁγίων ἱερέων ἐκείνων χοροῦ, λαλοῦντος ἐν αὐτῷ καὶ δι’ αὐτοῦ τοῦ τῆς τῶν ἀνθρώπων σωτηρίας ἐχθροῦ·

2.13.3 οἱ δὲ τῆς ἀληθείας ὑπέρμαχοι, οἱ ἡμέτεροι ἐπίσκοποι, τὰς ὀφειλομένας καὶ πρεπούσας ὑπὲρ τῶν ἀποστολικῶν δογμάτων ἀντιθέσεις ἀταράχως τῷ φιλοσόφῳ προσέφερον, τὸν μέγαν προφήτην ὁμοῦ καὶ βασιλέα Δαυὶδ μιμούμενοι λέγοντα: **“ἤτοιμάσθην, καὶ οὐκ ἐταράχθην,”** πάσας γὰρ τὰς τοῦ φιλοσόφου πολυπλόκους προτάσεις ὡς πυρὶ τῷ θεῷ λόγῳ στυπείου δίκην κατανήλισκον.

2.13.4 ἀλλὰ καὶ οὕτως ὁ φιλόσοφος τῆ τῶν λόγων διαβολικῆ εὐτεχνίᾳ θαρρῶν τὴν διὰ τῶν ἐπισκόπων ἀλήθειαν κηρυττομένην ἀντιτοξεύειν ἐνίστατο, εἶ μάλα ῥᾶστα πᾶσι τοῖς ἐπαγομένοις αὐτῷ, ὡς ὤετο, προσφερόμενος, ἐπιλύειν τε ἐβιάζετο τὰ κινούμενα δίκην ἐγγέλους· ἐν οἷς γὰρ ἐδόκει ἑαυτῷ συνίστασθαι, διολισθαίνων τῶν ἐπικρατεστέρων αὐτῷ προσφερομένων νοημάτων ἐκ τῶν οικείων ῥημάτων ἀλισκόμενος συγκατέπιπτεν.

2.13.5 ἀλλὰ καὶ οὕτως κορυβαντιῶν ἀλαζονικῶς κατὰ τῆς εἰρηνικωτάτης συνόδου ἐφέρετο, ἐλπίζων νικᾶν τοῦ ἐν αὐτοῖς ἀητήτου πνεύματος Χριστοῦ τὴν ἀκαταμάχητον δύναμιν·

2.13.6 ἀλλ’ ἵνα δείξῃ ὁ θεὸς **“ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν,”** ὅτι **“οὐκ ἐν λόγῳ ἡ βασιλεία αὐτοῦ ἀλλ’ ἐν δυνάμει”** συνίσταται, δι’ ἐνὸς τῶν ἐκεῖσε δούλων αὐτοῦ τὸν ἐν τῷ φιλοσόφῳ λαλοῦντα πονηρὸν δαίμονα ἰσχυρῶς κατεσίγασεν οὐ μόνον ἀλλὰ καὶ ἐξέβαλεν.

2.13.7 ἀνήρ γάρ τις ἐκ τῶν παρόντων τῆ συνόδῳ ἁγίων ὁμολογητῶν ἀπλοῦς τὴν φύσιν εἶπερ τις ἄλλος τῶν ἁγίων καὶ μηδὲν ἕτερον εἰδὼς **“εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον”** σαρκὶ κατὰ τὰς γραφάς, συνὼν τοῖς ἐπισκόποις καὶ ὄρων τὸν φιλόσοφον κατεπαιρόμενον τῶν ἡμετέρων ἁγίων ἐπισκόπων καὶ τῆ μοχθηρᾶ αὐτοῦ συζητήσεϊ καταλαζονευόμενον, αἰτεῖ παρὰ τῶν ἐπισκόπων τῶν τοῦ θεοῦ ἱερέων χώραν αὐτῷ συνομιλίας παρ’ αὐτῶν πρὸς τὸν φιλόσοφον δοθῆναι.

2.13.8 τότε οἱ καθ’ ἡμᾶς ἅγιοι ἐπίσκοποι θεωροῦντες τοῦ ἀνδρὸς τὴν ἀπλότητα καὶ τὸ ἄπειρον αὐτὸν εἶναι γραμμάτων ἐπειθον μὴ δοῦναι ἑαυτὸν εἰς τὸ μέσον, μὴ

what did not exist, and of a different essence and substance.”

2.13.2 He staunchly supported the abominable doctrine of Arius; his words were like a blizzard as he ranted against the Son of God and derided that company of holy priests, for the enemy of mankind’s salvation was speaking in him and through him.

2.13.3 But our bishops, fighting for truth, fearlessly employed proper and fitting arguments for apostolic doctrine against the philosopher. They thus imitated the great prophet and king David, who said, “I was prepared and was not deterred” [Ps. 119:60], for they destroyed all the philosopher’s crafty premises with God’s Word just as flax is consumed by fire.

2.13.4 Nevertheless, trusting in his devilish skill with words, the philosopher kept shooting his arrows at the truth the bishops proclaimed. He easily addressed all the arguments brought against him very well, so he thought. He vigorously tried to resolve the issues which had been raised. Although he seemed to vindicate himself by these arguments, slipping free like an eel by presenting his superior thoughts, he got caught by his own words and fell with them.

2.13.5 Yet he kept arguing against the peaceful council, deluded in his frenzy, in the hope of overcoming the invincible power of Christ’s invincible Spirit in them.

2.13.6 But God, “who catches the wise in their craftiness” [Job 5:13; 1 Corinthians 3:19], wanted to show that “his rule resides not in word but in power” [1 Corinthians 4:20], so through one of his servants there he not only forcibly silenced the evil demon speaking in the philosopher but also drove it out.

2.13.7 There was a man among the holy confessors present at the council who was simple in nature, like hardly any of the other saints, who knew nothing “except Jesus Christ and him crucified” [1 Cor. 2:2] in the flesh, according to the Scriptures. He was together with the bishops and saw that the philosopher was belittling our holy bishops and boasting about his fallacious argumentation. So he asked the bishops, as priests of God, to grant him the floor to speak to the philosopher.

2.13.8 Our holy bishops, seeing the man’s simplicity and lack of education, tried to dissuade him from joining the debate lest he become a laughingstock for the wretched enemies of truth.

ποτε παρὰ τοῖς μοχθηροῖς καὶ τῆς ἀληθείας ἐχθροῖς γέλωσ γένηται.

2.13.9 ὁ δὲ μὴ ἀνασχόμενος πρόσεισι τῷ φιλοσόφῳ καὶ φησι πρὸς αὐτόν· “ἐν ὀνόματι Ἰησοῦ Χριστοῦ τοῦ αἰὲς σὺν τῷ πατρὶ ὄντος θεοῦ λόγου ἄκουσον τὰ τῆς ἀληθείας δόγματα, ὃ φιλόσοφε.” ὁ δὲ πρὸς αὐτόν· “ἐὰν εἴποις.” καὶ ὁ ἅγιος πρὸς αὐτόν· “εἷς ἐστὶν ὁ θεός, φησὶν, ὁ τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτοῖς πάντα δημιουργήσας, ὃς καὶ τὸν ἄνθρωπον ἐκ γῆς διαπλάσας ὑπεστήσατο τὰ πάντα τῷ λόγῳ αὐτοῦ καὶ τῷ ἁγίῳ πνεύματι.

2.13.10 τοῦτον τὸν λόγον, ὃ φιλόσοφε, θεοῦ υἱὸν ἡμεῖς εἰδότες προσκυνούμεν, πιστεύοντες διὰ τὴν ἡμετέραν ἀπολύτρωσιν ἐκ παρθένου αὐτὸν σεσαρκῶσθαι καὶ τετέχθαι καὶ ἐνηθρωπηκέναι καὶ διὰ τοῦ τῆς σαρκὸς αὐτοῦ πάθους τοῦ ἐν τῷ σταυρῷ καὶ τοῦ θανάτου ἐλευθερωκέναι αὐτὸν ἡμᾶς ἐκ τῆς αἰωνίου κατακρίσεως διὰ τε τῆς ἀναστάσεως αὐτοῦ ζωὴν ἡμῖν αὐτὸν αἰώνιον περιποιεῖσθαι· ὃν καὶ εἰς οὐρανοὺς ἀνελθόντα ἐλπίζομεν πάλιν ἐλεύσεσθαι κριτὴν τε ἔσεσθαι περὶ πάντων ὧν διεπραξάμεθα. πιστεύεις τούτοις, ὃ φιλόσοφε;”

2.13.11 ὁ δὲ φιλόσοφος ὡς ἂν μηδεπώποτε πείραν λόγων εἰς ἀντίθεσιν ἐσχηκῶς ἀπηνεώθη, καὶ ὡς κωφὸς ἢ ἄλαλος οὕτως ἀπεσιώπησε· τοῦτο μόνον οἰκτρᾶ λίαν τῇ φωνῇ πρὸς αὐτὸν εἰρηκῶς ὅτι “κάμοι ταῦτα οὕτως ἔχειν δοκεῖ καὶ μηδὲν ἕτερον εἶναι ἢ πάντα καθὼς προείρηκας.”

2.13.12 ὁ δὲ γέρον πρὸς αὐτὸν ἔφη· “εἰ ταῦτα οὕτως ἔχει πιστεύεις, ὃ φιλόσοφε, ἀναστὰς ἀκολούθει μοι καὶ ἐπὶ τὴν ἐκκλησίαν σπουδάσωμεν, ἐν ἧ ἡγήγη τὸ σημεῖον ταύτης τῆς πίστεως.”

2.13.13 ὁ δὲ φιλόσοφος μεταβαλὼν ὄλον ἑαυτὸν πρὸς τὴν ἀληθῆ εἰς τὸν τῶν ὄλων θεὸν εὐσέβειαν, ἀναστὰς ἠκολούθει τῷ γέροντι καὶ ἐπιστραφεὶς λέγει τοῖς μαθηταῖς αὐτοῦ καὶ πᾶσι τοῖς συνελθοῦσιν εἰς τὴν ἀκρόασιν “ἀκούσατε,” φησὶν, “ὃ ἄνδρες, ἕως ὅτε λόγων ἐποιούμην σπουδῆν, λόγους λόγοις ἀντετίθουν καὶ τὰ προσφερόμενα τέχνη τοῦ λέγειν ἀνέτρεπον·

2.13.14 ὅτε δὲ ἀντὶ λόγων δυνάμεις τις θεία ἐκ τοῦ στόματος τοῦ ζητοῦντος προελήλυθεν, οὐκ ἴσχυσαν οἱ λόγοι λοιπὸν τῇ δυνάμει ἀντιτάξασθαι—οὔτε γὰρ ἄνθρωπος θεῷ οἷός τέ ἐστιν ἀντιστήσεσθαι. διὰ τοι τοῦτο εἰ τις ὑμῶν δύναται συνιέναι, ὡς ἐγὼ νενόμικα, πιστεύσει εἰς Χριστὸν καὶ ἀκολουθησάτω τούτῳ τῷ γέροντι, ἐν ᾧ ἐλάλησεν ὁ θεός.”

2.13.15 τοῦτον τὸν τρόπον ἀναλαβὼν ὁ φιλόσοφος φωτισθεὶς τε καὶ γενόμενος Χριστιανὸς ἔχαιρεν

2.13.9 Refusing to be deterred, he approached the philosopher and said to him, “In the name of Jesus Christ, God the Word, who always exists with the Father, listen to true doctrine, philosopher!” The philosopher replied, “Speak.” The saint said to him, “There is one God, who created the heavens, the earth, the sea, and all that is in them. He also formed man from earth and brought everything into existence by his Word and by the Holy Spirit.

2.13.10 Because we know this Word as the Son of God, philosopher, we worship him, confident that he took on flesh from a virgin to redeem us, was born, and became man. Through the suffering of his flesh on the cross and through his death, he freed us from eternal damnation. Through his resurrection, he obtained eternal life for us. We have the hope, now that he has ascended to the heavens, that he will come again and judge all our deeds. Do you believe this, philosopher?”

2.13.11 The philosopher, as if he had no experience in debate, became speechless. He remained silent like a dumb or mute man. He could only say to him with a very weak voice, “I, too, think this is true; I disagree with nothing you said.”

2.13.12 The old man said to him, “If you believe this is true, philosopher, get up and follow me. Let’s hurry to the church, where you will receive the seal of this faith.”

2.13.13 The philosopher, directing his whole self towards true devotion to the God of all, got up and followed the old man. Looking back, he addressed his disciples and all who had gathered in the audience: “Gentlemen, listen. While I was zealous for arguments, I set my arguments against others and refuted opponents with artful speech.

2.13.14 But when, instead of arguments, divine power emerged from the mouth of my adversary, my arguments could no longer withstand the power, for man cannot resist God. Therefore, if any of you can understand, as I have come to understand, then he will trust in Christ and should follow this old man, through whom God has spoken.”

2.13.15 So the philosopher came to his senses, was enlightened, and became a Christian. He rejoiced that he had been defeated by the old man. When the philosopher was baptized, was accepted into the church of God, rested, and exulted in the mighty works of God, the council rejoiced.

<p>ήττηθεις υπό του γέροντος· τούτου δὲ τοῦ φιλοσόφου βαπτισθέντος καὶ τῆ τοῦ θεοῦ ἐκκλησίᾳ συναφθέντος καὶ διαναπαυομένου καὶ ἀγαλλιώντος ἐπὶ τοῖς μεγαλείοις τοῦ θεοῦ, ἡ σύνοδος ἔχαιρεν.</p>	<p>[The ACH includes an expanded dialogue against the philosopher, not included in this chart due to length. The dialogue can be accessed here.]</p>
<p>2.25.1 Τούτων οὕτως υπό τοῦ ἁγίου πνεύματος διὰ τῶν ἁγίων ἡμῶν πατέρων τῶν ἐν ἐκείνῃ τῇ ἁγίᾳ συνόδῳ συνειλεγμένων ἐκφωνηθέντων, ἐμεγάλυνε τὸν θεὸν ἅπαν τὸ πλῆθος ἐκεῖνο τὸ εἰς τὴν ἀκρόασιν ἐκείνην συνελθόν.</p> <p>2.25.2 ἐπηκροᾶτο δὲ καὶ αὐτὸς ὁ θεοφιλέστατος βασιλεὺς συμπαρὼν καὶ αὐτὸς τὰ πλεῖστα τῇ συνόδῳ καὶ ὑπεραγασθεὶς ἐδόξαζε τὸν θεὸν τοιούτων ἐπακούσας θεῶν δογμάτων· καίρων δὴτα ἐπὶ τῇ τῶν ἡμετέρων ἐπισκόπων συμφωνίᾳ, ἡγαλλιᾶτο τῷ πνεύματι· ἔσπευδε γὰρ μηδένα μὴ μέγαν μὴ μικρὸν διαφωνῆσαι ταύτης τῆς σωτηρίου ὁμολογίας.</p> <p>2.25.3 Μετὰ γοῦν τὴν πολλὴν ταύτην καὶ χρονίαν τῆς προσκυνητικῆς σκέψεως ἐκπλήρωσιν ἔδοξε πᾶσιν ὁμοῦ τοῖς ἡμετέροις τὸ ὁμοούσιον δεῖν ὀρίσασθαι ἐπὶ τῆς ἐκκλησιαστικῆς πίστεως, ὃν τρόπον καὶ οἱ μετὰ τοὺς ἀποστόλους ἅγιοι ἡμῶν πατέρες ταύτην παρέδοσαν τὴν πίστιν, τοῦτ' ἔστι τῆς αὐτῆς οὐσίας τῆς τοῦ πατρὸς ὁμολογεῖν τὸν υἱὸν καὶ τὸ πνεῦμα τὸ ἅγιον.</p> <p>2.25.4 ἦντινα πίστιν πάντες οἱ ἐν τῇ Νικαέων συναθροισθέντες ἅγιοι ἐπίσκοποι ἐβεβαίωσαν, τό τε τῶν ἱερατικῶν καὶ ὁμολογητῶν ἁγίων ἀνδρῶν πλῆθος αὐτὸς τε ὁ πανεύφημος καὶ θεοφιλέστατος βασιλεὺς καὶ ἅπαν τὸ ἐκεῖσε τῶν πιστῶν συνελθλυθὸς πλῆθος χαίροντες.</p>	<p>2.25.1 When the Holy Spirit had thus pronounced this through our holy fathers assembled at the holy council, the whole audience which had gathered glorified God.</p> <p>2.25.2 The God-loving emperor, who also attended most of the council, was himself in the audience. Greatly pleased, he glorified God on hearing such godly doctrine. Rejoicing at the agreement of our bishops, he was overjoyed in the Spirit. It was his ambition that no one, great or small, would disagree with this saving confession.</p> <p>2.25.3 Therefore, after extensive pious deliberation finished, all our people saw the need to define the <i>homousios</i> of God within the church's faith, as our holy fathers who came after the apostles also passed down this faith, namely, confessing that the Son and the Holy Spirit have the same essence as the Father.</p> <p>2.25.4 All the holy bishops assembled at Nicaea affirmed this faith. The assembled holy priests and confessors, the praiseworthy, God-loving emperor, and the whole multitude of believers who were gathered there gladly accepted the confession of faith.</p>
<p>2.25.5 Ἀπεδέξαντο τὴν ὁμολογίαν τῆς πίστεως, παρεκτὸς ἑπτακαίδεκα ἐπισκόπων τὸν ἀριθμὸν περὶ ὧν καὶ ἀνωτέρω εἰρήκαμεν, οἷς ὁ Ἄρειος ἐπιτέρπεσθαι δοκῶν σὺν αὐτοῖς ἐάλω, συμφώνοις αὐτοῦ οὔσι, λεγόντων αὐτῶν σὺν αὐτῷ ἔξωθεν τὸν υἱὸν δεδημιουργῆσθαι τῷ θεῷ ἐκ μὴ ὄντων τινῶν ὑποστάσεων καὶ οὐκ ἀπ' αὐτῆς τῆς τοῦ πατρὸς θεότητος γεννηθέντα.</p>	<p>2.25.5 But the seventeen bishops about whom we have spoken above did not [subscribe]. Arius seemed to be delighted with them. He was convicted with them, his followers, for they said with him that God created the Son from substances which did not exist, as something exterior, and that the Son was not begotten from the divine essence of the Father.</p>
<p>2.26.1 Διὸ ἐκκηρύκτους αὐτοὺς καὶ αὐθις γενέσθαι σὺν Ἀρείῳ τῆς καθολικῆς ἐκκλησίας παμνηφί πάντες οἱ ἅγιοι ἡμῶν πατέρες ὥρισαντο, ἀναθεματίσαντες αὐτούς τε καὶ τὴν ἀσεβῆ αὐτῶν δόξαν καὶ τὰ ῥήματα καὶ τὰ νοήματα αὐτῶν τὰ βλάσφημα, οἷς ἐκέκρητο κατὰ τοῦ υἱοῦ τοῦ θεοῦ λέγοντες ἐξ οὐκ ὄντων αὐτὸν εἶναι καὶ ὅτι ἦν ποτε ὅτε οὐκ ἦν καὶ αὐτεξουσιότητι κακίας καὶ ἀρετῆς δεκτικὸν αὐτὸν εἶναι τὸν υἱὸν τοῦ θεοῦ, κτίσμα λέγοντες αὐτὸν εἶναι καὶ ποιήμα.</p>	<p>2.26.1 For this reason, all our holy fathers in turn unanimously decided to banish them from the catholic church together with Arius. They anathematized them, their ungodly opinion, and the blasphemous words and thoughts which they had directed against the Son of God, saying that he is from things which did not exist, that he did not always exist, that the Son of God is capable of choosing evil or good, and that he is a creature and a product.</p>

<p>2.26.2 ἀνεθεμάτισεν ἅπαντα ταῦτα καὶ αὐτοὺς ἡ ἀγία σύνοδος οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης αὐτῶν καὶ ἀπονοίας καὶ τῶν βλασφημῶν αὐτῶν ῥημάτων ἀνασχομένη.</p> <p>2.26.3 ἀλλὰ καὶ τὸ πιττάκιον δὲ αὐτῶν, ὅπερ γέμον τῆς ἀσεβείας αὐτῶν ἐπιδοῦνα ἐτόλμησαν, παραχρήμα διέρρηξαν. καὶ τὰ μὲν κατ’ ἐκείνους τοιοῦτον εἴληφε παρὰ τῆς ἀγίας συνόδου τέλος.</p>	<p>2.26.2 The holy council anathematized them and all these thoughts, refusing to listen to their ungodly opinion, their insanity, and their blasphemous words.</p> <p>2.26.3 The council forthwith tore up their document, which they had dared to submit, full of their ungodliness. This was the end of their cause at the holy council.</p>
<p>2.26.4 τὰ δὲ περὶ τῆς ὀρθοδόξου πίστεως συμφώνως ἅπαντες οἱ ἐπίσκοποι ἐν ὀλίγοις ῥήμασι διὰ τὴν τοῦ πιστοῦ πλήθους τῶν λαῶν ἀπλότητα τὸ ὅλον περιλαβόντες ὧδέ πως ἐγγράφως ἐκτίθενται τὸ τῆς καθολικῆς πίστεως σύμβολον.</p>	<p>2.26.4 All the bishops unanimously summarized the content of the orthodox faith briefly to accommodate the simplicity of the multitude of faithful people. They formulated the symbol of the catholic faith in writing as follows:</p>
<p>2.27.1 “Ἐκθεσις τῆς καθολικῆς καὶ ἀποστολικῆς πίστεως ἐκτεθείσης ὑπὸ τῆς ἐν Νικαίᾳ συνόδου ἐπὶ τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου ἐν ὑπατεία Παυλίνου καὶ Ἰουλιανοῦ τῶν λαμπρῶν ἔτους ἀπὸ Ἀλεξάνδρου χλς’ ἐν μηνὶ Δεσίῳ ιθ τῆ προὶ δεκατριῶν Καλανδῶν Ἰουλίου ἰνδ. ιγ ἐν Νικαίᾳ μητροπόλει τῆς Βιθυνίας. Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα ὁρατῶν τε πάντων καὶ ἀοράτων ποιητήν.</p> <p>2.27.2. καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τοῦτ’ ἔστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι’ οὗ τὰ πάντα ἐγένετο τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῆ,</p> <p>2.27.3 τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα,</p> <p>2.27.4 παθόντα ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.</p> <p>2.27.5 καὶ εἰς τὸ ἅγιον αὐτοῦ πνεῦμα.</p> <p>2.27.6 Τοὺς δὲ λέγοντας· “ἦν ποτε ὅτε οὐκ ἦν καὶ πρὶν γεννηθῆναι οὐκ ἦν καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο ἢ ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ” τοὺς τοιοῦτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.</p> <p>2.27.7 Αὕτη ἐστὶν ἡ πίστις, ἣν ἐξέθεντο οἱ ἐν Νικαίᾳ ἅγιοι ἡμῶν πατέρες οἱ ὀρθόδοξοι ἐπίσκοποι πρῶτον μὲν κατὰ Ἀρείου βλασφημοῦντος καὶ λέγοντος κτίσμα τὸν υἱὸν τοῦ θεοῦ</p>	<p>2.27.1 “The exposition of the catholic apostolic faith, presented by the council of Nicaea under the God-loving Emperor Constantine, during the consulate of the illustrious men Paulinus and Julian, in the year 636 after Alexander [the Great], on the 19th of June, 13 days before the Kalends of July, in Nicaea, capital of Bithynia: We believe in one God, the Father Almighty, maker of all things, seen and unseen.</p> <p>2.27.2 We believe in one Lord, Jesus Christ, the Son of God, begotten of the Father as only-begotten, that is, from the essence of the Father, God from God, Light from Light, True God from True God, begotten, not made, <i>homoousios</i> with the Father. Through him all things were made, in heaven and on earth.</p> <p>2.27.3 For us men and for our salvation he came down, was incarnate, and became human.</p> <p>2.27.4 He suffered, was buried, and rose on the third day. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.</p> <p>2.27.5 We believe in his Holy Spirit.</p> <p>2.27.6 The catholic apostolic church anathematizes those who say, ‘He did not always exist,’ ‘Before he was begotten he did not exist,’ and that he was made from things which did not exist, or who claim that the Son of God is of a different substance or essence, or is created, changeable, or mutable.”</p> <p>2.27.7 This is the faith which our holy fathers at Nicaea, the orthodox bishops, set forth primarily against Arius, who blasphemously said that the Son of God is a creature.</p> <p>2.27.8 With it they also rejected Sabellius, Photinus, Paul of Samosata, Mani, Valentinus, Marcion, and</p>

<p>2.27.8 καὶ κατὰ Σαβελλίου τε καὶ Φωτεινοῦ καὶ Παύλου τοῦ Σαμοσατέως καὶ Μανιχαίου καὶ Οὐαλεντίνου καὶ Μαρκίωνος καὶ κατὰ πάσης δὲ αἵρέσεως, ἣτις ἐπανεστῆ τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ·</p> <p>2.27.9 οὕς κατέκρινεν ἢ ἐν τῇ Νικαέων πόλει συνηγμένη τῶν ἁγίων ὀρθοδόξων σύνοδος, ὧν τὰ ὀνόματα καὶ τῶν ἐπαρχῶν αὐτῶν ἐστὶν ὑποτεταγμένα.</p>	<p>every heresy which arose against the catholic apostolic church.</p> <p>2.27.9 The council of orthodox saints gathered at Nicaea, whose names and provinces have been appended, condemned them.</p>
<p>2.27.10 Ἀναφέρεται τοίνυν ἐπὶ τὸν εὐσεβῆ καὶ πανεύφημον βασιλέα τὰ ὑπὸ τῆς συνόδου κεκριμένα ἢ τε κατὰ τῶν θεομάχων ἀπόφασις καὶ ἡ τῆς ὀρθοδόξου πίστεως ἐκθεσις, ἣν ὡς θεόθεν προενεχθεῖσαν ἀσμένως προσεδέξατο μετὰ πλείστης ὅσης σεβασμιότητος· τοῦς δὲ ταύτης πολέμιους ὡς ἄτε θεῶ ἐναντιουμένους ἐξορίαν ὑποστῆναι ψηφίζεται.</p>	<p>2.27.10 So the council communicated its decisions to the pious, praiseworthy emperor—the condemnation of those who fought against God and the exposition of the orthodox faith. He gladly received them with extreme reverence like they had been presented by God. He condemned his enemies to exile because they opposed God.</p>
<p>2.27.11 ἕξ τοίνυν ἐκ τῶν μετὰ Ἀρείου ἐπισκόπων σὺν αὐτῷ Ἀρείῳ καὶ τοῖς περὶ αὐτὸν συναπωσθηῖναι ἠνέσχοντο.</p>	<p>2.27.11 Therefore, six of the bishops on Arius’s side were content to be exiled with Arius himself and his supporters.</p>
<p>2.27.12 Οἱ δὲ γὰρ ἕνδεκα δέισαντες τοῦ τε θεοφιλοῦς βασιλέως τὴν παρουσίαν καὶ τῆς συνόδου τῶν ἐπισκόπων τὸ πλῆθος, μὴ ἐξοστρακισθεῖν, ὑποκρινάμενοι ὑπογράφουσιν εἰς τὸ ὁμοούσιον χειρὶ οὐ προθέσει.</p> <p>2.27.13 ταύτης τῆς ὑπουλίας ἔξαρχος ὁ Νικομηδείας Εὐσέβιος, ὃς καὶ μέχρι τέλους δείκνυται τῇ ἐφ’ ἐκάτερα κεχηρημένος γνώμη, καθὰ Εὐστάθιος τε ὁ τῆς Ἀντιοχείας καὶ Εὐσέβιος ὁ Παμφίλου Ἀθανασίος τε ὁ μέγας καὶ πάντες οἱ τὰ τῆς συνόδου συγγραψάμενοι διηγοῦνται τῇ τε πρὸς ἡμᾶς δι’ ὑποκρίσεως τὸν ἄνδρα τοῦ δοκεῖν εἶναι καὶ τῆς τῶν ἐναντίων συμμορίας γενναίως ὑπερμαχοῦντα.</p>	<p>2.27.12 But eleven feared that the God-loving emperor and the multitude of bishops of the council would banish them. So they hypocritically subscribed to the <i>homoousios</i> with their hand, not out of conviction.</p> <p>2.27.13 The leader of this deceit was Eusebius of Nicomedia, who demonstrably represented both opinions until his death, just as Eustathius of Antioch, Eusebius Pamphili, Athanasius the Great, and all writers who report the events of the council describe that in his hypocrisy he seemed to favor our opinion but actually fought for the opponents’ faction.</p>
<p>2.28.1 Ὅσιος ἐπίσκοπος πόλεως Κουρδούβης ταῖς κατὰ Ῥώμην καὶ Σπανίαν καὶ Ἰταλίαν πᾶσαν καὶ ταῖς ἐν τοῖς λοιποῖς ἔθνεσι τοῖς ἐπέκεινα κατ’ ἐμὲ οὖσιν ἕως τοῦ ὠκεανοῦ ἁγίαις τοῦ θεοῦ ἐκκλησίαις διὰ τῶν σὺν αὐτῷ πρεσβυτέρων Ῥώμης Βίτωνος καὶ Βικεντίου.</p> <p>2.28.2 Ἀλέξανδρος Ἀλεξανδρείας σὺν Ἀθανασίῳ τότε ἀρχidiaκόνῳ ὄντι ταῖς κατ’ Αἴγυπτον πᾶσαν καὶ Λιβύην καὶ Πεντάπολιν καὶ τὰ ὅμορα τούτοις ἕως τῶν τῆς Ἰνδίας ἐπαρχῶν.</p> <p>2.28.3 Εὐστάθιος Ἀντιοχείας τῆς μεγάλης ταῖς κατὰ Συρίαν κοίλην καὶ Μεσοποταμίαν πᾶσαν καὶ Κιλικίαν ἐκατέραν.</p>	<p>2.28.1 Hosius, bishop of Cordova, for the holy churches of God in Rome, Spain, all Italy, and the other provinces beyond me up to the ocean, through the Roman priests Vito and Vincent accompanying him.</p> <p>2.28.2 Alexander of Alexandria, with Athanasius, then archdeacon, for the churches in all Egypt, Libya, the Pentapolis, and the neighboring regions up to the provinces of India.</p> <p>2.28.3 Eustathius of great Antioch, for the churches in Coele Syria, all Mesopotamia, and both Cilicias.</p> <p>2.28.4 John the Persian, for the churches in all Persia and Greater India.</p>

<p>2.28.4 Ἰωάννης Πέρσης ταῖς ἐν Περσίδι πάση καὶ τῇ μεγάλῃ Ἰνδία.</p> <p>2.28.5 Λεόντιος Καισαρείας Καππαδοκίας, τὸ τῆς ἐκκλησίας τοῦ κυρίου καλλώπισμα, ταῖς κατ' αὐτὴν Καππαδοκίαν Γαλατίαν Πόντον Διοσπόντου Παφλαγονίαν Πόντον Πολεμαϊκὸν Ἀρμενίαν μικρὰν καὶ μεγάλην.</p> <p>2.28.6 Θεωνᾶς Κυζίκου ταῖς κατὰ τὴν Ἀσίαν καὶ Ἑλλησποντον Λυδίαν τε καὶ Καρίαν διὰ τῶν ὑπ' αὐτὸν ἐπισκόπων Εὐτυχίου Σμύρνης καὶ Μαρίνου Τρωάδος.</p> <p>2.28.7 Μακάριος Ἱεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου ἐπισκόπῳ Καισαρείας ταῖς κατὰ Παλαιστίνην καὶ Ἀραβίαν καὶ Φοινίκην.</p> <p>2.28.8 Ἀλέξανδρος Θεσσαλονίκης διὰ τῶν ὑπ' αὐτὸν τελούντων ταῖς κατὰ Μακεδονίαν πρώτην καὶ δευτέραν σὺν τῇ Ἑλλάδι τὴν τε Εὐρώπην πᾶσαν Σκυθίαν ἑκατέραν καὶ ταῖς κατὰ τὸ Ἰλλυρικὸν ἀπάσαις Θεσσαλίαν τε καὶ Ἀχαΐαν.</p> <p>2.28.9 Νουνέχιος Λαοδικείας ταῖς κατὰ τὴν Φρυγίαν πρώτην καὶ δευτέραν.</p> <p>2.28.10 Πρωτογένης ὁ θαυμάσιος πόλεως Σαρδικῆς ταῖς ἐν Δακίᾳ Καλαβρία Δαρδανία καὶ ταῖς ὁμόροις τούτοις.</p> <p>2.28.11 Κεκλιανὸς Καρθαγένης ταῖς κατὰ πάσας τὰς ἐπαρχίας τὰς τε Ἀφρικὰς καὶ τὰς Νουμηδίας καὶ Μαυριτανίας ἀμφοτέρας οὖσαις ἀγίαις τοῦ θεοῦ ἐκκλησίαις.</p> <p>2.28.12 Πιστὸς Μαρκιανουπόλεως ταῖς κατὰ τὴν Μυσίαν καὶ τὰ τῶν Ἀθηνῶν καὶ Γάλλων ἔθνη καὶ ταῖς πλησιοχώροις τούτων πόλεσιν.</p> <p>2.28.13 Ἀλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ἔτι ὢν εἰς ὕστερον δὲ καὶ τῆς ἐπισκοπικῆς ἱερατείας τῆς αὐτόθι ἐκκλησίας λαχὼν σὺν Παύλῳ ἔτι τότε ἀναγνώστη ὄντι καὶ νοταρίῳ αὐτοῦ ταῖς ἐν ταῖς νήσοις πάσαις κυκλάσιν.</p> <p>2.28.14 Οὗτοι πάντες οἱ ἅγιοι καὶ ἀποστολικοὶ ἄνδρες πάσαις ταῖς ὑπὸ τὸν οὐρανὸν ἀγίαις τοῦ θεοῦ ἐκκλησίαις τὰ ἐν τῇ Νικαέων ἀγία μεγάλῃ καὶ οἰκουμενικῇ συνόδῳ κεκριμένα διαπορθμεύσαντες πανταχοῦ γῆς παρέδωκαν.</p>	<p>2.28.5 Leontius of Caesarea in Cappadocia, which is the ornament of our Lord's church, for the churches in Cappadocia itself, Galatia, Diospontus, Paphlagonia, Pontus Polemoniacus, and Lesser and Greater Armenia.</p> <p>2.28.6 Theonas of Cyzicus, for the churches in Asia, the Hellespont, Lydia, and Caria, through his subordinate bishops Eutychius of Smyrna and Marinus of Troas.</p> <p>2.28.7 Macarius of Jerusalem, with Eusebius Pamphili, bishop of Caesarea, for the churches in Palestine, Arabia, and Phoenicia.</p> <p>2.28.8 Alexander of Thessalonica, through his subordinates, for the churches in Macedonia Prima and Secunda along with Greece, all of Europe, both Scythias, and all the churches in Illyricum, Thessaly, and Achaea.</p> <p>2.28.9 Nunechius of Laodicea, for the churches in Phrygia Prima and Secunda.</p> <p>2.28.10 Protogenes, the admirable bishop of Sardica, for the churches in Dacia, Calabria, Dardania, and the neighboring regions.</p> <p>2.28.11 Caecilian of Carthage, for the holy churches of God in all the provinces of Africa, Numidia, and both Mauritania.</p> <p>2.28.12 Pistus of Marcianopolis, for the churches in Mysia, the provinces of Athens and Gaul, and their neighboring cities.</p> <p>2.28.13 Alexander of Constantinople, then still a priest but later granted the bishopric of the local church, together with Paul, then still a lector, Alexander's secretary, for the churches on all the islands of the Cyclades.</p> <p>2.28.14 All these holy apostolic men delivered the decisions of the holy great ecumenical Synod of Nicaea to all the holy churches of God under heaven and brought them to all parts of the world.</p>
<p>2.29.1 Ὁ δὲ βασιλεὺς Κωνσταντῖνος ἐπὶ τῇ ἐκθέσει τῆς ὀρθῆς καὶ ἀποστολικῆς πίστεως τῆς ἐκ πνεύματος ἁγίου διὰ τῶν τριακοσίων ἁγίων ἡμῶν πατέρων ἐκφωνηθείσης ὥσπερ δι' ἑνὸς στόματος καὶ κυρωθείσης παρὰ πάντων ἡσθεὶς ἀνέστη ἐκ τοῦ θρόνου ἐπὶ παρουσία παντὸς τοῦ πλήθους τῶν τε ἁγίων ἀρχιερέων καὶ πάντων τῶν συνδραμόντων</p>	<p>2.29.1 Emperor Constantine rejoiced in the exposition of the orthodox apostolic faith pronounced by the Holy Spirit through our three hundred holy fathers as if from one mouth, confirmed by all. He rose from his throne before the entire crowd of holy high priests and all who assembled for that holy discussion of the faith.</p> <p>2.29.2 He stretched out his hands, turned his eyes toward God in heaven, and praised God, the Savior and</p>

<p>2.29.2 εἰς τὴν ἁγίαν ἐκείνην τῆς πίστεως ἀκρόασιν καὶ τὰς χεῖρας ἀπλώσας καὶ τὸ ὄμμα τεύνας εἰς τὸν οὐρανὸν πρὸς τὸν θεόν, εὐφήμοις ῥήμασιν ἀνύμνησε τὸν τῶν πάντων ἡμῶν σωτῆρα καὶ εὐεργέτην θεόν, ὅτι τὴν ποθουμένην αὐτῷ τῶν ἐπισκόπων ὁμόνοιαν καὶ τὴν περὶ τῆς ὀρθῆς καὶ σωτηρίου πίστεως αὐτῶν ὁμοφωνίαν αὐτῷ ἐπρυτάνευσε.</p> <p>2.29.3 τοσοῦτος ἦν ὁ πάντα ἄριστος ἐκεῖνος καὶ θεοφιλὴς βασιλεὺς περὶ τὴν τῶν τοῦ θεοῦ ἐκκλησιῶν φροντίδα καὶ τὴν τῶν ποιμένων εἰρηνικωτάτην ὁμόνοιαν.</p>	<p>benefactor of us all, because God had made the bishops united, as he desired, and had led them to agree about the true saving faith.</p> <p>2.29.3 The God-loving emperor, who was excellent in every respect, had such concern for the churches of God and for peaceful unity among their shepherds.</p>
<p>2.29.4 Οὐκ ἄτοπον δὲ ἡγοῦμαι καὶ τὰ Εὐσεβίου τοῦ Παμφίλου, ἅπερ περὶ τούτων (τῶν ἐν τῇ συνόδῳ πραγματευθέντων λέγω) ποιῆσθαι τὸν λόγον ἀρχόμενος καλῶς διελάβετο ἐν τῷ τρίτῳ αὐτοῦ βιβλίῳ τῷ εἰς τὸν βίον Κωνσταντίνου τοῦ θεοφιλοῦς βασιλέως, ἐντάξει τῆδε τῆ συγγραφῆ.</p> <p>2.29.5 ἔστι δὲ ταῦτα· πλείστων δῆτα ὑφ' ἐκατέρου τάγματος προτεινομένων πολλῆς τε ἀμφιβολίας τὰ πρῶτα παρὰ τινων γινομένης, ἐπικροῶτο πάντων ὁ βασιλεὺς ὁ πανεὐφήμος σχολῆ τε εὐτονωτάτη τὰς προτάσεις θατέρων τῶν μερῶν ὑπεδέχετο·</p> <p>2.29.6 ἐν μέρει τε ἀντιλαμβανόμενος τῶν παρ' ἐκατέρου τάγματος λεγομένων ἡρέμα τε συνῆγε τοὺς φιλονεικῶς ἐνισταμένους πρῶος τε ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας ἐλληνίζων τε τῇ φωνῇ, ἐπειδὴ μηδὲ ταύτης ἀμαθῶς εἶχε, γλυκερός τις ἦν καὶ ἡδύς,</p> <p>2.29.7 τοὺς μὲν συμπεῖθον τοὺς δὲ καταδυσωπῶν τῷ λόγῳ τοὺς δὲ εὖ λέγοντας ἐπαινῶν πάντας τε εἰς ὁμόνοιαν ἐλαύνων ἕως ὅτε ὁμογνώμονας καὶ ὁμοδόξους ἐπ' αὐτῷ κατεστήσατο ὡς ὁμοφώνως μὲν κρατῆσαι τὴν εὐσεβῆ δοξολογίαν κρατυνθῆναι τε τὴν ἀληθῶς ἐκ πνεύματος ἁγίου παρὰ πάντων τῶν προρρηθέντων ἁγίων ἡμῶν πατέρων ἐκφωνηθεῖσαν σωτήριον πίστιν.</p> <p>2.29.8 ἐν τ' αὐτῷ δὲ καὶ περὶ τῆς σωτηρίου ἑορτῆς τοῦ πάσχα ἕνα παρὰ πᾶσιν ὁμολογηθῆναι καιρὸν ἐνομοθέτησε.</p> <p>2.29.9 τότε δὴ καὶ ἐγγράφως δι' ὑποσημειώσεως ἐκάστου τὰ κοινῇ δεδομένα κυρωθῆναι ὠρίσατο, καὶ περὶ τῶν καθ' ἕκαστον ἐκκλησιαστικῶν διατυπώσεων καὶ κανόνων ἐγγράφως ἐκθεῖναι τοὺς ἐπισκόπους παρεγγυᾷ.</p>	<p>2.29.4 I think it is reasonable to include in my narrative the words Eusebius Pamphili excellently chose at the beginning of his account of this (what was discussed at the council, I mean) in the third book of his Life of Constantine:</p> <p>2.29.5 While both sides advanced many arguments and some initially started intense quarrels, the praiseworthy emperor listened to everything, calmly accepting the proposals of both factions.</p> <p>2.29.6 Taking up the statements of each side in turn, he gently took those who were stubbornly contentious and dealt kindly with each of them. He spoke Greek, for he was familiar with it.</p> <p>2.29.7 So he proved to be friendly and pleasant, winning some by persuasion, rebuking others with words, commending those who spoke well, and compelling everyone to unity until he had led them to a common opinion and belief with him so that the pious formula of faith prevailed unanimously and they confirmed the saving faith truly pronounced by the Holy Spirit through all our aforementioned holy fathers.</p> <p>2.29.8 At that time he also ordered by law that everyone must agree on a common date for the saving festival of Easter.</p> <p>2.29.9 Then he had them confirm their common belief in writing with their signatures and encouraged the bishops to codify individual regulations and laws for the church in writing.</p>
<p>2.30.1 Κινεῖ δὲ ἡμᾶς ἢ τοῦ βασιλέως πίστις καὶ ἐτέρου πράγματος ἐπιμνησθῆναι, ὃς τὴν σπουδὴν καὶ πρόνοιαν τῆς ἐκκλησιαστικῆς εἰρήνης ἐποιεῖτο, ὡς μηδὲ τὰ ἐλάχιστα αὐτὸν παραλιπεῖν. καὶ Ἀκέσιον γὰρ</p>	<p>2.30.1 The emperor's faith leads us to mention another event as well. He was diligently taking precautions for the peace of the church without neglecting any detail. He had invited even the Novatian bishop Acesius and</p>

<p>τῆς τῶν Ναυατιανῶν θρησκείας ἐπίσκοπον καὶ τοὺς σὺν αὐτῷ κεκλήκει εἰς τὴν σύνοδον ὡς καὶ αὐτοὺς τὸ ὁμοούσιον καὶ τὴν τριάδα δοξάζοντας.</p> <p>2.30.2 μετὰ οὖν τὸ ἐκτεθῆναι καὶ ὑπογραφῆναι παρά τε τῆς συνόδου καὶ τοῦ βασιλέως τὸν ὄρον τῆς πίστεως, ἡρώτα τὸν Ἀκέσιον Κωνσταντῖνος ὁ βασιλεὺς, εἰ καὶ αὐτὸς τῇ πίστει συντίθεται καὶ τῷ ὀρισμῷ τῆς περὶ τοῦ πάσχα ἑορτῆς.</p> <p>2.30.3 ὁ δὲ Ἀκέσιος πρὸς αὐτόν· “οὐδὲν καινόν, ἔφη, ὃ βασιλεῦ, ἢ σύνοδος ὄρισεν· οὕτω γὰρ ἄνωθεν ἅπαντες ἐκ τῶν ἀποστολικῶν χρόνων παρειλήφαμεν καὶ τὸν ὄρον τῆς πίστεως καὶ τὸν χρόνον τῆς τοῦ πάσχα ἑορτῆς.”</p> <p>2.30.4 Καὶ ὁ βασιλεὺς πρὸς αὐτόν· “τί οὖν τῆς κοινωνίας ἡμῶν χωρίζη;” ὁ δὲ Ἀκέσιος τὰ ἐπὶ Δεκίου κατὰ τὸν διωγμὸν γενόμενα περὶ τῶν ἐν τῷ μαρτυρίῳ μὴ δυνηθέντων ἀγωνίσασθαι ἀλλὰ ἀρνησαμένων διηγείτο καὶ ἀκριβείαν αὐστηροῦ κανόνος προεβάλλετο λέγων ὡς ‘ἄρα οὐ χρὴ τοὺς μετὰ τὸ βάπτισμα ἡμαρτηκότας δέχεσθαι μετανοοῦντας ἢ τῆς κοινωνίας τοῦ μυστηρίου τοῦ λοιποῦ ἀξιῶσθαι.’</p> <p>2.30.5 ταῦτα εἰπόντος τοῦ Ἀκεσίου ἔφη πρὸς αὐτόν ὁ βασιλεὺς· “θέξ, ὦ Ἀχέσιε, κλίμακα μόνος καὶ ἀνάβηθι εἰς τὸν οὐρανόν.”</p>	<p>his companions to the council, for they believed in the <i>homoousios</i> and in the Trinity.</p> <p>2.30.2 After the council and the emperor had composed and signed the standard of faith, Emperor Constantine asked Acesius whether he agreed with the faith and with his establishment of the festival of Easter.</p> <p>2.30.3 Acesius replied, “The council has defined no new doctrine, emperor; we all received this standard of faith and the date of the festival of Easter from the beginning, even from the time of the apostles.”</p> <p>2.30.4 Then the emperor asked, “Why, then, do you separate yourself from our fellowship?” Acesius described how during the Decian persecution some could not contend to the point of martyrdom but rather refused it. He presented their rigorously strict rule, namely, that the church should not accept those who have sinned after baptism, even if they repent, nor consider them worthy of fellowship in the mysteries in the future.</p> <p>2.30.5 After Acesius said this, the emperor replied, “Acesius, put up a ladder for yourself and climb up to heaven.”</p>
<p>2.30.6 Μετὰ ταῦτα πάντες οἱ ἐπίσκοποι διατυπώσεις ἐκκλησιαστικὰς διαφόρους ἐκτίθενται.</p> <p>2.31.1 Ὁμιλήσωμεν τῷ φωτί, ὃ ἔστιν ὁ Χριστός, ὡς πλησίον αὐτοῦ ἐστῶτες· ὡς ὄρῶντες αὐτὸν οὕτως πολιτευσώμεθα ταῖς εὐχαῖς ταῖς ἀγιαζούσαις, εὐχαὶ γὰρ ἀγιάζουσιν, ἐὰν λόγῳ θεῖῳ προσευχώμεθα, λόγος δὲ θεῖος πάρεστιν, ἐνθα καρδία καὶ πολιτεία καθαρὰ ἐν ταπεινοφροσύνῃ φυλάττεται. ἔκαμνεν ὁ Ἰσραὴλ τὰς θυσίας ἐπιτελῶν· ἔκραζον οἱ προφηταὶ πρὸς τὸν θεόν· “ἐξάποστείλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου.” ἐκεῖνοι ἔκραζον καὶ ἡμεῖς ἐλάβομεν· “ἄλλοι κεκοπιάκασιν.” καθὼς εἶπεν ὁ κύριος, “καὶ ἡμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθαμεν.” ἦλθε γὰρ πρὸς ἡμᾶς αὐτὸς ὁ κύριος λέγων “ἐγὼ εἰμι τὸ φῶς, ἐγὼ εἰμι ἡ ἀλήθεια.” ἀκαμάτως ἐλάβομεν τὴν χάριν, ἀλλὰ διὰ καμάτου δεῖ ἡμᾶς φυλάξαι τὴν χάριν.</p>	<p>2.30.6 After this, all the bishops set forth various ecclesiastical rulings:</p> <p>2.31.1 “Let us dwell in the light, that is, Christ, for we are near to him. Let us employ prayers of sanctification as if we see him, for our prayers sanctify us if we pray with the word of God, and the word of God is present where one preserves a pure heart and life in humility. Israel strove to offer the sacrifices. The prophets cried out to God, ‘Send out your light and your truth’ [Ps. 43:3]. They cried out, and we received them. As the Lord said, ‘Others have labored’ [John 4:38], and we have reaped the benefits. The Lord himself came to us, saying, ‘I am the light’ [John 8:12]; ‘I am the truth’ [John 14:6]. We have received grace without effort, but we must guard grace with effort.</p>
<p>2.31.2 Περὶ τῶν λεγόντων μὴ δεῖν Χριστιανοὺς ἐργάζεσθαι. ἐπεὶ περ τινὲς οὐκ ἐργάζεσθαι βουλόμενοι, ἀλλὰ περιεργάζεσθαι ἐκλαμβάνουσι κακῶς τὰς τοῦ κυρίου ἱεράς φωνὰς εἰπόντος “μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε” ὡς οὐ χρῆναι λέγοντες ἀκολουθοῦντας τῇ φωνῇ ταύτῃ ἐργάζεσθαι εἰς τὴν γῆν</p>	<p>2.31.2 Of those who say Christians need not work: Since some who wish not to work but to be busybodies misunderstand the Lord’s holy words, ‘Do not worry about your life, what you will eat’ [Matt. 6:25], to mean that Christians who follow this order need not work the ground, we must show that this is not what</p>

<p>Χριστιανούς, ἀποδεικτέον ἡμῖν μὴ οὕτως εἰρηκέναι τὸν κύριον. ἐγχορεῖ γὰρ καὶ ἐργάζεσθαι καὶ μὴ μεριμνᾶν, εἰδότας ἡμᾶς καὶ πιστεύοντας, ὅτι τῶν ἔργων ἡμῶν τὴν αὐξησιν καὶ τοὺς καρποὺς αὐτὸς ὁ κύριος δίδωσιν εἰπών· “οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπῶρον αὐτοῦ ἐπὶ τὴν γῆν καὶ καθεύδῃ καὶ ἐγείρεται νύκτα καὶ ἡμέραν· καὶ ὁ σπῶρος βλαστάνει καὶ μηκύνεται, ὡς οὐκ οἶδεν αὐτός.”</p> <p>2.31.3 Περὶ τῶν ἱερωμένων. τοὺς ἱερωμένους εἰς τύπον καὶ εἰκόνα χρῆ εἶναι τῶν ἐπουρανίων, καὶ τὸν μὲν ἐπίσκοπον <θρόνον> ἐπέχειν αὐτοῦ τοῦ κυρίου ὡς κεφαλὴν μετ’ αὐτὸν ὄντα τῆς ἐκκλησίας, ἧς παρεῖληφε, τὸν δὲ πρεσβύτερον τὸν σεραφικὸν ἐπέχειν θρόνον, τὸν δὲ διάκονον τὸν χερουβικόν· τὸν ὑπηρέτην εἰς διακονίαν τούτων εἶναι προσήκει.</p>	<p>the Lord meant. We can work without worrying. We know and believe that the Lord himself causes our work to grow and bear fruit, for he said, ‘The kingdom of God is like a man who scatters his seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how’ [Mark 4:26-27].</p> <p>2.31.3 Of the ordained: The ordained should serve as types and images of heavenly beings. The bishop should occupy the throne of the Lord himself as head, second to the Lord, of the church he has received; the priest that of the seraph; the deacon that of the cherub. The attendant must assist them.</p>
<p>2.31.4 Περὶ τοῦ μὴ δεῖν λαϊκοὺς ἀνιέναι ἐν τῷ ἄμβωνι. περὶ τοῦ μὴ δεῖν λαϊκοὺς ἀνιέναι ἐν τῷ ἄμβωνι, πλὴν τῶν τεταγμένων ἀναγινώσκειν ἢ ψάλλειν ἐν ταῖς διφθέραις.</p> <p>2.31.5 Περὶ τοῦ ἁγίου βαπτίσματος. τὸ βάπτισμα ἡμῶν οὐ τοῖς αἰσθητοῖς ὀφθαλμοῖς κατανοητέον, ἀλλὰ τοῖς νοεροῖς. ὕδωρ ὄραξ, νόησον τὴν ἐν τοῖς ὕδασι κρυπτομένην τοῦ θεοῦ δύναμιν. ἐν γὰρ πνεύματι ἁγίῳ καὶ πυρὶ βαπτίζεσθαι ἡμᾶς οἱ ἱεροὶ διδάσκουσι λόγοι· ἐν γὰρ πίστει τοῦ βαπτίζοντος καὶ ἐν πίστει τοῦ βαπτιζομένου διὰ τῆς ἱερᾶς ἐπικλήσεως πλήρη τοῦ ἁγιασμοῦ τοῦ πνεύματος καὶ τοῦ θείου πυρὸς νόει τὰ ὕδατα· “αὐτὸς γὰρ, φησί, βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ.” κατέρχεται μὲν οὖν ὁ βαπτιζόμενος ὑπεύθυνος ἁμαρτημάτων καὶ τῆ τῆς φθορᾶς δουλεία ἐνεχόμενος· ἀνέρχεται δὲ ἐλευθερωθεὶς τῆς τε τοιαύτης δουλείας καὶ τῆς ἁμαρτίας, υἱὸς τοῦ θεοῦ καὶ κληρονόμος χάριτι αὐτοῦ γεγονώς, συγκληρονόμος δὲ Χριστοῦ, αὐτὸν ἐνδυσάμενος τὸν Χριστόν, καθὼς γέγραπται “ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.”</p>	<p>2.31.4 That the laity may not go up into the ambo: The laity may not go up into the ambo, except those appointed to read or sing from the parchment books.</p> <p>2.31.5 Of Holy Baptism: Our baptism is not to be considered with physical eyes but with spiritual eyes. When you see water, recognize the power of God which is hidden in the water. Holy Scripture teaches that we are baptized ‘with the Holy Spirit and fire’ [Matt. 3:11]. Recognize that by the faith of the baptizer and the faith of the person being baptized, through sacred invocation, the water is full of the Spirit’s sanctification and divine fire, for it says, ‘He will baptize with the Holy Spirit and fire.’ So the person being baptized descends guilty of his sins and subject to ‘the slavery of decay’ [Rom. 8:21], but he ascends free from such slavery and from sin. By God’s grace he has become God’s son and heir, and co-heir with Christ, having clothed himself with Christ, as is written: ‘All of you who were baptized into Christ have clothed yourselves with Christ’ [Gal. 3:27].</p>
<p>2.31.6 Περὶ τῆς θείας τραπέζης καὶ τοῦ ἐπ’ αὐτὴν μυστηρίου τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ. ἐπὶ τῆς θείας τραπέζης πάλιν κἀνταῦθα μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν. ἀλλ’ ὑψώσαντες ἡμῶν τὴν διάνοιαν, πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἄμνον τοῦ θεοῦ, τὸν αἶνοντα τὴν ἁμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον, καὶ τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς</p>	<p>2.31.6 Of the table of God and the mystery of the body and blood of Christ, which occurs on it: Likewise, we should not scorn the bread and cup placed on the table of God but should lift up our minds to understand by faith that on that holy table is ‘the Lamb of God, who takes away the sin of the world’ [John 1:29], a bloodless sacrifice by the priests. Since we truly receive his precious body and blood, we believe they guarantee our resurrection. We do not receive much,</p>

<p>λαμβάνοντας ἡμᾶς. πιστεύειν ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα. διὰ τοῦτο γὰρ οὐτε πολὺ λαμβάνομεν, ἀλλ' ὀλίγον, ἵνα γινώμεν ὅτι οὐκ εἰς πλησμονήν, ἀλλ' εἰς ἀγιασμόν.</p> <p>2.31.7 Περί τῆς ἐκ νεκρῶν ἀναστάσεως. οὐχ ἀπλῶς ὁ κύριος τὴν ἑαυτοῦ σάρκα ὑπὲρ ἡμῶν παρέδωκεν εἰς πάθος καὶ θάνατον, ἀλλ' ἵνα τὴν ἡμετέραν σωτηρίαν πραγματεύσῃται, καίπερ ἐλεύθερος ὢν τοῦ θανάτου, καθὼς ἀνωτέρω ὁ λόγος ἀπέδειξε. βοᾷ ὁ προφήτης ὡς ἐκ προσώπου αὐτοῦ, προαναφωνῶν τὸ μέλλον τῆς κατὰ σάρκα αὐτοῦ οἰκονομίας μυστήριον “ἐγενήθη, φησίν, ὡσεὶ ἄνθρωπος ἀβοήθητος ἐν νεκροῖς ἐλεύθερος.” τίς δὲ ἐλεύθερος θανάτου, εἰ μὴ θεός; ἀλλὰ κατὰ τὰς προαποδειχθείσας ἀποδείξεις σαρκωθεὶς διὰ φιλανθρωπίαν, γέγονεν ὡσεὶ ἄνθρωπος ἀβοήθητος, ταπεινῶσας τὴν ἑαυτοῦ σάρκα μέχρι θανάτου, θανάτου δὲ σταυροῦ, ἧ καὶ ἐγγερόθαι κηρύττεται, ἵνα ἡμᾶς ἀπαθανάτισας πρυτανεύσῃ ἡμῖν τοῖς ἀπεγνωσμένοις δι' αὐτῆς τῆς ἡμετέρας ἀπαρχῆς τὴν τῆς ἀναστάσεως ἡμῶν ἐλπίδα· ὅπως μηκέτι ὦμεν δοῦλοι τῷ αἰωνίῳ θανάτῳ, ἀλλ' ἐλεύθεροι, καθάπερ καὶ ἡ ἀπαρχὴ ἡμῶν Χριστός, καθά φησιν ὁ μακάριος ἀπόστολος Παῦλος: “ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.” ὃν καὶ σωτήρα αὐτὸν δὴ τοῦτον τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν τὸν τοῦ θεοῦ καὶ πατρὸς υἱὸν μονογενῆ ἀπεκδέχεσθαι ἡμᾶς ἐξ οὐρανῶν, ἀναστήσοντα ἡμῶν ἐκ τῶν τάφων τὰ σώματα, ἐπιμαρτύρεται λέγων “ἡμῶν τὸ πολίτευμα, φησίν, ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ὃς μετασηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.” οὕτως γὰρ δεῖ τὸ σῶμα ἡμῶν δοξασθῆναι, ὡς τὸ τοῦ δεσπότου, ἀνεπίδεκτον κακίας καὶ πάντων τῶν νῦν παθῶν, ἐλεύθερον τοῦ θανάτου καὶ τῆς ἀμαρτίας, ἅγιον, ἵνα ἐν καινότητι ζωῆς σὺν αὐτῷ περιπατήσῃς δυνηθῶμεν ἐν φωτὶ ἐπουρανίῳ, συμβασιλεύοντες ἀεὶ αὐτῷ τῷ Χριστῷ. ἐν ταύτῃ γὰρ τῇ ἐλπίδι καὶ τὸ ἅγιον εἰλήφαμεν βάπτισμα, καὶ τὴν σωτήριον τῶν ἁγίων αὐτοῦ μελῶν μετουσίαν ὑποδεχόμεθα. ταῦτα τῆς καθολικῆς ἐκκλησίας τὰ δόγματα.</p>	<p>but little, so that we realize its purpose is not to satisfy our hunger but to sanctify us.</p> <p>2.31.7 Of the resurrection of the dead: The Lord did not merely give his flesh over to suffering and death for us. His goal was to procure our salvation despite being free from death (as the explanation above has demonstrated). The Lord also predicts through the prophet the coming mystery of his incarnation in flesh: ‘I became like a helpless person, free among the dead’ [Ps. 88:4-5]. But who is free from death besides God? According to the passages cited above, he became flesh due to his love for mankind and became ‘like a helpless person,’ humbling his flesh ‘to the point of death, even death on a cross’ [Philip. 2:8]. It also proclaims that his flesh arose so that, by making us immortal, he might obtain for us forsaken humans hope for our own resurrection through our firstfruits. Thus we are no longer slaves to eternal death, but free like Christ, our firstfruits, as the blessed apostle Paul says: ‘Christ, the firstfruits, then, when he comes, those who belong to him’ [1 Cor. 15:23]. He also testifies that we expect this very Savior, our Lord Jesus Christ, the only-begotten Son of God the Father, to come from heaven to raise our bodies from their graves: ‘Our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ, who will transform our lowly bodies to be like his glorious body’ [Philip. 3:20-21]. Thus must the Lord glorify our bodies like his, no longer subject to wickedness nor any sufferings which presently exist, free from death and sin, and holy, so that we can live a new life with him in heavenly light, reigning forever with Christ himself. In this hope we have received holy baptism and receive saving communion with his holy members. This is the doctrine of the catholic church.</p>
<p>2.31.8 Ὅτι μία ἡ ἐκκλησία τοῦ θεοῦ. μία ἡ ἐκκλησία ἐν οὐρανοῖς, ἡ αὐτὴ καὶ ἐπὶ γῆς· ἐν ταύτῃ τὸ πνεῦμα τὸ ἅγιον ἐπαναπαύεται. αἱ ἔξω ταύτης οὐσα αἱρέσεις, ἃς ἔχουσιν οἱ ἄνθρωποι, οὐκ εἰσι διδασκαλίας τοῦ σωτήρος ἡμῶν οὐδὲ τῶν ἀποστόλων, ἀλλὰ τοῦ σατανᾶ, καὶ τοῦ πατρὸς αὐτῶν τοῦ διαβόλου. τὰ γὰρ Ἰουδαίων</p>	<p>2.31.8 That there is one church of God: There is one church in heaven. The same church is also on earth. The Holy Spirit rests on it. The heresies outside of it, to which people adhere, are not the teachings of our Savior nor of the apostles but of Satan, their father the</p>

<p>καὶ Ἑλλήνων ἐτέρῳ σχήματι ἐκδιδάσκουσιν, ἵνα ἀφέλωνται τῶν ἀνθρώπων τὴν ὄντως ζωὴν.</p> <p>2.31.9 Περὶ τῆς τοῦ θεοῦ προγνώσεως καὶ τοῦ κόσμου. μικρότερος ὁ κόσμος ἐγένετο διὰ τὴν πρόγνωσιν· προέγνω γὰρ ὁ θεὸς ὅτι ἀμαρτήσῃ ὁ ἄνθρωπος. διὰ τοῦτο καινοὺς οὐρανοὺς καὶ καινὴν γῆν προσδοκῶμεν, κατὰ τὰ ἱερὰ γράμματα, φαινομένης ἡμῖν τῆς ἐπιφανείας καὶ βασιλείας “τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.” καὶ “παρλήψονται τότε,” καθά φησι Δανιήλ, “τὴν βασιλείαν ἅγιοι ὑψίστου,” καὶ ἔσται ἡ γῆ καθαρὰ, ἅγια, γῆ ζώντων, καὶ οὐ νεκρῶν· ἦν προεωρακῶς Δαυὶδ τῷ τῆς πίστεως ὀφθαλμῷ βοᾷ· “πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῆ ζώντων,” γῆ πραέων καὶ ταπεινῶν. “μακάριοι γάρ, φησιν, οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.” καὶ ὁ προφήτης· “καὶ πατήσουσιν αὐτήν, φησι, πόδες πραέων καὶ ταπεινῶν.”</p>	<p>devil. They teach the heresies of Jews and Greeks in a different form to take away true life from people.</p> <p>2.31.9 Of God’s foreknowledge and the world: The world became lesser because of foreknowledge. God foreknew that humans would sin. Therefore we look forward to a new heaven and a new earth, according to the Holy Scriptures, when the appearance and reign ‘of our great God and Savior, Jesus Christ’ [Tit. 2:13], will be revealed to us. At that time, as Daniel says, ‘saints of the Most High will receive dominion’ [Dan. 7:18]. The earth will be pure and holy, a land of the living and not of the dead, which David foresaw with the eye of faith: ‘I am confident that I will see the goodness of the Lord in the land of the living’ [Ps. 27:13], the land of the meek and humble, for it says, ‘Blessed are the meek, for they will inherit the earth’ [Matt. 5:5]. The prophet says, ‘The feet of the meek and humble will walk on it’” [Is. 26:6].</p>
<p>2.31.10 Ταῦτα ἐκ τῶν σπουδασθέντων τοῖς ἁγίοις ἡμῶν πατράσιν ἐκκλησιαστικῶν διατυπώσεων, μικρὰ ἐκ πολλῶν, τῆδε τῇ συγγραφῇ συνετάξαμεν. ἐξέθεντο δὲ καὶ ἐκκλησιαστικούς κανόνας εἴκοσιν ἐν αὐτῇ τῇ ἐν Νικαίᾳ συνόδῳ, οὓς καὶ αὐτοὺς ἀναγκαῖον ᾤθηται ἐντάξει τῷ γράμματι.</p>	<p>2.31.10 We have compiled this small selection of the many ecclesiastical rulings our holy fathers set forth. They also composed twenty canons for the church at that same council of Nicaea, which I also saw fit to include in this book:</p>
<p>2.32.1 Περὶ εὐνούχων ἀποκοψάντων ἑαυτοῦς. εἴ τις ἐκ νόσου ὑπὸ ἰατροῦ ἐχειρουργήθη ἢ ὑπὸ βαρβάρων ἐξετημήθη, οὗτος μενέτω ἐν τῷ κλήρῳ. εἰ δὲ τις ὑγιαίνων ἑαυτὸν ἐξέτεμε, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι προσήκει καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. ὥσπερ δὲ τοῦτο πρόδηλον, ὅτι περὶ τῶν ἐπιτηδευόντων τὸ πρᾶγμα καὶ τολμώντων ἑαυτοὺς ἐκτέμνειν εἴρηται, οὕτως εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν εὐνουχίσθησαν, εὐρίσκοντο δὲ ἄλλως ἄξιοι, τούτους εἰς κλῆρον προσίεται ὁ κανὼν.</p> <p>2.32.2 Περὶ τῶν ἀπὸ ἐθνικῶν εἰς χειροτονίαν προαχθέντων. ἐπειδὴ πολλὰ εἶτε ὑπὸ ἀνάγκης ἢ ἄλλως πως ἐπειγομένων τῶν ἀνθρώπων ἐγένετο παρὰ τὸν κανόνα τὸν ἐκκλησιαστικόν, ὥστε ἀνθρώπους ἀπὸ ἐθνικοῦ βίου ἄρτι προσελθόντας τῇ πίστει καὶ ἐν ὀλίγῳ χρόνῳ κατηχηθέντας, εὐθὺς ἐπὶ τὸ πνευματικὸν λουτρὸν ἄγειν, καὶ ἅμα τῷ βαπτισθῆναι προάγειν εἰς ἐπίσκοπον ἢ πρεσβύτερον, καλῶς ἔχειν ἔδοξε τοῦ λοιποῦ μηδὲν τοιοῦτον γίνεσθαι· καὶ γὰρ καὶ χρόνου δεῖ τῷ κατηχομένῳ καὶ μετὰ τὸ βάπτισμα δοκιμασίας</p>	<p>2.32.1 “Of eunuchs who castrated themselves: If someone underwent surgical operation because of disease or was castrated by barbarians, he may remain in the clergy. But if someone belonging to the clergy castrated himself while healthy, he must resign, and from now on no such person should be admitted. Because this obviously applies only to those who deliberately castrate themselves in their audacity, church law admits to the clergy those who were made eunuchs by barbarians or slave owners but otherwise prove worthy.</p> <p>2.32.2 Of those admitted to ordination from paganism: Whether by necessity or because people were in a hurry, it has often happened that men who had just come to faith from pagan life, having been briefly catechized, immediately received the spiritual bath and were promoted to bishop or priest as soon as they were baptized, contrary to the law of the church. We therefore thought it appropriate that nothing like this should occur in the future, for the catechumen needs time and further examination after baptism. The</p>

πλείονος. σαφές γάρ τὸ ἀποστολικὸν γράμμα τὸ λέγον
**“μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέση
καὶ παγίδα τοῦ διαβόλου.”** εἰ δὲ προϊόντος τοῦ
χρόνου ψυχικόν τι ἀμάρτημα εὑρεθῆι περὶ τὸ
πρόσωπον, καὶ ἐλέγχωιτο ὑπὸ δύο καὶ τριῶν μαρτύρων,
παύσεται ὁ τοιοῦτος τοῦ κλήρου· ὁ δὲ παρὰ ταῦτα
ποιῶν, ὡς ὑπεναντία τῇ μεγάλῃ συνόδῳ θρασυνόμενος,
αὐτὸς κινδυνεύσει περὶ τοῦ κλήρου.

2.32.3 Περί τῶν τὰς συνεισάκτους ἔχόντων. περὶ τῶν
συνεισάκτων ἀπηγόρευσε καθόλου ἢ μεγάλης σύνοδος,
μὴ ἐπισκόπων μηδὲ πρεσβυτέρων μήτε διακόνων μήτε
ὄλων τῶν ἐν τῷ κλήρῳ τινὶ ἐξεῖναι συνεισακτὸν ἔχειν.
πλὴν εἰ μὴ ἄρα μήτηρ ἢ ἀδελφὴ ἢ θεία ἢ ἄ μόνον
πρόσωπα διαπέφυγε πᾶσαν ὑποψίαν. ὁ δὲ παρὰ ταῦτα
ποιῶν κινδυνεύσει περὶ τὴν ἑαυτοῦ ἀξίαν.

2.32.4 Περί καταστάσεως ἐπισκόπων. ἐπίσκοπον
προσῆκει μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ
ἐπισκόπων καθίστασθαι· εἰ δὲ δυσχερὲς εἴη τὸ
τοιοῦτον ἢ διὰ κατεπιγούσαν ἀνάγκην ἢ διὰ μῆκος
ὁδοῦ, ἐξάπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους,
συμψήφων γενομένων καὶ τῶν ἀπόντων καὶ
συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν
ποιεῖσθαι· τὸ δὲ κύριον τῶν γινομένων δίδοσθαι εἰς
ἐκάστην ἐπαρχίαν τῷ μητροπολίτῃ ἐπισκόπῳ.

2.32.5 Περί τῶν ἀκοινωνήτων γινομένων. περὶ τῶν
ἀκοινωνήτων γινομένων, εἴτε τῶν ἐν τῷ κλήρῳ εἴτε
τῶν ἐν τῷ λαϊκῷ τάγματι, ὑπὸ τῶν καθ’ ἐκάστην
ἐπαρχίαν ἐπισκόπων, κρατεῖται ἢ γνώμη κατὰ τὸν
κανόνα, τοὺς ὑφ’ ἐτέρων ἀποβληθέντας ὑφ’ ἐτέρων μὴ
προσίεσθαι. ἐξεταζέσθω δέ, μὴ μικροψυχία ἢ
φιλονεικία ἢ τινὶ τοιαύτῃ ἀηδία τοῦ ἐπισκόπου
ἀποσυνάγωγοι γεγένηται. ἵνα οὖν τοῦτο τὴν
πρέπουσαν ἐξέτασιν λαμβάνη, καλῶς ἔχειν ἔδοξεν
ἐκάστου ἐνιαυτοῦ καθ’ ἐκάστην ἐπαρχίαν δις τοῦ ἔτους
συνόδους γίνεσθαι, ἵνα κοινῇ πάντων τῶν ἐπισκόπων
τῆς ἐπαρχίας ἐπὶ τὸ αὐτὸ συναγομένων τὰ τοιαῦτα
ζητήματα ἐξετάζοιτο· καὶ οὕτως οἱ ὁμολογουμένως
προσκεκρουκότες τῷ ἐπισκόπῳ κατὰ λόγον
ἀκοινωνήτοι παρὰ πάντων εἶναι δοκῶσι, μέχρις ἂν τῷ
κοινῷ ἢ τῷ ἐπισκόπῳ δόξη τὴν φιλανθρωποτέραν περὶ
αὐτῶν ἐκθέσθαι ψήφον. αἱ δὲ σύνοδοι γινέσθωσαν μία
μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας
ἀναιρουμένης τὸ δῶρον καθαρὸν προσφέρηται τῷ θεῷ,
δευτέρα δὲ περὶ τὸν τοῦ μετοπώρου καιρὸν.

2.32.6 Περί τῶν ἐξαιρέτων τιμῶν, αἱ τοῖς μείζονας
κυβερνώσιν ἐπισκοπὰς ἐκκλησιαστικῶς
ἐκανονίσθησαν. τὰ ἀρχαῖα ἔθνη κρατεῖται, τὰ ἐν
Αἰγύπτῳ καὶ Λιβύαις καὶ Πενταπόλει, ὥστε τὸν ἐν

apostle’s rule is clear: ‘He must not be a recent
convert, lest he become conceited and fall into
judgment and the devil’s trap’ [1 Tim. 3:6-7]. If in the
course of time a spiritual deficiency is discovered in a
person and proven by two or three witnesses, this
person should leave the clergy. Anyone who boldly
violates this ruling of the great council will endanger
his position in the clergy.

2.32.3 Of clergy who have housekeepers: As regards
housekeepers, the great council generally decided not
to allow bishops, priests, deacons, or anyone else in the
clergy to have a housekeeper except for a mother, a
sister, an aunt, or other such persons who are beyond
all suspicion. Anyone who violates this ruling will
endanger his reputation.

2.32.4 Of the ordination of bishops: It is most proper
for a bishop to be ordained by all the bishops in his
province. If this causes difficulty because of urgent
necessity or because of long distances, at least three
should meet, with the absent bishops also participating
in the election and agreeing in writing. Then they
should carry out the ordination. The metropolitan
bishop should confirm the ordinations which occur in
his province.

2.32.5 Of the excommunicated: As regards the clergy
and laity who are excommunicated by the bishops
responsible for each province, church law shall apply
the principle that those rejected by one bishop should
not be admitted by another. He should, however,
investigate to ensure they were not excommunicated
out of pettiness, contentiousness, or some such hostility
on the part of the bishop. To properly investigate this,
we thought it appropriate to hold councils twice a year
in each province so that all the bishops of the province
might meet to review such questions together. In this
way, those who by common consent have given
offense to their bishop should accordingly be
excommunicated by all until the community or their
bishop sees fit to pass a milder sentence on them. The
first council should occur before Lent so that a pure
gift may be offered to God after every petty matter has
been cleared up, and the second around autumn.

2.32.6 Of the special honorary rights granted under
church law to those who govern greater dioceses: The
ancient custom in Egypt, Libya, and the Pentapolis
which grants the bishop of Alexandria authority over
all of them shall remain in force, for this is also the
custom for the bishop of Rome. The church in Antioch

Ἀλεξανδρεῖα ἐπίσκοπον πάντων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν. ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. καθόλου δὲ πρόδηλον ἐκεῖνο, ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ σύνοδος ἢ μεγάλη ὄρισε μὴ δεῖν εἶναι ἐπίσκοπον· ἐὰν μέντοι τῇ κοινῇ πάντων ψήφῳ εὐλόγῳ οὔσῃ καὶ κατὰ τὸν κανόνα τὸν ἐκκλησιαστικὸν δύο ἢ τρεῖς δι' οἰκειᾶν φιλονεικίαν ἀντιλέγῳσι, κρατεῖτω ἡ τῶν πλειόνων ψήφος.

2.32.7 Περὶ τοῦ ἐν Αἰλία ἐπισκόπου. ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλία ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῇ μητροπόλει σωζομένου τοῦ οἰκείου ἀξιώματος.

2.32.8 Περὶ τῶν ὀνομαζομένων Καθαρῶν. περὶ τῶν ἑαυτοὺς μὲν ὀνομαζόντων Καθαροὺς ποτε, προσερχομένων δὲ τῇ ἀγιωτάτῃ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἀγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετούμενους αὐτοὺς οὕτως μένειν ἐν τῷ κλήρῳ. πρὸ ἀπάντων δὲ τούτων ὁμολογήσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι, τοῦτ' ἔστι καὶ διγάμοις κοινωνεῖν καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν, ἐφ' ὧν καὶ χρόνος τέτακται καὶ καιρὸς ὄρισται, ὥστε αὐτοὺς ἀκολουθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς ἐκκλησίας. ἔνθα μὲν οὖν πάντες εἴτε ἐν κώμαις εἴτε ἐν πόλεσιν αὐτοὶ μόνον εὐρίσκοντο χειροθετηθέντες, εὐρισκόμενοι ἐν τῷ κλήρῳ ἔσσονται ἐν τῷ αὐτῷ σχήματι. ὅσοι δὲ τοῦ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου ἢ πρεσβυτέρου ὄντος προσέρχονται, πρόδηλον ὡς ὁ μὲν ἐπίσκοπος τῆς ἐκκλησίας ἔξει τὸ ἀξίωμα τοῦ ἐπισκόπου, ὁ δὲ ὀνομαζόμενος παρὰ τοῖς Καθαροῖς ἐπίσκοπος τὴν τοῦ πρεσβυτέρου τιμὴν ἔξει, πλὴν εἰ μὴ ἄρα δοκοίῃ τῷ ἐπισκόπῳ τῆς τιμῆς τοῦ ὀνόματος αὐτοῦ μετέχειν. εἰ δὲ μὴ τοῦτο αὐτῷ ἀρέσκει, ἐπινοήσῃ τόπον ἢ χωρεπισκόπου ἢ πρεσβυτέρου ὑπὲρ τοῦ ἐν τῷ κλήρῳ ὅλως δοκεῖν εἶναι, ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ᾖσιν.

2.32.9 Περὶ χειροτονίας πρεσβυτέρων. εἴ τινες ἀνεξετάστως προήχθησαν πρεσβύτεροι, ἢ ἀνακρινόμενοι ὡμολόγησαν τὰ ἡμαρτημένα αὐτοῖς, καὶ ὁμολογησάντων παρὰ κανόνα κινούμενοι ἄνθρωποι χεῖρας ἐπιτεθείκασι, τοὺς τοιούτους ὁ κανὼν οὐ προσίεται. τὸ γὰρ ἀνεπίληπτον ἐκδικήσῃ ἡ καθολικὴ ἐκκλησία.

and the churches in the other provinces shall likewise retain their privileges. It is generally evident that if anyone has become bishop without the consent of the metropolitan, the great council has determined that he may not be bishop. If, however, two or three due to their belligerence oppose an ordination which has been duly approved by common vote in accord with the law of the church, the decision of the majority should stand.

2.32.7 Of the bishop of Aelia: Since custom and ancient tradition have established that the bishop of Aelia deserves honor, he shall have the next place of honor after the metropolitan, whose place of honor shall be preserved.

2.32.8 Of those who call themselves Cathars: Of those who once called themselves Cathars but are now joining the holy catholic apostolic church, the holy great council thought it appropriate that they remain in the clergy after being ordained. Before all this, however, they must confess in writing that they agree with and follow the doctrine of the catholic apostolic church, namely, that they will commune with those who have remarried and those who have apostatized under persecution, for whom a time and a season has been established to follow the doctrine of the catholic church in everything. Wherever all the ordained are of this faction, be it in a village or a city, they shall retain their rank in the clergy. But if they join where there is already a bishop or priest of the catholic church, it is evident that the bishop of the church shall retain the rank of bishop while the one named bishop by the Cathars shall have the rank of priest, unless the bishop is willing to share the honor of his title. But if he is unwilling, he shall create a position as either country-bishop or priest so that the one named bishop by the Cathars may remain in the clergy, lest there be two bishops in the city.

2.32.9 Of the ordination of priests: If any priests were promoted without examination or confessed their sins when questioned, yet people, contrary to church law, ordained them despite their confession, church law does not admit such men. The catholic church demands irreproachable behavior.

2.32.10 Of apostates who were ordained in ignorance: Whether apostates were ordained in ignorance or with the knowledge of those who ordained them makes no difference in the law of the church. When they are convicted, they will be deposed.

<p>2.32.10 Περὶ τῶν πταιόντων καὶ προχειρισθέντων κατὰ ἄγνοιαν. ὅσοι προχειρίσθησαν τῶν παραπεπτωκότων κατὰ ἄγνοιαν ἢ καὶ προειδόντων τῶν προχειρισαμένων, τοῦτο οὐ προκρίνει τῷ κανόνι τῷ ἐκκλησιαστικῷ· γνωσθέντες γὰρ καθαιροῦνται.</p> <p>2.32.11 Περὶ παραβάντων χωρὶς ἀνάγκης. περὶ τῶν παραβαινόντων χωρὶς ἀνάγκης ἢ ἀφαιρέσεως ὑπαρχόντων ἢ χωρὶς κινδύνων ἢ τινος τοιοῦτου, ὃ γέγονεν ἐπὶ τῆς τυραννίδος Λικινίου, ἔδοξε τῇ συνόδῳ, εἰ καὶ ἀνάξιοι ἦσαν φιλανθρωπίας, ὅμως χρηστεύσασθαι εἰς αὐτούς. ὅσοι οὖν γησίως μεταμέλονται, τρία ἔτη ἐν ἀκροωμένοις ποιήσουσι καὶ ἑπτὰ ἔτη ὑποπεσοῦνται, δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν εὐχῶν.</p> <p>2.32.12 Περὶ τῶν ἀποταξαμένων καὶ πάλιν εἰς κόσμον ἀναδραμόντων. οἱ προσκληθέντες ὑπὸ τῆς χάριτος καὶ τὴν πρώτην ὀρμὴν ἐνδειξάμενοι καὶ ἀποθέμενοι τὰς ζώνας, μετὰ δὲ ταῦτα ἐπὶ τὸν οἰκεῖον ἔμετον ἀναδραμόντες, ὡς τινὰς καὶ ἀργύρια προῖσθαι καὶ βενεφικίους κατορθῶσαι τὸ στρατεύεσθαι, οὗτοι δέκα ἔτη ὑποπιπέτωσαν μετὰ τὸν τῆς τριετοῦς ἀκροάσεως χρόνον. ἐφ’ ἅπασιν δὲ τούτοις προσήκει ἐξετάζειν τὴν προαίρεσιν καὶ τὸ εἶδος τῆς μετανοίας. ὅσοι μὲν γὰρ καὶ φόβῳ καὶ δάκρυσιν καὶ ὑπομονῇ καὶ ἀγαθοεργίαις τὴν ἐπιστροφὴν ἔργῳ, οὐ σχήματι ἐπιδείκνυνται, οὗτοι πληρώσαντες τὸν χρόνον τὸν ὠρισμένον τῆς ἀκροάσεως, τῶν εὐχῶν κοινωνήσουσι μετὰ τοῦ ἐξεῖναι τῷ ἐπισκόπῳ φιλανθρωπότερόν τι περὶ αὐτῶν βουλευσάσθαι. ὅσοι δὲ ἀδιαφόρως ἤνεγκαν καὶ τὸ σχῆμα τοῦ εἰσιέναι εἰς τὴν ἐκκλησίαν ἀρκεῖν ἑαυτοῖς ἠγήσαντο πρὸς τὴν ἐπιστροφὴν, ἐξάπαντος πληρούτωσαν τὸν χρόνον.</p> <p>2.32.13 Περὶ τῶν ἐν τῷ ἀποθνήσκειν κοινωνίαν ἐπιζητούντων. περὶ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύει, τοῦ δεσποτικοῦ ἐφοδίου μὴ ἀποστερεῖσθω. εἰ δὲ ἀπογνωσθεῖς καὶ κοινωνίας τυχῶν καὶ προσφορᾶς μετασχὼν πάλιν ἐν τοῖς ζῶσιν ἐξετασθεῖη, ἔστω μετὰ τῶν κοινωνούντων τῆς εὐχῆς μόνης. καθόλου δὲ καὶ περὶ παντός οὔτινος οὖν ἐξοδεύοντος αἰτοῦντος μετασχεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας μεταδιδότω τῆς προσφορᾶς.</p> <p>2.32.14 Περὶ τῶν κατηγουμένων, παραπεσόντων δέ. περὶ τῶν κατηγουμένων καὶ παραπεσόντων ἐν τῇ κατηγήσει ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε τριῶν ἐτῶν αὐτούς ἀκροασαμένους μόνον μετὰ ταῦτα εὐχεσθαι μετὰ τῶν κατηγουμένων.</p>	<p>2.32.11 Of those who sinned without compulsion: Of those who sin without compulsion, removal of possessions, danger, or the like, which happened under the tyrant Licinius, the council decided to show mercy to them even though they were unworthy of mercy. Those who sincerely repent shall spend three years as hearers and seven as prostrators, then may join the congregation in prayer for two years without receiving the Eucharist.</p> <p>2.32.12 Of those who had renounced worldly life but returned to the world: Those called by grace who showed their first zeal by resigning from military service, but then returned to their vomit by paying bribe money to regain their military rank, shall spend three years as hearers and ten as prostrators. With all of them one must examine their conduct and the manner of their repentance. Those who demonstrate repentance with genuine fear, tears, perseverance, and good works, not just a show of them, shall complete the set time as hearers, then may participate in the prayers. At that point the bishop may make a milder decision in their case. But those who indifferently accept the penance and think the prescribed manner of entering the church is enough for their repentance should in any case complete the whole time.</p> <p>2.32.13 Of the dying who request communion: Of the dying, we must even now keep the ancient law of the church that the Lord’s provisions must not be withheld from anyone who is dying. But if hope of his recovery has been lost and he has received communion and partaken of the sacrifice, yet he survives, his place shall be with those who participate in prayer only. In general, the bishop should, with examination, distribute the sacrifice to any dying person who asks to partake of the Eucharist.</p> <p>2.32.14 Of apostate catechumens: Of catechumens who apostatize during the catechumenate, the holy great council thought it appropriate that they spend three years as hearers and after this may again pray with the catechumens.</p> <p>2.32.15 That clergy must not transfer from one city to another: Because of great tumult and quarrels which have arisen, we thought it appropriate to completely abolish the custom practiced in some regions contrary to church law. Consequently, neither bishop nor priest nor deacon may move from one city to another. In any case, if anyone tries any such thing after this ruling of the holy council or undertakes such an endeavor, the</p>
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2.32.15 Περὶ τοῦ μὴ δεῖν μετατίθεσθαι ἀπὸ ἐτέρας πόλεως εἰς ἑτέραν. διὰ τὸν πολλὸν τάραχον καὶ στάσεις τὰς γινομένας ἔδοξε παντάπασι περὶ αἰρεθῆναι τὴν συνήθειαν τὴν παρὰ τὸν κανόνα εὑρεθεῖσαν ἐν τισὶ μέρεσιν, ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν, μήτε ἐπίσκοπον μήτε πρεσβύτερον μήτε διάκονον. εἰ δέ τις μετὰ τὸν τῆς ἁγίας συνόδου ὄρον τοιοῦτόν τι ἐπιχειρήσειεν ἢ ἐπιδῶ ἑαυτὸν πράγματι, ἀκυρωθήσεται ἐξάπαντος τὸ κατασκευάσμα καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ἧς ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐχειροτονήθη.

2.32.16 Περὶ τῶν ἐν αἷς προεβλήθησαν ἐκκλησιαίς οὐκ ἐμμενόντων. ὅσοι ῥυσοκινδύνως, μήτε τὸν φόβον τοῦ θεοῦ πρὸ ὀφθαλμῶν ἔχοντες μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωροῦσι τῆς ἐκκλησίας, πρεσβύτεροι ἢ διάκονοι ἢ ἄλλως ἐν τῷ κλήρῳ ἐξεταζόμενοι, οὗτοι οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἐτέρᾳ ἐκκλησίᾳ, ἀλλὰ πᾶσαν αὐτοῖς ἀνάγκην ἐπάγεσθαι χρὴ ἀναστρέφειν εἰς τὰς ἑαυτῶν παροικίας· ἐπιμένοντας δὲ ἀκοινωνήτους εἶναι προσήκει. εἰ δὲ καὶ τολμήσειε τις ὑφαρπάσαι τὸν τῷ ἐτέρῳ διαφέροντα καὶ χειροθετήσῃ ἐν τῇ αὐτοῦ ἐκκλησίᾳ μὴ συγκατατιθεμένου τοῦ ἐπισκόπου, οὗ ἀνακεχώρηκεν ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔστω ἡ χειροθεσία.

2.32.17 Περὶ κληρικῶν τοκιζόντων. ἐπειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι τὴν πλεονεξίαν καὶ τὴν αἰσχροκέρδειαν διώκοντες ἐπελάθοντο τοῦ θείου γράμματος λέγοντος: **“τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ”** καὶ δανείζοντες ἑκατοστὰς ἀπαιτοῦσιν, ἐδικαίωσεν ἡ ἁγία καὶ μεγάλη σύνοδος, ὡς εἴ τις εὑρεθεῖ μετὰ τὸν ὄρον τοῦτον τόκους λαμβάνων ἐκ μεταχειρίσεως ἢ ἄλλως μετερχόμενος τὸ πρᾶγμα, ἢ ἡμιολίας ἀπαιτῶν ἢ ἕτερόν τι ἐπινοῶν αἰσχροῦ κέρδους ἕνεκα, καθαιρεθήσεται τοῦ κλήρου καὶ ἀλλότριος τοῦ κανόνος ἔσται.

2.32.18 Περὶ πρεσβυτέρων λαμβανόντων παρὰ διακόνων τὴν εὐχαριστίαν. ἦλθεν εἰς τὴν ἁγίαν καὶ μεγάλην σύνοδον, ὅτι ἐν τισὶ τόποις ἢ πόλεσι πρεσβύτεροις τὴν εὐχαριστίαν οἱ διάκονοι διδόασιν· ὅπερ οὔτε ὁ κανὼν οὔτε ἡ συνήθεια παρέδωκε, τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν τούτους τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ. κάκεῖνο δὲ ἐγνωρίσθη, ὅτι ἤδη τινὲς τῶν διακόνων καὶ πρὸ τῶν ἐπισκόπων τῆς εὐχαριστίας ἄπτονται. ταῦτα οὖν πάντα περὶ ῥηθῆσθω, καὶ ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρετῶν εἰσὶ, τῶν δὲ πρεσβυτέρων ἐλάττους τυγχάνουσι. λαμβανέτωσαν δὲ κατὰ τάξιν τὴν εὐχαριστίαν μετὰ

arrangement will be canceled, and he must return to the church of which he was ordained bishop or priest or deacon.

2.32.16 Of those who do not remain in the churches where they were promoted: Those who neither fear God nor know the law of the church and so recklessly leave their church, be they priests, deacons, or anyone at all who belongs to the clergy, may not by any means be received into another church. Rather, they must certainly return to their parishes. If they remain, they must be excommunicated. If someone dares to snatch one who belongs to another and ordain him in his church without the consent of the bishop whom the clergy member has left, the ordination shall be invalid.

2.32.17 Of clergy members lending for interest: Since many clergy members, pursuing greed and vile profit, have forgotten the Scripture which says, ‘He does not lend his money for interest’ [Ps. 15:5], so that they demand percentages when they lend, the holy great council found it right that anyone discovered taking interest after this ruling, seeking it from business or otherwise, demanding half as much again, or contriving something else for vile profit, shall surely be removed from the clergy.

2.32.18 Of priests receiving the Eucharist from deacons: It has come to the attention of the holy great council that in certain regions or cities deacons give the Eucharist to priests, though neither church law nor custom has taught that those without authority to sacrifice may give the body of Christ to those who do sacrifice. We also learned that some deacons touch the Eucharist before even the bishops. This must be completely abolished. Deacons should remain within their proper sphere, knowing that they are servants of the bishop and inferior to priests. They should receive the Eucharist after priests, in accord with their rank, from either the bishop or a priest. Moreover, deacons must not be allowed to sit amidst priests, for this is contrary to church law and contrary to order. If anyone refuses to obey even after these rulings, he shall be removed from the office of deacon.

2.32.19 Of those who have joined or are joining the catholic church from the faction of Paul of Samosata: Of the former Paulianists who then converted to the catholic church, we have ruled that they should in any case be baptized again. As for any who formerly belonged to the clergy, if they appear blameless and irreproachable, the bishop of the church should ordain

<p>τοὺς πρεσβυτέρους ἢ τοῦ ἐπισκόπου αὐτοῖς διδόντος ἢ τοῦ πρεσβυτέρου. ἀλλὰ μήτε καθῆσθαι ἐν μέσῳ τῶν πρεσβυτέρων ἐξέστω τοῖς διακόνους· παρὰ κανόνα γὰρ καὶ παρὰ τάξιν ἐστὶ τὸ γινόμενον. εἰ δέ τις μὴ θέλοι πειθαρχεῖν, καὶ μετὰ τοὺς ὄρους πεπαύσθω τῆς διακονίας.</p> <p>2.32.19 Περὶ τῶν ἐκ Παύλου τοῦ Σαμοσατέως προσελθόντων ἢ προσιόντων τῇ καθολικῇ ἐκκλησίᾳ. περὶ τῶν Παυλιανισάντων, εἶτα προσφυγόντων τῇ καθολικῇ ἐκκλησίᾳ ὅρος ἐκτέθειται ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος. εἰ δέ τινες ἐν τῷ παρεληλυθότῳ χρόνῳ ἐν τῷ κλήρῳ ἐξητάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖν, ἀναβαπτισθέντες χειροτονεῖσθωσαν ὑπὸ τοῦ τῆς ἐκκλησίας ἐπισκόπου· εἰ δὲ ἀνακριθέντες ἀνεπιτήδειοι εὐρίσκονται, καθαιρεῖσθαι αὐτοὺς προσήκει. ὡσαύτως δὲ καὶ περὶ τῶν διακόνων καὶ ὅλως περὶ τῶν ἐν τῷ αὐτῷ κανόνι ἐξεταζομένων ὁ αὐτὸς τύπος παραφυλαχθήσεται. ἐμνήσθημεν δὲ καὶ τῶν διακονισσῶν τῶν ἐν αὐτοῖς, τῶν ἐν τῷ σχήματι ἐξετασθεισῶν, ἐπεὶ μήτε χειροθεσίαν τινα ἔχουσιν, ὡς ἐξάπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι.</p> <p>2.32.20 Περὶ τῶν ἐν κυριακῇ γόνυ κλινόντων. ἐπειδὴ εἰσὶ τινες ἐν τῇ κυριακῇ γόνυ κλίνοντες καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ὑπὲρ τοῦ πάντα ὁμοίως ἐν πάσῃ παροικίᾳ ὁμοφρόνως φυλάττεσθαι ἐστῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ κυρίῳ.</p> <p>2.32.21 Τοὺτους τοὺς εἴκοσι νόμους τὸ αὐτὸ ἅγιον αὐτῶν συνέδριον ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου καὶ πανευφήμου βασιλέως Κωνσταντίνου περὶ τῆς ἐκκλησιαστικῆς πολιτείας ἐγράψαντο.</p>	<p>them after they are baptized again. But if they prove unfit under examination, they should be removed. The same procedure should likewise be observed with deacons and members of the clergy in general. As for the deaconesses who belong to this rank with them, we mentioned that they in any case belong to the laity because they have not been ordained.</p> <p>2.32.20 Of those who kneel on Sunday: Seeing as some kneel on Sunday and the days of Pentecost, the holy council thought it appropriate that people stand while offering prayers to the Lord so that everything may unanimously be observed in the same way in every parish.”</p> <p>2.32.21 The same holy assembly wrote these twenty laws regulating church government in the presence of the God-loving praiseworthy Emperor Constantine.</p>
<p>2.32.22 ἐβουλευσαντο δὲ καὶ ἕτερον νόμον ἐκθέσθαι τινὲς τῶν ἐπισκόπων, ὃν ὁ θεῖος ἐκώλυσε Παφνούτιος, περὶ οὗ ἀναγκαῖον φήθην διηγήσασθαι μεγίστου θαύματος ἄξιον διήγημα. ἐδόκει τισὶ τῶν ἐπισκόπων νόμον νεαρὸν εἰς τὴν ἐκκλησίαν εἰσαγαγεῖν ἐν τῇ συνόδῳ <καὶ> ὡς περὶ τῶν ἄλλων τῆς ἐκκλησίας οὕτω καὶ τοῦτον ὀρίσαι.</p> <p>2.33.1 Ἐγράφων οὖν περὶ τοῦ μὴ δεῖν τοὺς ἱερωμένους, εἴτε ἐπίσκοποι εἴτε πρεσβύτεροι εἴτε διάκονοι εἴτε ὑποδιάκονοι εἴτε τισὶ τοῦ ἱερατικοῦ καταλόγου, συγκαθεύδειν ταῖς γαμεταῖς, ἃς ἔτι λαϊκοὶ ὄντες ἠγάγοντο.</p> <p>2.33.2 τούτων οὕτω διατυπωμένων, ἀναστὰς ἐν μέσῳ τοῦ ὄχλου τῶν ἐπισκόπων ὁ θεῖος Παφνούτιος μεγάλη τῇ φωνῇ ἐβόησε λέγων· “μὴ βαρύνετε τὸν ζυγὸν τῶν ἱερωμένων, τίμιος γὰρ, φησὶν, ὁ γάμος ἐν πᾶσι καὶ ἡ</p>	<p>2.32.22 Some of the bishops planned to enact another law, but godly Paphnutius stopped them. I thought it necessary to recount this astonishing event. Some of the bishops thought it appropriate to introduce a new law for the church at the council and pass this law, as the council did with the other affairs of the church.</p> <p>2.33.1 To this end, they proposed that members of the clergy, be they bishops, priests, deacons, subdeacons, or other members of the priesthood, should not sleep with their wives, whom they had married when they were laymen.</p> <p>2.33.2 When they conceived this idea, godly Paphnutius stood up amidst the crowd of bishops and loudly exclaimed, “Do not make the yoke of the clergy burdensome (for Scripture says, ‘Marriage should be honored by all and the marriage bed kept pure’ [Heb.</p>

<p>κοίτη ἀμίαντος, μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας τὴν ἐκκλησίαν μᾶλλον προσβλάψητε,” οὐ γάρ φησι πάντας δύνασθαι φέρειν τῆς ἀπαθείας τὴν ἄσκησιν.</p> <p>2.33.3 “οὐδεὶς, ὡς οἶμαι, φυλαχθήσεται ἐν τῇ σωφροσύνῃ τῆς ἐκάστου γαμετῆς τοῦ ἀνδρὸς στερουμένου. σωφροσύνην δὲ καλὴν καὶ τῆς νομίμου γαμετῆς ἐκάστου τὴν συνέλευσιν λέγω· μὴ μὴν ἀποζεύγυσθαι ταύτην, ἣν ὁ θεὸς ἔζευξε, καὶ ἦν ἅπαξ ἀναγνώστης ἢ ψάλτης ἢ λαϊκὸς ὧν ἠγάγετο.”</p> <p>2.33.4 καὶ ταῦτα ἔλεγεν ὁ Παφνούτιος ἄπειρος ὧν γάμου διὰ τὸ νηπιόθεν ἐν ἀσκητηρίοις ἀναστρέφεσθαι αὐτόν. διὸ πεισθεὶς ὁ πᾶς τῶν ἐπισκόπων σύλλογος τῇ τοῦ ἀνδρὸς συμβουλίᾳ ἀπεσίγησε περὶ τοῦ ζητήματος τούτου, τῇ γνώμῃ καταλείψαντες τῶν βουλομένων κατὰ συμφωνίαν ἀπέχεσθαι τῆς ἰδίας γαμετῆς.</p>	<p>13:4]), lest you harm the church with excessive strictness.” He said not everyone could practice abstinence.</p> <p>2.33.3 “I believe no one will continue in self-control if husbands are deprived of their wives. I maintain that intercourse with one’s lawful wife is noble self-control. So do not separate man from the woman with whom God yoked him, whom he married when he was formerly a reader, a cantor, or a layman.”</p> <p>2.33.4 Paphnutius said this despite being unacquainted with marriage because he had been raised in a monastery. His counsel therefore persuaded the entire assembly of bishops, and they stopped discussing this issue, letting those who by mutual consent wanted to avoid intimacy with their wives decide for themselves.</p>
<p>2.33.5 Ταῦτα ἐπράχθησαν ἐπὶ τῆς ἁγίας καὶ μεγάλης καὶ οἰκουμένης συνόδου τῆς ἐν Νικαίᾳ τῆς Βιθυνίας συναθροισθείσης. Εὐσέβιος δὲ καὶ Θεόγνιος καὶ οἱ σὺν αὐτοῖς Ἀρειανοὶ οὐκ ἐνεγκόντες τὴν τῆς ἀληθοῦς πίστεως κρατυνηθεῖσαν βεβαίωσιν ἔτι μὴν καὶ τὸν Ἄρειον ἀναθεματίσαι μὴ ἀνασχόμενοι, φωραθέντες καὶ αὐθις ἐπὶ τούτῳ ἐξορία ὑπέπεσον ψήφῳ τοῦ θεοφιλεστάτου βασιλέως καὶ κρίσει τῆς ἁγίας τῶν ἐπισκόπων συνόδου, ἄλλων ἀντ’ αὐτῶν ἐν ταῖς αὐτῶν παροικίαις καταστάτων ψήφῳ τῆς αὐτῆς συνόδου καὶ τοῦ τῆς ἐκάστου παροικίας κλήρου καὶ λαοῦ.</p> <p>2.33.6 καὶ Ἀμφίων μὲν τὴν τῆς Νικομηδέων ἐκκλησίαν ἡγεμονίαν παρέλαβε, Χρῆστος δὲ τὴν αὐτῆς Νικαίας καὶ ἄλλοι τὰς τῶν ὁμοφρόνων αὐτῶ. ἀλλὰ καὶ πάλιν ταῖς ἐξ ἔθους χρησάμενοι μηχαναῖς Εὐσέβιος καὶ Θεόγνιος καὶ τὴν βασιλέως φιλανθρωπίαν ἐφόδιον ἐξ ἀπάτης εὐρόντες, ἀναπαλαῖσαι πάλιν καὶ τὴν προτέραν δυναστείαν ἀπολαβεῖν ἐπειρῶντο.</p>	<p>2.33.5 This happened at the holy great ecumenical council gathered at Nicaea in Bithynia. But Eusebius, Theognis, and the Arians in their circle could not bear the victorious confirmation of the true faith, nor would they anathematize Arius. Once again caught, they were exiled by decision of the God-loving emperor and by judgment of the holy council of bishops. Others were installed to replace them in their parishes by vote of the council as well as the clergy and laity of their respective parishes.</p> <p>2.33.6 Amphion took over leadership of the church of Nicomedia; Chrestus of the church of Nicaea itself; others of the churches of those in agreement with them. Once again resorting to their usual tricks, Eusebius and Theognis found in the emperor’s kindness an opportunity for deception, so they kept trying to reverse the decision and regain their former power.</p>
<p>2.33.7 καὶ τὰ μὲν τούτων κάκιστα μηχανήματα πάμπολλα ὄντα καὶ πάσης ἀσεβείας ἔμπλεα τυγχάνοντα πρὸς τὴν Θεοδωρήτου καὶ τῶν λοιπῶν συγγραψάντων ἐκκλησιαστικὴν ἱστορίαν τοὺς βουλομένους καταμαθεῖν παραπέμψοιμι, βαδιῶ δὲ ἐγὼ ἐντεῦθεν τῷ λόγῳ ἐπὶ τὰ ἐξῆς, περὶ ὧν ἢ τῶν ἐπισκόπων ἐπέστειλε σύνοδος τοῖς ἀπολειφθεῖσιν ἐπισκόποις καὶ ταῖς ἐαυτῶν παροικίαις, οὐ μὴν δὲ ἀλλὰ καὶ ὁ νικηφόρος καὶ πιστότατος βασιλεὺς εἰς σύστασιν τῆς τε ἐκτεθείσης ἀγιωτάτης πίστεως καὶ τῆς ἁγίας ἑορτῆς τοῦ πάσχα, εἰς ἔλεγχον δὲ τῶν τῆς ἀσεβείας προστατῶν.</p>	<p>I would like to refer those who want to learn about their wicked machinations, which were numerous and entirely ungodly, to Theodoret and the other authors of church history. My account will now pass on to the contents of the letters the council of bishops sent to the absent bishops and to their own parishes. Moreover, I will describe what the victorious, faithful emperor wrote to confirm the holy faith they had formulated and the holy festival of Easter and to refute the champions of ungodliness.</p>

<p>2.33.8 Ἐπὶ τούτοις γὰρ πᾶσι μεγαλοφυῶς συγκροτηθείσης τῆς συνόδου καὶ θεοπρεπῶς ἐκφωνηθείσης τῆς πίστεως τὰ τε κατὰ τὴν ἐκκλησιαστικὴν εὐταξίαν τυπώσαντες ἅπαντα οἱ ἅγιοι πατέρες δηλῶσαι ἐκκλησιαστικὴν εὐταξίαν τυπώσαντες ἅπαντα οἱ ἅγιοι πατέρες δηλῶσαι πάντα τὰ ὠρισμένα διὰ γραμμάτων πάσαις ταῖς ὑπὸ τὸν οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις ἐσπούδασαν, συνάψαντες καὶ τὰ κατὰ Μελίτιον.</p> <p>2.34.1 Ἐπειδὴ δὲ καὶ Μελίτιός τις ἐπισκοπῆς χειροτονίας ἤξιωμένος οὐ πρὸ πολλοῦ τῆς Ἀρείου μανίας, διελεγχθεὶς ὑπὸ τοῦ θειοτάτου Πέτρου τοῦ τῆς Ἀλεξανδρέων ἐπισκόπου, τοῦ καὶ τὸν τοῦ μαρτυρίου στέφανον ἀναδησαμένου, καθαιρεθεὶς ὁ αὐτὸς Μελίτιος οὐκ ἔστερξε τὴν τῆς καθαιρέσεως ψῆφον, ἀλλὰ τὴν τε Θηβαῖδα καὶ τὴν πελάζουσαν Αἴγυπτον θορύβων καὶ ζάλης ἐνέπλησε, τυραννίδι κατὰ τῆς Ἀλεξάνδρου τοῦ ἐπισκόπου χρώμενος προεδρίας· ἔγραψε δὲ τὸ κοινὸν τῆς συνόδου πρὸς τὴν τῶν Ἀλεξανδρέων ἐκκλησίαν, ἅπερ περὶ τῆς τούτου νεωτεροποιίας ἐνομοθέτησεν·</p>	<p>2.33.8 After this great meeting of the council and their marvelous proclamation of the faith, our holy fathers established complete order in the church and eagerly wrote letters to all the holy churches of God under heaven to disclose all their resolutions, including the events involving Melitius.</p> <p>2.34.1 [This] Melitius, who was ordained bishop shortly before the Arian delusion, was convicted and deposed by godly Peter, bishop of Alexandria, who later donned the wreath of martyrdom. But Melitius did not comply with his sentence of deposition, instead spreading tumult and distress throughout the Thebaid and the neighboring part of Egypt by revolting against the primacy of Bishop Alexander. The council jointly wrote to the church of Alexandria, describing what they had decided about his revolutionary actions.</p>
<p>2.34.2 Συνοδικὴ ἐπιστολὴ γραφεῖσα τοῖς κατὰ Ἀλεξάνδρειαν καὶ Αἴγυπτον καὶ Πεντάπολιν καὶ Λιβύην καὶ ταῖς κατὰ πᾶσαν τὴν ὑπ' οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις κλήροις τε καὶ λαοῖς τῆς ὀρθοδόξου πίστεως παρὰ τῆς ἐν Νικαίᾳ ἁγίας συνόδου· “Τῆ ἁγία καὶ μεγάλη θεοῦ χάριτι Ἀλεξανδρέων ἐκκλησία καὶ τοῖς κατὰ τὴν Αἴγυπτον καὶ Πεντάπολιν καὶ Λιβύην καὶ τοῖς κατὰ τὴν ὑπ' οὐρανὸν ἀγαπητοῖς ἀδελφοῖς, κλήροις τε καὶ λαοῖς ὀρθοδόξοις, οἱ ἐν Νικαίᾳ συναχθέντες καὶ τὴν ἁγίαν καὶ μεγάλην σύνοδον συγκροτήσαντες ἐπίσκοποι ἐν κυρίῳ χαίρειν.</p> <p>2.34.3 Ἐπειδὴ τῆς τοῦ θεοῦ χάριτος καὶ τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων ἡ μεγάλη καὶ ἁγία σύνοδος ἐν Νικαίᾳ συγκροτηθεῖσα τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως διείληφεν, ἅτινα ἀναγκαῖον ἡμῖν ἐφάνη ἀποσταλῆναι παρ' ἡμῶν πρὸς ὑμᾶς διὰ γραμμάτων, ἵνα εἰδέναι ἔχοιτε, τίνα μὲν ἐκινήθη καὶ ἐξητάσθη, τίνα δὲ ἔδοξε καὶ ἐκρατύνθη· Πρῶτον μὲν οὖν ἀπάντων ἐξητάσθη τὰ κατὰ τὴν ἀσέβειαν καὶ τὴν παρανομίαν Ἀρείου καὶ τῶν σὺν αὐτῷ ὑπὸ παρουσίᾳ τοῦ θεοφιλεστάτου βασιλέως ἡμῶν Κωνσταντίνου.</p> <p>2.34.4 καὶ παμψηφί ἔδοξεν ἀναθεματισθῆναι αὐτὸν καὶ τὴν ἀσεβῆ αὐτοῦ δόξαν καὶ τὰ ῥήματα καὶ τὰ νοήματα αὐτοῦ τὰ βλάσφημα οἷς ἐκέχρητο βλασφημῶν</p>	<p>2.34.2 The letter of the council to the holy churches of God in Alexandria, Egypt, the Pentapolis, Libya, and everywhere under heaven, and the clergy and laymen of the orthodox faith, from the holy council at Nicaea: “To the church of Alexandria, holy and great by the grace of God, the dear brothers in Egypt, the Pentapolis, Libya, and everywhere under heaven, and the orthodox clergy and laymen, from the bishops who gathered at Nicaea, forming the holy great council: Greetings in the Lord.</p> <p>2.34.3 Seeing as the great holy council which gathered at Nicaea handled questions about the church’s faith after God’s grace and our God-loving Emperor Constantine summoned us from various provinces and cities, we thought it necessary to send you letters so that you would know what questions we raised and reviewed and what we decided and confirmed. First, we reviewed the ungodliness and lawlessness of Arius and his followers before our God-loving Emperor Constantine.</p> <p>2.34.4 We unanimously decided to anathematize Arius, his ungodly opinion, and his blasphemous words and thoughts with which he blasphemed the Son of God by saying that he is from things which did not exist, that he did not exist before he was begotten, that ‘he did not always exist,’ and that the Son of God is</p>

τὸν υἱὸν τοῦ θεοῦ, λέγων ἐξ οὐκ ὄντων εἶναι καὶ πρὶν γεννηθῆναι μὴ εἶναι καὶ ἦν πότε ὅτε οὐκ ἦν καὶ αὐτεξουσιότητι κακίας καὶ ἀρετῆς δεκτικὸν τὸν υἱὸν τοῦ θεοῦ λέγοντος καὶ κτίσμα ὀνομάζοντος καὶ ποιήμα.

2.34.5 ταῦτα πάντα ἀνεθεμάτισεν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης καὶ τῆς ἀπονοίας καὶ τῶν βλασφημῶν ῥημάτων αὐτοῦ ἀνασχομένη. καὶ τὰ μὲν κατ' ἐκείνον οἴου τέλους τετύχηκε πάντως ἢ ἀκηκόατε ἢ ἀκούσεσθε, ἵνα μὴ δόξωμεν ἐπεμβαίνειν ἀνδρὶ δι' οἰκειὰν ἀμαρτίαν ἄξια τὰπίχειρα κομισαμένῳ.

2.34.6 τοσοῦτον δὲ ἴσχυσεν αὐτοῦ ἡ ἀσέβεια, ὡς καὶ παραπολέσαι Θεωνᾶν τὸν ἀπὸ Μαρμαρικῆς καὶ Σεκοῦνδον τὸν ἀπὸ Πτολεμαῖδος· τῶν γὰρ αὐτῶν κἀκεῖνοι σὺν τοῖς ἄλλοις τετυχήκασιν. Ἄλλ' ἐπειδὴ ἡ τοῦ θεοῦ χάρις τῆς μὲν κακοδοξίας ἐκείνης καὶ τῆς βλασφημίας καὶ τῶν προσώπων τῶν τολμησάντων διάστασιν καὶ διαίρεσιν ποιήσασθαι τοῦ εἰρηνευομένου ἄνωθεν λαοῦ ἠλευθέρωσε τὴν Αἴγυπτον, ἐλείπετο δὲ τὸ κατὰ τὴν προπέτειαν Μελιτίου καὶ τῶν ὑπ' αὐτοῦ χειροτονηθέντων, καὶ περὶ τούτου τοῦ μέρους ἃ ἔδοξε τῇ συνόδῳ ἐμφανίζομεν ὑμῖν, ἀγαπητοὶ ἀδελφοί.

2.34.7 ἔδοξεν οὖν Μελίτιον μὲν φιλανθρωπότερον κινηθείσης τῆς συνόδου (κατὰ γὰρ τὸν ἀκριβῆ λόγον οὐδεμιᾶς συγγνώμης ἄξιος ἦν) μένειν ἐν τῇ αὐτοῦ πόλει καὶ μηδεμίαν ἐξουσίαν ἔχειν μήτε χειροτονεῖν μήτε χειρίζειν μήτε χειροθετεῖν μήτε ἐν χώρα μήτε ἐν πόλει ἐτέρα φαίνεσθαι ταύτης τῆς προφάσεως ἕνεκα, ψιλὸν δὲ τὸ ὄνομα τῆς τιμῆς κεκτήσθαι.

2.34.8 τοὺς δὲ ὑπ' αὐτοῦ κατασταθέντας μυστικωτέρα χειροτονία βεβαιωθέντας κοινωνηθῆναι ἐπὶ τούτοις ἐφ' ᾧ τε ἔχειν μὲν αὐτοὺς τὴν τιμὴν καὶ λειτουργεῖν, δευτέρους δὲ εἶναι ἐξάπαντος πάντων τῶν ἐν ἐκάστη παροικία καὶ ἐκκλησίᾳ ἐξεταζομένων τῶν ὑπὸ τὸν τιμώτατον καὶ συλλειτουργὸν ἡμῶν Ἀλέξανδρον προκεχειρισμένων. ὡς τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρέσκοντας αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὀνόματα ἢ ὄλως ποιεῖν τι χωρὶς γνώμης τοῦ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἐπισκόπου τῶν ὑπὸ Ἀλέξανδρον τελούντων, τὸν ὀσιώτατον συλλειτουργὸν ἡμῶν.

2.34.9 τοὺς δὲ χάριτι θεοῦ καὶ εὐχαῖς ὑμετέραις ἐν μηδενὶ σχίσματι εὐρεθέντας, ἀλλὰ ἀκηλιδῶτους ἐν τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ ὄντας ἐξουσίαν ἔχειν καὶ προχειρίζεσθαι καὶ ὀνόματα ἐπιλέγεσθαι τῶν ἀξίων τοῦ κλήρου καὶ ὄλως πάντα ποιεῖν καὶ κατὰ νόμον καὶ θεσμόν τὸν ἐκκλησιαστικόν.

capable of evil or good by his own free will, and by calling him a creature and a product.

2.34.5 All this the holy council anathematized, not even bothering to listen to his ungodly opinion, his insane talk, and his blasphemous words. You have certainly heard or will hear about the outcome of his cause, lest we seem to trample a man who has already received the punishment he deserves for his sin.

2.34.6 His ungodliness was so strong that it even destroyed Theonas of Marmarica and Secundus of Ptolemais, for these two had the same outcome as the others. Moreover, when God's grace freed Egypt from those blasphemous heretics who dared to sow disagreement and division among a people who had always lived in peace, the rash actions of Melitius and of those he ordained were still unresolved. We are reporting to you what the council decided on this matter, dear brothers.

2.34.7 Although Melitius, strictly speaking, did not deserve pardon, the council graciously decided that he may remain in his city but may not ordain, appoint, or lay hands on anyone nor appear in the country or another city for this purpose but may merely possess the honorable title.

2.34.8 Those whom he appointed, however, are to be accepted after they have been confirmed by a more legitimate ordination, with the following conditions. They shall keep their honorable position and shall perform liturgical duties but shall in any case be second to the members of the clergy in every parish and church who were appointed as subordinate to our honorable fellow minister Alexander. Thus they may not appoint those whom they please, make nominations, or do anything at all without the consent of a bishop of the catholic apostolic church subordinate to our pious fellow minister Alexander.

2.34.9 However, those who by the grace of God and by your prayers prove not to be involved in schism but are blameless within the catholic apostolic church may make appointments, nominate those who are worthy to be clergy, and generally do everything according to church law and custom.

2.34.10 If such a member of the clergy within the church happens to fall asleep, then those who have recently been admitted shall ascend to the honorable position of the deceased, provided that they are worthy and the people choose them, with the bishop of Alexandria approving and ratifying the election.

<p>2.34.10 εἰ δὲ τίνα συμβαίῃ ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ τηνικαῦτα προσαναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότος τοῦς ἄρτι προσληφθέντας μόνον εἰ ἄξιοι φαίνονται καὶ ὁ λαὸς αἰροῖτο συνεπιψηφίζοντος αὐτῷ καὶ ἐπισφραγίζοντος τοῦ τῆς Ἀλεξανδρείας ἐπισκόπου.</p> <p>2.34.11 τοῦτο δὲ τοῖς μὲν ἄλλοις ἅπασιν συνεχωρήθη· ἐπὶ δὲ τοῦ Μελιτίου προσώπου οὐκέτι τὰ αὐτὰ ἔδοξε διὰ τὴν ἀνεκαθεν αὐτοῦ ἀταξίαν καὶ διὰ τὸ πρόχειρον καὶ προπετὲς τῆς γνώμης, ἵνα μηδεμία ἐξουσία ἢ αὐθεντία αὐτῷ δοθείη, ἀνθρώπῳ δυναμένῳ πάλιν τὰς αὐτὰς ἀταξίας ἐμποῖησαι.</p> <p>2.34.12 ταῦτα ἐστὶ τὰ ἐξαίρετα καὶ διαφέροντα Αἰγύπτῳ καὶ τῇ ἀγιωτάτῃ Ἀλεξανδρέων ἐκκλησίᾳ. εἰ δέ τι ἄλλο ἢ ἐκανονίσθη ἢ ἐδογματίσθη συμπάροντος τοῦ κυρίου καὶ τιμιωτάτου συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν Ἀλεξάνδρου, αὐτὸς παρὼν ἀκριβέστερον ἀνοίσει ταῦτα πρὸς ὑμᾶς, ἅτε δὴ καὶ κύριος καὶ κοινωνὸς τῶν γεγενημένων τυγχάνων.</p> <p>2.34.13 Εὐαγγελιζόμεθα δὲ ὑμᾶς καὶ περὶ τῆς συμφωνίας τοῦ ἀγιωτάτου πάσχα, ὅτι ὑμετέρας εὐχαῖς κατορθώθη καὶ τοῦτο τὸ μέρος, ὥστε πάντα τοὺς ἐν τῇ εἰρήνῃ ἀδελφούς, τοὺς μετὰ τῶν Ἰουδαίων τὸ πρότερον ποιοῦντας, συμφώνως Ῥωμαίοις καὶ ὑμῖν καὶ πᾶσιν ἡμῖν τοῖς ἐξ ἀρχαίου μεθ' ὑμῶν φυλάσσοις τὸ πάσχα ἐκ τοῦ δεῦρο ἄγειν τὴν αὐτὴν ἀγιωτάτην ἑορτὴν τοῦ πάσχα.</p> <p>2.34.14 χαίροντες οὖν ἐπὶ τοῖς κατορθώμασι καὶ ἐπὶ τῇ κοινῇ εἰρήνῃ καὶ συμφωνίᾳ, καὶ ἐπὶ τῷ πᾶσαν αἴρεσιν ἐκκοπῆναι, ἀποδέξασθε μὲν μετὰ μείζονος τιμῆς καὶ πλείονος ἀγάπης τὸν συλλειτουργὸν ἡμῶν, ὑμῶν δὲ ἐπίσκοπον Ἀλέξανδρον τὸν εὐφράναντα ἡμᾶς τῇ αὐτοῦ παρουσίᾳ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ τοσοῦτον πόνον ὑποστάντα ὑπὲρ τοῦ εἰρήνην γενέσθαι παρά τε ὑμῖν καὶ πᾶσιν. εὐχέσθε δὲ καὶ περὶ ἡμῶν ἀπάντων, ἵνα τὰ καλῶς ἔχειν δόξαντα, ταῦτα βέβαια μένοι κατ' εὐδοκίαν γεγενημένα ὡς πιστεύομεν διὰ τοῦ παντοκράτορος θεοῦ καὶ τοῦ μονογενοῦς υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν καὶ τοῦ ἁγίου πνεύματος, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.”</p>	<p>2.34.11 We made this concession for all the others but did not find the same concession appropriate for Melitius in particular because of his earlier lack of discipline and his hasty and presumptuous attitude. We do not want him to receive any power or authority, for he could cause the same disorderly behavior again.</p> <p>2.34.12 These are the specific resolutions pertaining to Egypt and the holy church of Alexandria. If any other church law or doctrine was defined in the presence of our honorable fellow minister and brother, lord Alexander, he will report it to you more precisely when he returns, for he was an influential participant in our actions.</p> <p>2.34.13 We also bring you good news of the agreement on holy Easter. Your prayers have succeeded in this matter. So all the brothers in the East, who previously celebrated it when the Jews celebrate Passover, will from now on celebrate the holy festival of Easter in harmony with the Romans, with you, and with all of us who have been observing Easter with you since ancient times.</p> <p>2.34.14 In joy at these victories, at the shared peace and harmony, and at the eradication of all heresy, therefore, welcome our fellow minister, your Bishop Alexander, with great honor and much love. He has gladdened us with his presence and has exerted great effort in his old age in order that you and everyone might have peace. Pray for all of us so that these decisions which we found appropriate might remain firm, for they have come about, we are confident, through the goodwill of God Almighty, his only-begotten Son Jesus Christ our Lord, and the Holy Spirit, to whom be glory forever. Amen.”</p>
<p>2.35.1 Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν ὑμᾶς, ἀγαπητοί, καὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ τῶν πραττομένων [πραγμάτων] ἀληθῆ λόγον. ἀλλ' ἵνα μὴ ἐκ τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλληται, ἀναγκαίως διεπεμψάμεθα</p>	<p>2.35.1 “Dear friends, you have probably already learned from other sources what matters concerning the church’s faith were negotiated at the great council which met in Nicaea, for rumors often travel faster than accurate accounts of events. But lest you learn something other than the truth from such hearsay, we are of necessity sending you the original version of our</p>

ὕμῖν πρῶτον μὲν τὴν ὑφ' ἡμῶν προτεθεῖσαν περὶ τῆς πίστεως γραφήν, ἔπειτα δὲ τὴν δευτέραν, ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασι.

2.35.2 τὸ μὲν οὖν παρ' ἡμῶν γράμμα ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν εὖ τε ἔχειν καὶ δοκίμως ἀποφανθὲν τοῦτον ἔχει τὸν τρόπον·

2.35.3 Ἡ ὑφ' ἡμῶν ἐκτεθεῖσα πίστις, καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων καὶ ἐν τῇ πρώτῃ κατηχήσει καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν καὶ ὡς ἐν τῷ πρεσβυτερίῳ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστευόμεν τε καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες τὴν ἡμετέραν πίστιν ὑμῖν προαναφέρομεν. ἔστι δὲ αὕτη·

2.35.4 Πιστεύομεν εἰς ἕνα θεόν, πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν τοῦ θεοῦ λόγον, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, ζῶν ἐκ ζῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο τὰ πάντα, τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα καὶ ἐν ἀνθρώποις πολιτευσάμενον καὶ παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ ἀνεληθόντα πρὸς τὸν πατέρα καὶ ἦξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. πιστεύομεν καὶ εἰς ἕν πνεῦμα ἅγιον ἀληθῶς πνεῦμα ἅγιον.

2.35.5 Καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς εἶπε· **“πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος;”** περὶ ὧν καὶ διαβεβαιούμεθα οὕτως ἔχειν καὶ οὕτω φρονεῖν καὶ πάλιν οὕτως ἐσχηκέναι καὶ μέχρι θανάτου ὑπὲρ ταύτης ἐνίστασθαι τῆς πίστεως, ἀναθεματίζοντες πᾶσαν ἄθεον αἵρεσιν·

2.35.6 ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντοτε πεφρονῆκεναι, ἐξ οὐπερ ἴσμεν ἑαυτούς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας ἐπὶ τοῦ θεοῦ τοῦ παντοκράτορος καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρούμεθα, δεικνύναι ἔχοντες καὶ δι' ἀποδείξεων καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρεληλυθότας χρόνους οὕτως ἐπιστευόμεν τε καὶ ἐκηρύσσομεν.

2.35.7 Ταύτης ὑφ' ἡμῶν ἐκτεθείσης τῆς πίστεως οὐδενὶ παρῆν ἀντιλογίας τόπος, ἀλλ' αὐτός τε πρῶτος ὁ θεοφιλέστατος ἡμῶν βασιλεὺς ὀρθότατα περιέχειν αὐτὴν ἐμαρτύρησεν οὕτω τε καὶ ἑαυτὸν φρονεῖν συνωμολόγησε, καὶ ταύτη τοὺς πάντας συγκατατίθεσθαι ὑπογράφειν τε τοῖς δόγμασι καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύετο, ἐνὸς μόνου προσηγγραφέντος ῥήματος τοῦ ὁμοουσίου, Ὁ καὶ αὐτὸ

document regarding the faith, then also the second version, which they have put out with some additions to our wording.

2.35.2 Our letter, which we read aloud in the presence of our God-loving emperor and which was shown to be correct and valid, says the following:

2.35.3 ‘The faith which we have set forth. As we received it from the bishops before us when we were first catechized and when we received baptismal washing, as we have learned it from Holy Scripture, and as we have believed and taught it as priest and bishop, thus we believe now also. Therefore we will describe our faith for you.

2.35.4 We believe in one God, the Father Almighty, maker of all things, seen and unseen. We believe in one Lord, Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, the only-begotten Son, the firstborn of all creation, begotten of the Father before all ages. Through him all things were made. For our salvation he was incarnate, lived among men, suffered, rose on the third day, and ascended to the Father. He will come again in glory to judge the living and the dead.

2.35.5 We believe in one Holy Spirit. We believe that each of them is and exists; the Father is truly Father, the Son is truly Son, and the Holy Spirit is truly Holy Spirit, as our Lord said when he sent out his disciples to preach: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” [Matt. 28:19]. We affirm that we adhere to this faith and think this way. Moreover, we have adhered to this faith and will maintain it until death, condemning every ungodly heresy.

2.35.6 We testify before God Almighty and our Lord Jesus Christ that we have always thought this with heart and soul since we have known ourselves and that we now think and speak the truth. We can show evidence to persuade you that we have believed and preached this same way in the past.’

2.35.7 When we presented this faith, no one had any reason to disagree. Our God-loving emperor himself was the first to testify that its contents were orthodox, confessed that he had the same belief, and encouraged everyone to conform to this faith and to subscribe to and agree with its doctrine, having added only one word: *homoousios*. He offered the explanation that we would not call him ‘*homoousios* with the Father’ with

ἠρμήνευσε, λέγων, ὅτι μὴ κατὰ τὰ τῶν σωμάτων πάθη λέγοιτο τῷ πατρὶ ὁμοούσιος οὔτε κατὰ διαίρεσιν οὔτε κατὰ τινὰ ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι· μηδὲ γὰρ δύνασθαι τὴν ἄυλον καὶ νοεράν καὶ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίστασθαι, θείοις δὲ καὶ ἀπορρήτοις λόγοις προσήκειν τὰ τοιαῦτα νοεῖν. καὶ ὁ μὲν σοφάτατος ἡμῶν καὶ εὐσεβέστατος βασιλεὺς τὰ τοιαῦτα ἐφιλοσόφει, οἱ δὲ προφάσει τῆς τοῦ ὁμοουσίου προσθήκης τήνδε τὴν γραφὴν πεποιήκασιν.

2.35.8 Ἡ ἐν τῇ συνόδῳ ὑπαγορευθεῖσα πίστις.

Πιστεύομεν εἰς ἕνα θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτ' ἔστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν οὐρανῷ καὶ ἐν τῇ γῆ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ ἅγιον πνεῦμα. τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι “ἐξ οὐκ ὄντων ἐγένετο” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ ἀναθεματίζει ἡ ἀποστολικὴ καὶ καθολικὴ ἐκκλησία.

2.35.9 Καὶ δὴ ταύτης τῆς γραφῆς ὑπ' αὐτῶν ὑπαγορευθείσης, ὅπως εἴρηται αὐτοῖς τὸ “ἐκ τῆς οὐσίας τοῦ πατρὸς” καὶ τὸ “τῷ πατρὶ ὁμοούσιον,” οὐκ ἀνεξέταστον αὐτοῖς κατελιμπάνομεν. ἐπερωτήσασιν τοιγαροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνεκινούντο, ἐβασάνιζέ τε ὁ λόγος τὴν διάνοιαν τῶν εἰρημένων. καὶ δὴ τὸ “ἐκ τῆς οὐσίας τοῦ πατρὸς” ὡμολογεῖτο πρὸς αὐτῶν δηλωτικὸν εἶναι τοῦ ἐκ μὲν τοῦ πατρὸς εἶναι, οὐ μὴν ὡς μέρος ὑπάρχειν τοῦ πατρὸς.

2.35.10 ταύτη δὲ καὶ ἡμῖν ἐδόκει καλῶς ἔχειν συγκατατίθεσθαι τῇ διανοίᾳ, τῆς εὐσεβοῦς διδασκαλίας ὑπαγορευούσης ἐκ τοῦ πατρὸς εἶναι τὸν υἱόν, οὐ μὴν μέρος αὐτοῦ τῆς οὐσίας τυγχάνειν. διόπερ τῇ διανοίᾳ καὶ αὐτοὶ συνετιθέμεθα, οὐδὲ τὴν φωνὴν παραιτούμενοι, τοῦ τῆς εἰρήνης σκοποῦ πρὸ ὀφθαλμῶν ἡμῖν κειμένου καὶ τοῦ μὴ τῆς ὀρθῆς ἐκπεσεῖν διανοίας.

2.35.11 Κατὰ τὰ αὐτὰ δὲ καὶ τὸ “γεννηθέντα καὶ οὐ ποιηθέντα” κατεδεξάμεθα. ἐπειδὴ τὸ ποιηθέν κοινὸν ἔφασκον εἶναι πρόσρημα τῶν λοιπῶν κτισμάτων τῶν διὰ τοῦ υἱοῦ γενομένων, ὧν οὐδὲν ὅμοιον ἔχειν τὸν υἱόν. διὸ δὴ μὴ εἶναι αὐτὸν ποίημα τοῖς δι' αὐτοῦ

respect to bodily properties, for he did not take substance from the Father by division nor by segmentation. His immaterial, spiritual, and bodiless nature could not give substance to a bodily property, but one must think about such things in divine and mysterious terms. Our wise pious emperor was philosophizing about such things, and the bishops wrote the following on account of the addition of the word *homoousios*:

2.35.8 ‘The faith which was dictated at the council:

We believe in one God, the Father Almighty, maker of all things, seen and unseen. We believe in one Lord, Jesus Christ, the Son of God, begotten of the Father as only-begotten, that is, from the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, *homoousios* with the Father. Through him all things were made, in heaven and on earth. For us men and for our salvation he came down, was incarnate, and became human. He suffered, was buried, and rose on the third day. He ascended into heaven. He will come to judge the living and the dead. We believe in the Holy Spirit. The catholic apostolic church anathematizes those who say, “He did not always exist,” “Before he was begotten he did not exist,” and that he was made from things which did not exist, or who claim that the Son of God is of a different substance or essence, or is created, changeable, or mutable.’

2.35.9 When they dictated this document, we were sure to ask how they understood ‘from the essence of the Father’ and ‘*homoousios* with the Father.’ Questions and answers therefore arose, and reason cross-examined the meaning of the words. They agreed that ‘from the essence of the Father’ expresses that he is from the Father, but not that he exists as part of the Father.

2.35.10 We too found it appropriate to agree to this meaning, for holy instruction tells us that the Son is of the Father but is not part of his essence. So we agreed to this meaning and did not reject the expression, especially because our goal of peace was before our eyes, and we desired not to fall from correct thinking.

2.35.11 In the same way we also accepted ‘begotten, not made.’ They said that ‘made’ is a common designation for the other creatures, which were created through the Son. They have nothing in common with the Son. He is not a product like the creatures made through him; his essence is superior to every product.

γενομένοις ἐμπερές, κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἦν ἐκ τοῦ πατρὸς γεγεννησθαι τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου πάση γεννητῇ φύσει τυγχάνοντος.

2.35.12 Οὕτω δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεταζόμενος ὁ λόγος συνίστη, οὐ κατὰ τὸν τῶν σωμάτων τρόπον, οὐδὲ τοῖς θνητοῖς ζῴοις παραπλησίως· οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας οὔτε κατὰ ἀποτομήν, ἀλλ' οὐδὲ κατὰ τι πάθος ἢ τροπήν ἢ ἀλλοίωσιν τῆς τοῦ πατρὸς δυνάμεως. τούτων γὰρ πάντων ἀλλοτρίαν εἶναι τὴν ἀγέννητον τοῦ πατρὸς φύσιν·

2.35.13 παραστατικὸν δὲ εἶναι τὸ ὁμοούσιον τῷ πατρὶ τοῦ μηδεμίαν ἐμφέρειαν πρὸς τὰ γενητὰ κτίσματα τὸν υἱὸν τοῦ θεοῦ φέρειν, μόνῳ δὲ τῷ πατρὶ τῷ γεγεννηκότι κατὰ πάντα τρόπον ἀφωμοιωσθαι καὶ μὴ εἶναι ἐξ ἐτέρας τινὸς ὑποστάσεώς τε καὶ οὐσίας ἀλλ' ἐκ τοῦ πατρὸς. ᾧ καὶ αὐτὸ τοῦτον ἔρμηνευθέντι τὸν τρόπον καλῶς ἔχειν ἐφάνη συγκαταθέσθαι· ἐπεὶ καὶ τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας ἔγνωμεν ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι·

2.35.14 Ταῦτα μὲν οὖν περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως ἢ συμφωνήσαμεν οἱ πάντες οὐκ ἀνεξετάστως, ἀλλὰ κατὰ τὰς ἀποδοθείσας διανοίας ἐπ' αὐτοῦ τοῦ θεοφιλεστάτου βασιλέως ἐξετασθείσας καὶ τοῖς εἰρημένους λογισμοῖς συνομολογηθείσας.

2.35.15 Καὶ τὸν ἀναθεματισμὸν δὲ τὸν μετὰ τὴν πίστιν πρὸς αὐτῶν ἐκτεθέντα ἄλυπον εἶναι ἠγησάμεθα διὰ τὸ ἀπείργειν ἀγράφοις χρῆσθαι φωναῖς, δι' ἃς σχεδὸν ἢ πᾶσα γέγονε σύγχυσις καὶ ἀκαταστασία τῆς ἐκκλησίας. μηδεμίᾳς γοῦν θεοπνεύστου γραφῆς τῷ “ἐξ οὐκ ὄντων” καὶ τῷ “ἦν ποτε ὅτε οὐκ ἦν” καὶ τοῖς ἐξῆς ἐπιλεγόμενοις κεχρημένης, οὐκ εὐλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν.

2.35.16 Ἄ καὶ αὐτῷ καλῶς δόξαντι συνεθέμεθα. ἐπεὶ μηδὲ ἐν τῷ πρὸ τούτου χρόνῳ τούτοις εἰώθαμεν συγχρησθαι τοῖς ῥήμασι. Ἔτι μὴν τὸ ἀναθεματίζεσθαι τὸ “πρὸ τοῦ γεννηθῆναι οὐκ ἦν” οὐκ ἄτοπον ἐνομίσθη τῷ παρὰ πᾶσιν ὁμολογεῖσθαι εἶναι αὐτὸν υἱὸν τοῦ θεοῦ πρὸ τῆς κατὰ σάρκα γεννήσεως.

2.35.17 Ἦδη δὲ ὁ θεοφιλέστατος ἡμῶν βασιλεὺς καὶ αὐτὸς τῷ λόγῳ κατεσκεύαζεν, ὡς καὶ κατὰ τὴν ἔνθεον αὐτοῦ γέννησιν τὴν πρὸ πάντων αἰώνων εἶναι αὐτόν. ἐπεὶ καὶ πρὶν ἐνεργεῖα γεννηθῆναι, δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως, ὄντος τοῦ πατρὸς αἰεὶ πατρὸς ὡς καὶ

The Holy Scriptures teach that his essence was begotten of the Father, but how he was begotten is inexpressible and incomprehensible to every created being.

2.35.12 The logical investigation thus established that the Son is *homoousios* with the Father not as the word is used of bodies nor like mortal beings (neither by dividing nor segmenting the essence, nor yet by modifying, changing, or altering the power of the Father, for none of these apply to the Father's unbegotten nature).

2.35.13 Rather, '*homoousios* with the Father' indicates that the Son of God bears no resemblance to the creatures which have been made but absolutely resembles the Father alone, who begot him. Nor is he of a different substance or essence; he is from the Father. It seemed good to agree with this term once they explained it this way because we recognized that certain learned, well-known ancient bishops and authors had used *homoousios* when discussing the doctrine of the Father and the Son.

2.35.14 This much, then, can be said of the faith which was formulated, with which we all agreed not as with something unexamined. Rather, we agreed with the cited meanings after they had been examined before the God-loving emperor himself and had been acknowledged based on the mentioned arguments.

2.35.15 We did not think that the condemnation which they formulated after the faith was objectionable, for it prohibits using unscriptural expressions which brought about nearly all the confusion and instability in the church. Since no inspired Scripture uses the expressions 'from things which did not exist,' 'he did not always exist,' and the others which were cited, it seemed impermissible to say and teach them.

2.35.16 We agreed with this because it seemed right, for it was not customary to use these expressions formerly. Nor did it seem wrong to anathematize the expression 'before he was begotten he did not exist' because all confessed that he was the Son of God before he was begotten in flesh.

2.35.17 Our God-loving emperor himself was then proving with reasoning that he existed before all ages according to his divine generation. Before he was begotten in actuality, he was unbegotten in the Father in potentiality. The Father is always Father as he is always King and Savior and has all potentiality; he is always exactly the same.

<p>βασιλέως αεί και σωτήρος αεί δυνάμει πάντα ὄντος, αεί τε κατά τὰ αὐτὰ και ὡσαύτως ἔχοντος.</p> <p>2.35.18 Ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα, ἀγαπητοί, τὸ κεκριμένον τῆς ἡμετέρας ἐξετάσεώς τε και συγκαταθέσεως φανερόν ὑμῖν καθιστῶντες, και ὡς εὐλόγως τότε μὲν και μέχρις ὑστάτης ὥρας ἐνιστάμεθα, ὅτε ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτε, τότε δὲ ἀφιλονείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅτε ἡμῖν εὐγνωμόνως τῶν λόγων ἐξετάζουσι τὴν διάνοιαν ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει ὡμολογημένοις. Ἀσπαζόμεθα ὑμᾶς σὺν τῇ παρ' ὑμῖν ἀδελφότητι. ἐρῶσθαι ὑμᾶς ἐν κυρίῳ εὐχόμεθα, ἀδελφοὶ τιμιώτατοι.”</p>	<p>2.35.18 We wrote this to you of necessity, dear friends, to inform you of the decision which we examined and approved and how we objected with good reason from that time up to the last hour as long as different formulations offended us. But because we are not fond of strife, we accepted that which no longer troubled us when, upon benevolent examination of the meaning of the words, it clearly agreed with what we ourselves confessed in the faith previously cited. We greet you and the brothers who are with you. We pray that you are strong in the Lord, dear brothers.”</p>
<p>2.36.1 “Νικητῆς Κωνσταντῖνος Μέγιστος Σεβαστὸς ἐπισκόποις και λαοῖς. Τοὺς πονηροὺς και ἀσεβεῖς μιμησάμενος Ἄρειος δίκαιός ἐστι τὴν αὐτὴν ἐκείνοις ὑπέχειν ἀτιμίαν. ὥσπερ τοίνυν Πορφύριος ὁ τῆς θεοσεβείας ἐχθρὸς συντάγματα ἄττα παράνομα κατά τῆς θρησκείας συστησάμενος ἄξιον εὖρατο μισθόν, και τοιοῦτον ὥστε ἐπονείδιστον μὲν αὐτὸν πρὸς τὸν ἐξῆς γενέσθαι χρόνον και πλείστης ἀναπλησθῆναι κακοδοξίας, ἀφανισθῆναι δὲ τὰ ἀσεβῆ αὐτοῦ συγγράμματα, οὕτω και νῦν ἔδοξεν Ἄρειόν τε και τοὺς αὐτῶ ὁμογνώμονας Πορφυριανούς μὲν καλεῖσθαι, ἵν' ὧνπερ τοὺς τρόπους μιμήμηνται, τούτων ἔχωσι και τὴν προσηγορίαν· πρὸς δὲ τούτῳ και εἴ τι σύγγραμμα ὑπὸ Ἀρείου συντεταγμένον εὐρίσκοιτο, τούτο πυρὶ παραδίδοσθαι, ἵνα μὴ μόνον τὰ φαῦλα αὐτοῦ τῆς διδασκαλίας ἀφανισθῆι, ἀλλὰ μηδὲ ὑπόμνημα αὐτοῦ ὅλως ὑπολείπεται.</p> <p>2.36.2 ἐκεῖνο μέντοι προαγορεύω, ὡς εἴ τις σύγγραμμα ὑπὸ Ἀρείου συνταγὴν φωραθεῖ κρύψας και μὴ εὐθέως προσενεγκῶν και πυρὶ καταναλώσας, τούτῳ θάνατος ἔσται ζημία. παραχρῆμα γὰρ ἀλοὺς ἐπὶ τούτῳ κεφαλῆς ὑποστήσεται τιμωρίαν. ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.”</p>	<p>2.36.1 “To the bishops and laypeople, from Victor Constantine Maximus Augustus. Since Arius imitates evil and ungodly people, he deserves the same dishonor they do. Porphyry, an enemy of godliness who wrote certain illegal treatises against religion, received the reward he deserved (he was disgraced from then on, his reputation was ruined, and his ungodly treatises were destroyed). So now it also seemed right to call Arius and those who agree with him Porphyryians so that they would have the same name as those they have imitated. In addition, anything written by Arius should be burned. In this way his bad teaching will be obliterated and absolutely no memory of him will survive.</p> <p>2.36.2 Moreover, I declare that anyone caught hiding a work written by Arius rather than immediately handing it over to be burned shall incur the death penalty. Upon conviction on this charge, he shall at once face capital punishment. May God watch over you, dear brothers.”</p>
<p>2.36.3 Καὶ ἄλλας δὲ ἐπιστολάς ὁ βασιλεὺς κατά Ἀρείου και τῶν ὁμοδόξων αὐτοῦ πανηγυρικώτερον γράψας πανταχοῦ κατά πόλιν προέθηκεν.</p>	<p>2.36.3 The emperor also wrote other more eloquent letters against Arius and those of the same opinion as him and had them posted all over the cities.</p>
<p>2.37.1 “Κωνσταντῖνος Σεβαστὸς τῇ καθολικῇ Ἀλεξανδρέων και πάντων τῶν ὀρθοδόξων ἐκκλησίᾳ· χαίρετε, ἀγαπητοὶ ἀδελφοί. Τελείαν παρὰ τῆς θείας προνοίας εἰλήψαμεν χάριν, ἵνα πάσης πλάνης</p>	<p>2.37.1 “To the catholic church of the Alexandrians and of all the orthodox, from Constantine Augustus: Greetings, dear brothers. We have received perfect grace by God’s providence. Freed from all error, we now approve the exact same faith.</p>

ἀπαλλαγέντες μίαν καὶ τὴν αὐτὴν ἐπιγινώσκωμεν πίστιν.

2.37.2 οὐδὲν λοιπὸν τῷ διαβόλῳ ἔξεστι καθ' ἡμῶν· πᾶν ὅτι δὲν κακοτεχνησάμενος ἐπεχείρησεν, ἐκ βάρων ἀνήρηται· τὰς διχονοίας τὰ σχίσματα τοὺς θορύβους ἐκείνους καὶ τὰ τῶν διαφωνιῶν, ἵν' οὕτως εἴπω, θανάσιμα φάρμακα ἢ τῆς ἀληθείας κατὰ θεοῦ κέλευσιν ἐνίκησε λαμπρότης. Ἐνα τοιγαροῦν ἅπαντες καὶ τῷ ὀνόματι προσκυνοῦμεν καὶ εἶναι πεπιστευκάμεν.

2.37.3 ἵνα δὲ τοῦτο γένηται θελήσει θεοῦ συνεκάλεσα εἰς τὴν Νικαέων πόλιν τοὺς πλείστους τῶν ἐπισκόπων, μεθ' ὧν καὶ αὐτὸς ἐγὼ καθάπερ εἶς τις ἐξ ὑμῶν συνθεράπων ὑμέτερος καθ' ὑπερβολὴν εἶναι χαίρων καὶ αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν ἀνεδεξάμην.

2.37.4 ἠλέγχθη γοῦν ἅπαντα καὶ ἀκριβῶς ἐξήτασται ὅσα ἀμφιβολίας καὶ διχονοίας προφάσεις ἐδόκει γεννᾶν, καὶ φεισάσθω ἢ θεία μεγαλειότης, ἡλίκα καὶ ὡς δεινὰ περὶ τοῦ ἡμετέρου σωτήρος, περὶ τῆς ἐλπίδος καὶ ζωῆς ἡμῶν ἀπρεπῶς ἐβλασφήμησάν τινες, τάναντία ταῖς θεοπνεύστοις γραφαῖς καὶ τῇ ἀγίᾳ πίστει φθεγγόμενοι τε καὶ πιστεύειν ὁμολογοῦντες.

2.37.5 τριακοσίων γοῦν καὶ πρὸς ἐπισκόπων ἐπὶ σωφροσύνῃ τε καὶ ἀγχινοῖα θαυμαζομένων μίαν καὶ τὴν αὐτὴν πίστιν, ἣ καὶ ταῖς ἀληθείαις ἀκριβῆς τοῦ θείου νόμου πέφυκε πίστις, εἶναι βεβαιούντων, μόνος Ἄρειος ἐφωράθη τῆς διαβολικῆς ἐνεργείας ἠττημένος καὶ τὸ κακὸν τοῦτο πρῶτον μὲν παρ' ὑμῖν, ἔπειτα δὲ καὶ παρ' ἑτέροις ἀσεβεῖ γνώμη διασπείρας.

2.37.6 ἀναδεξώμεθα τοιγαροῦν ἣν ὁ παντοκράτωρ θεὸς παρέσχε πίστιν, ἐπανέλθωμεν ἐπὶ τοὺς ἀγαπητοὺς ἡμῶν ἀδελφούς, ὧν ἡμᾶς τοῦ διαβόλου ἀναιδῆς τις ὑπηρέτης ἐχώρισεν, ἐπανίωμεν ἐπὶ τὸ κοινὸν ἡμῶν σῶμα καὶ τὰ γνήσια ἡμῶν μέλη, σπουδῇ πάσῃ ἴωμεν.

2.37.7 τοῦτο γὰρ καὶ τῇ ἀγχινοῖα καὶ τῇ πίστει καὶ τῇ ὀσιότητι τῇ ὑμετέρᾳ πρέπει, ἵνα τῆς πλάνης ἐλεγχθείσης ἐκείνου, ὃν καὶ τῆς ἀληθείας ἐχθρὸν εἶναι συνέστηκε, πρὸς τὴν θεῖαν ἐπανέλθητε χάριν.

2.37.8 ὁ γὰρ τοῖς ἀγίοις ἤρρεσεν ἐπισκόποις, οὐδὲν ἔστιν ἕτερον ἢ μόνου τοῦ υἱοῦ τοῦ θεοῦ γνώμη, μάλιστα ὅπου γε καὶ τὸ ἅγιον πνεῦμα τοιούτων καὶ τηλικούτων ἀνδρῶν ταῖς διανοίαις ἐγκείμενον τὴν θεῖαν βούλησιν ἐξεφώτισε.

2.37.9 διὸ μηδεὶς ἀμφιβαλλέτω, μηδεὶς ὑπερτιθέσθω, ἀλλὰ προθύμως πάντες εἰς τὴν ἀληθεστάτην ὁδὸν ἐπανίητε, ἵν' ἐπειδὴν ὅσον οὐδεπώποτε πρὸς ὑμᾶς ἀφίκωμαι, τὰς ὀφειλομένας τῷ παντεφόρῳ θεῷ μεθ' ὑμῶν ὁμολογήσω χάριτας, ὅτι περ τὴν εἰλικρινῆ πίστιν

2.37.2 No longer can the devil do anything against us. Every wicked scheme he has attempted has been razed to the ground. By God's command, brilliant truth conquered quarrels, divisions, confusions, and the deadly poison of discord, as I would call it. So we all worship one by name and believe that he exists.

2.37.3 That this might happen, I by the will of God summoned very many bishops to Nicaea, with whom I myself undertook an examination of the truth, though I, like any of you, rejoice exceedingly to be your fellow servant.

2.37.4 We tested and carefully examined everything which seemed to give cause for doubt and disagreement. Let God's Majesty have mercy on those who spoke so many awful indecent blasphemies about our Savior, about our hope and life, as they proclaimed what is contrary to inspired Scripture and to the holy faith and confessed that they believe such things.

2.37.5 More than three hundred bishops, who are admirable for their wisdom and discernment, confirmed the exact same faith, which is, in truth, the very faith of God's law. It so happened that Arius alone had been defeated by the devil's work and had spread this evil with ungodly intent among you first, and then among others.

2.37.6 Let us therefore accept the faith God Almighty has given us. Let us return to our dear brothers, from whom the devil's shameless servant has separated us. Let us together return to the body of our true members; let us go with all zeal.

2.37.7 This befits your wisdom, faith, and piety: now that the error of him who continues to be an enemy of truth has been refuted, return to God's grace.

2.37.8 For the resolution of the three hundred holy bishops is nothing other than the judgment of the Son of God alone, especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of these great men.

2.37.9 For this reason, no one should doubt nor hesitate. Instead, you should all eagerly return to the true path so that when I come to you soon, I may with you express due thanks to God, who oversees everything, because he has restored to us the love which we prayed for by showing the pure faith. May God protect you, beloved brothers."

<p>ἐπιδείξας τὴν εὐκταίαν ἡμῖν ἀγάπην ἀποδέδωκεν. ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.”</p>	
<p>2.37.10 “Κωνσταντῖνος Σεβαστὸς ἐκκλησίαις καὶ ἐπισκόποις τοῖς τῆς ἀγίας καὶ μεγάλης ἐν Νικαίᾳ συνόδου ἀπολειφθεῖσι χαίρειν. Πεῖραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας, ὅση τῆς θείας δυνάμεως πέφυκε χάρις, τοῦτον καὶ πρὸ πάντων ἔκρινα εἶναί μοι σκοπὸν προσήκειν, ὅπως παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθουσι πίστις μία καὶ εὐλικρινῆς ἀγάπη ὁμογνώμων τε εὐσέβεια περὶ τὸν παντοκράτορα θεὸν τηρῆται.</p> <p>2.37.11 ἀλλ’ ἐπειδὴ τοῦτο ἐτέρως οὐχ οἷόν τε ἦν ἀκλινῆ καὶ βεβαίαν τάξιν λαβεῖν, εἰ μὴ, εἰς ταυτὸν πάντων ὁμοῦ ἦγουν τῶν πλειόνων ἐπισκόπων συνελθόντων, ἐκάστου τῶν προσηκόντων τῇ ἀγιωτάτῃ θρησκείᾳ διάκρισις γένοιτο, τούτου ἕνεκεν πλείστων ὧσων συναθροισθέντων ἐν ταύτῃ τῇ Νικαέων πόλει θεοφιλεστάτων ἐπισκόπων (καὶ αὐτὸς δὲ ἐγὼ καθάπερ εἷς ἐξ ὑμῶν τυγγάνων συμπαρών, οὐ γὰρ ἀρνήσοιμι ἄν, ἐφ’ ᾧ μάλιστα χαίρω συνθεράπων ὑμέτερος πεφυκέναι) ἄχρι τοσούτου ἅπαντα τῆς προσηκούσης τετύχηκεν ἐξετάσεως, ἄχρις οὗ ἢ τῷ παντεφόρῳ θεῷ ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἐνότητος συμφωνίαν εἰς φῶς προήχθη, ὡς μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως ἀμφισβήτησιν [τι] ὑπολείπεσθαι.</p> <p>2.37.12 Ἐνθα καὶ περὶ τῆς τοῦ πάσχα ἀγιωτάτης ἡμέρας γενομένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν ἐπὶ μιᾶς ἡμέρας ἅπαντας τοὺς ἀπανταχόσε Χριστιανοὺς τὴν σωτήριον ἑορτὴν ἐπιτελεῖν τοῦ ἀγιωτάτου πάσχα. τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξει δυνήσεται τοῦ τὴν ἑορτὴν ταύτην, παρ’ ἧς τὴν τῆς ἀληθείας εὐλήφραμεν ἐλπίδα, μᾶ τάξει καὶ φανερῷ λόγῳ παρὰ πᾶσιν ἀδιαπτώτως φυλάττεσθαι; καὶ πρῶτον μὲν ἀνάξιον ἔδοξεν εἶναι τὸ τὴν ἀγιωτάτην ἑορτὴν ἐκείνην τῇ τῶν Ἰουδαίων ἐπομένους συνηθείᾳ πληροῦν, οἱ τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι χράναντες εἰκότως τὰς ψυχὰς οἱ μισοὶ τυφλώττουσιν. ἔξεστι γὰρ τοῦ ἐκείνου ἔθους ἀποβληθέντος ἀληθεστέρᾳ τάξει, ἣν ἐκ πρώτης τοῦ πάθους ἡμέρας μέχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐγγίνεσθαι.</p> <p>2.37.13 μηδὲν τοῖνον ἔστω ἡμῖν μετὰ τοῦ ἐχθίστου τῶν Ἰουδαίων ὄγλου. εὐλήφραμεν παρὰ τοῦ σωτήρος ἐτέραν ὁδόν. πρόκειται δρόμος τῇ ἱερωτάτῃ ἡμῶν θρησκείᾳ καὶ νόμος πρέπων. τούτου συμφώνως</p>	<p>2.37.10 “To the churches and bishops who were unrepresented at the holy great council at Nicaea, from Constantine Augustus: Greetings. From the prosperity of the state I have learned the extent of God’s powerful grace. I therefore decided that the most fitting goal for me would be the preservation of one faith, of pure love, and of unanimous piety toward God Almighty among the blessed multitudes of the catholic church.</p> <p>2.37.11 But this could not become steadfast and secure unless all or most of the bishops would gather in the same place and make a decision on every matter pertaining to holy religion. For this reason, very many God-loving bishops assembled in this city, Nicaea (including myself, for I happened to be there just like one of you, and I confess that I am thrilled to be your fellow servant) and carefully examined every pertinent matter until the opinion of God, who oversees all things, came to light, resulting in harmonious unity and leaving nothing which could cause division or religious controversy.</p> <p>2.37.12 When a debate arose here about the holy day of Easter, we unanimously thought it appropriate that all Christians everywhere celebrate the saving festival of holy Easter on one day. For what could be more appropriate, more sacred for us all than to unerringly observe this festival, from which we have received true hope, with uniform order by a clear principle? Above all, it seemed inappropriate to follow the custom of the Jews in observing the holy festival. They defile their hands with unlawful sin and are spiritually blind, unclean as they are. Now that we have rejected their custom, we can establish the celebration of this festival, which we have observed from the first day of the passion up to the present, in more legitimate order for ages to come.</p> <p>2.37.13 Let us therefore have nothing in common with the hostile Jewish people. We have received another way from the Savior; the path and proper law for our holy religion lies ahead. Let us with one accord cling to it and tear ourselves away from that shameful complicity, honorable brothers.</p> <p>2.37.14 It is indeed horrendous that they boast over us, as if we would be incapable of observing this festival were it not for their instruction. What could they rightly comprehend now that they have lost their minds</p>

ἀντιλαμβανόμενοι, τῆς αἰσχροῦς ἐκείνης συνειδήσεως ἐαυτοὺς ἀποσπάσωμεν, ἀδελφοὶ τιμιώτατοι.

2.37.14 ἔστι γὰρ ἀληθῶς ἀτοπώτατον ἐκείνους ἀρχεῖν καθ' ἡμῶν, ὡς ἄρα παρεκτός τῆς αὐτῶν διδασκαλίας ταῦτα φυλάττειν οὐκ ἤμεν ἱκανοί. τί δὲ φρονεῖν ὀρθῶς ἐκείνοι δυνήσονται, οἱ μετὰ τὴν κυριοκτονίαν ἐκείνην ἐκστάντες τῶν φρενῶν ἄγονται [οὖν] οὐ λογισμῶ τινι ἀλλ' ὀρμῇ ἀκατασχέτῳ, ὅπου ἂν αὐτοὺς ἡ ἔμφυτος αὐτῶν ἀπάγοι μανία; ἐκεῖθεν τοῖνον καὶ ἐν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὀρθῶσιν, ὡς αἰεὶ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον αὐτοὺς τὸ πάσχα ἐπιτελεῖν.

2.37.15 τίνας οὖν χάριν τούτοις ἐπόμεθα τοῖς δεινῆν πλάνην ὠμολογημένως ἔχουσι; δεύτερον γὰρ τὸ πάσχα ἐν ἐνὶ ἐνιαυτῷ οὐκ ἂν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προὔκειτο, τὴν ὑμετέραν ἀγχίνουσαν ἐχρῆν πάντοτε ἐν μηδενὸς ὁμοιότητι ἐκείνων τὸ καθαρὸν τῆς ὑμετέρας ψυχῆς κοινωνεῖν δοκεῖν ἀνθρώπων αἰσθήσει παγκάκων.

2.37.16 πρὸς τούτοις κάκεῖνο πάρεστι συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι καὶ τοιαύτης θρησκείας ἑορτῇ διαφωνίαν ὑπάρχειν ἐστὶν ἀθέμιτον.

2.37.17 μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τοῦτ' ἔστι τοῦ ἀγιωτάτου πάθους, ὁ ἡμέτερος παρέδωκε σωτήρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται· εἰ καὶ τὰ μάλιστα εἰς πολλοὺς τε καὶ διαφοροὺς τόπους τὰ μέλη συναγοίτο, ἀλλ' ὁμοῦ ἐν ἐνὶ πνεύματι, τοῦτ' ἔστι τῷ θεῷ βουλήματι, θάλλεται.

2.37.18 λογισάσθω δὴ ἡ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια, ὅπως ἐστὶ δεινὸν τε καὶ ἀπρεπὲς κατὰ τὰς αὐτὰς ἡμέρας ἐτέρους μὲν ταῖς νηστείαις σχολάζειν, ἐτέρους δὲ συμπόσια ἐπιτελεῖν καὶ μετὰ τὰς τοῦ πάσχα ἡμέρας ἄλλους μὲν ἐν ἑορταῖς καὶ ἀνέσεσιν ἐξετάζεσθαι, ἄλλους δὲ ταῖς ὠρισμέναις ἐκδίδοσθαι νηστείαις. διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο ἡ θεία πρόνοια βούλεται, ὡς ἔγωγε ἅπαντας ἡγοῦμαι συνορᾶν.

2.37.19 ὅθεν ἐπειδὴ τοῦτο οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν μετὰ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων εἶναι ἡμῖν κοινόν, ἔστι δὲ τάξις εὐπρεπῆς, ἣν ἅπασαι αἱ τῶν δυτικῶν καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν φυλάττουσιν ἐκκλησίαι, ἣν τινες τῶν κατὰ τὴν ἐὼαν τόπων οὐ προσίενται, ὧν ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἡγήσαντο καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοῖα

after killing the Lord? They are not led by rational thought any longer, but rather by uncontrollable impulses, wherever their inborn madness carries them. Thus they fail to see the truth even in this matter so that they constantly err severely and celebrate the Passover twice in the same year instead of making a proper improvement.

2.37.15 Why then do we follow these people who are admittedly in terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, we by our intellect ought to be able through effort and prayer to always keep our pure souls from seeming to appear similar to those utterly evil people.

2.37.16 Furthermore, it is obvious that disagreement is unlawful in so great a matter as this festival of our great religion.

2.37.17 Our Savior granted to us a singular day of freedom, the day of his holy suffering. He has willed that his catholic church be one. Although its members gather in many different places, one Spirit nevertheless comforts it, namely, the will of God.

2.37.18 Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others celebrate feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. This is why God's providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.

2.37.19 It was therefore proper to improve this in such a way that we would have nothing in common with those parricides and dominicides. There is a proper arrangement which all the churches in the western, southern, and northern parts of the world observe but which some in the eastern regions do not accept. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom) that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Spain, Gaul, the Britains, Egypt, both Libyas, all Greece, the district of Asia, Pontus, and Cilicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but also that it is most pious that all decide by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand.

<p>ἀρέσκειν ὑπεσχόμεν, ἵν' ὅπερ δᾶν κατὰ τὴν Ῥωμαίων πόλιν Ἰταλίαν τε καὶ Ἀφρικὴν πᾶσαν Σπανίαν τε καὶ Γαλλίαν, Βρετανίας Αἴγυπτόν τε καὶ Λιβύας Ἑλλάδα τε ὄλην Ἀσιανὴν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν μιᾶ καὶ τῇ αὐτῇ συμφώνῳ φυλάττεται γνώμη, ἀσμένως τοῦτο καὶ ἡ ὑμετέρα προσδέξεται σύνεσις, λογιζομένη ὡς οὐ μόνον πλείων ἐστὶν ὁ τῶν κατὰ τοὺς προειρημένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὀσιώτατόν ἐστι βουλευέσθαι, ὅπερ καὶ ὁ ἀκριβὴς λογισμὸς ἀπαιτεῖν δοκεῖ, τὸ μηδεμίαν μετὰ τῆς Ἰουδαίων ἐπιπορκίας σχεῖν κοινωνίαν.</p> <p>2.37.20 ἵνα δὲ τὸ κεφαλαιωδέστατον συντόμως εἶπω, κοινῇ πάντων ἤρεσε κρίσει τὴν ἀγιοτάτην τοῦ πάσχα ἑορτὴν μιᾶ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι· οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἀγιοτήτῃ εἶναί τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ ἐν ἧ ὀυδεμία ἐστὶν ἀλλοτρίας πλάνης καὶ ἀμαρτήματος ἐπιμιξία.</p> <p>2.37.21 τούτων οὕτως θεῖα κρίσει διὰ τῶν τοσούτων καὶ τηλικούτων ἀγίων ἐπισκόπων διατυπωθέντων ἀσμένως δέχεσθε τὴν οὐράνιον χάριν καὶ θεῖαν ὡς ἀληθῶς ἐντολήν. πᾶν γὰρ ὁ τι δᾶν ἐν τοῖς ἀγίοις τῶν ἐπισκόπων συνεδρίοις ἐπράχθη, τοῦτο πρὸς τὴν θεῖαν βούλησιν τὴν ἀναφορὰν ἔχει. διὸ πᾶσι τοῖς ἀγαπητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ προγεγραμμένα ἤδη καὶ τὸν προειρημένον τῆς καθολικῆς πίστεως λόγον καὶ τὴν παρατήρησιν τῆς ἀγιοτάτης τοῦ πάσχα ἡμέρας ὑποδέχεσθαι τε καὶ διατάττειν ὀφείλετε, ἵν' ἐπειδὴν πρὸς τὴν πάλαι μοι ποθομένην τῆς ὑμετέρας διαθέσεως ὄψιν ἀφίκωμαι,</p> <p>2.37.22 ἐν μιᾶ καὶ τῇ αὐτῇ ἡμέρᾳ τὴν ἀγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι δυνήθῳ καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω, συνορῶν τὴν διαβολικὴν ὀμότητα ὑπὸ τῆς θείας δυνάμεως διὰ τῶν ἡμετέρων πράξεων ἀνηρημένην, ἀκμαζούσης δὲ πανταχοῦ τῆς ἡμετέρας πίστεως καὶ εἰρήνης καὶ ὀμονοίας, εὐχαριστηρίους ὕμνους μεθ' ὑμῶν ἀναπέμψω τῷ πανευεργέτῃ καὶ σωτῆρι θεῷ. ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.”</p> <p>2.37.23a Ταῦτα μὲν οὖν τοῖς ἀπολειφθεῖσι τῆς συνόδου ἐπέστειλε·</p>	<p>2.37.20 To briefly summarize the most important point: It pleased the common judgment of all to celebrate the holy festival of Easter on the same day. Disagreement is not proper in such a holy matter, and it is better to follow the opinion in which foreign deceit and sin are not mingled.</p> <p>2.37.21 Since God's decision has taken this form through so many great holy bishops, gladly accept heavenly grace and the genuine command of God. Everything which the holy meetings of bishops decided, they decided with God's will as their standard. You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement of the catholic faith and the observance of the holy day of Easter and make the necessary arrangements. I will come to check on your condition, as I have long desired.</p> <p>2.37.22 Then I can celebrate the holy festival with you on the same day and will rejoice with you in every respect, seeing that God's power has destroyed the devil's cruelty through our deeds. Because our faith, peace, and harmony flourish everywhere, I will offer up hymns of thanksgiving with you to God, the omnibenevolent Savior. May God watch over you, dear brothers.”</p> <p>2.37.23a This is what he wrote to those absent from the council.</p>
<p>2.37.23b τοὺς δὲ συνελθυθότας ἐφιλοφρονήσατο καὶ λόγοις καὶ δώροις, πολλὰς δὲ στιβάδας εὐτρεπισθῆναι κελεύσας, κατὰ ταῦτόν ἐστίασεν ἅπαντας, τοὺς μὲν ἐπισημότερους ὀμοτραπέζους λαβῶν, τοὺς δὲ ἄλλους διελὼν εἰς τὰς ἄλλας τραπέζας.</p>	<p>2.37.23b He favored those who gathered with words and gifts, and, after having many couches prepared, he entertained them all there, seating the more prominent ones at his table and spreading the rest among the other tables.</p>

<p>2.37.24 θεασάμενος δέ τινας τοὺς δεξιούους ὀφθαλμοὺς οὐκ ἔχοντας, ἀλλ' ἐκκεκομμένους καὶ μαθὼν ὡς τὸ περὶ τὴν εὐσέβειαν τὴν εἰς Χριστὸν ἐδραῖον τοῦ πάθους ἐγένετο αἴτιον, τὰ χεῖλη τοῖς τραύμασι προσενηνοχῶς ἐλκύσειν ἐκεῖθεν τῷ φιλήματι τὴν εὐλογίαν ἐπίστευε, τέλος δὲ τοῦ συμποσίου λαβόντος ἕτερα πάλιν αὐτοῖς προσενήνοχε δῶρα.</p>	<p>2.37.24 When he saw some who had no right eyes because they had been gouged out and learned that their steadfast devotion to Christ had caused their suffering, he kissed their wounds, for he believed that by kissing them he would be blessed. After the feast, he gave them other gifts.</p>
<p>2.37.25 καὶ μέντοι καὶ γράμματα πρὸς τοὺς τῶν ἐθνῶν προστατεύοντας δέδωκεν ἄρχοντας, καθ' ἐκάστην πόλιν χορηγεῖσθαι παρεγγυῶν ἀειπαρθένοις καὶ χήραις καὶ τοῖς τῇ θεῖᾳ λειτουργίᾳ ἀφιερωμένοις ἐτήσια σιτηρέσια, φιλοτιμία μᾶλλον ἢ χρεία ταῦτα μετρήσας. 2.37.26 περὶ ὧν καὶ Εὐσέβιος ὁ Παμφίλου διαλαμβάνων ὧδέ πως λέγει· οὕτω δὴ τοὺς ἀγίους ἐπισκόπους μετὰ πλείστης ὄσης εὐλαβείας διαναπαύσας ὁ πανεύφημος καὶ πιστότατος βασιλεὺς Κωνσταντῖνος συνταξάμενός τε σφᾶς ἐπανίεναι οἴκαδε τοὺς πάντας ἠφίει. οἱ δὲ ἐπανήσαν σὺν εὐφροσύνῃ πολλῇ, ἐκράτει τε λοιπὸν μία γνώμη παρὰ τοῖς πᾶσι παρ' αὐτῷ βασιλεῖ συμφωνηθεῖσα, συναπτομένων ὥσπερ ἐν σῶμα τῶν ἐκ μακροῦ διηρημένων. 2.37.27 χαίρων δὴ τὰ ὁ βασιλεὺς ἐπὶ τῷ κατορθώματι, τοῖς μὴ παρατυχοῦσι τῇ συνόδῳ ἐπισκόποις καρπὸν εὐθαλῆ δι' ἐπιστολῶν ἐδώρειτο, λαοῖς τε πᾶσι τοῖς τε κατ' ἀγροὺς καὶ τοῖς ἀμφὶ τὰς πόλεις οἰκοῦσι χρημάτων ἀφθόνοισι διαδόσεις ποιεῖσθαι παρεκελεύετο, ὧδέ πη γεραίρων τὴν ἑορτὴν τῆς εἰκοσαετοῦς αὐτοῦ βασιλείας.</p>	<p>2.37.25 He also gave letters to the provincial governors with orders to provide yearly pensions to the perpetual virgins, the widows, and those consecrated for divine service in each city. He did this more in keeping with generosity than with need. 2.37.26 Eusebius Pamphilus also treats of this: “The praiseworthy faithful Emperor Constantine thus refreshed the holy bishops with great reverence. He bade them farewell and dismissed them all to return home, which they did with much joy. One unanimous mindset finally prevailed before the emperor himself when those long divided joined together like one body. 2.37.27 Because the emperor rejoiced at his success, he shared this abundant fruit with the bishops not present at the council through letters, and he had bountiful quantities of goods distributed to all the people in the countryside and around the cities. Thus he festively celebrated the twentieth year of his reign.”</p>
<p>2.37.28a ἐξκαιδεκάτῳ μὲν ἔτει καὶ μηνὶ ἕξ τῆς βασιλείας αὐτοῦ, καθὼς καὶ ἀνωτέρω ὁ λόγος ἀπέδειξε κατὰ τὰ παλαιὰ διηγήματα, τὴν ἀγίαν τῶν ἐπισκόπων συναθροίσας σύνοδον. εἰκοστῷ δὲ ἔτει διαλυσάντων τὸ τῆς συνόδου συνέδριον, ἀνέλυσεν ἕκαστος εἰς τὰς ἰδίας παροικίας, καθὼς προανατέτακται. 2.37.29 Ἐγὼ δὲ τὰ ἐν αὐτῇ τῇ ἀγίᾳ συνόδῳ περὶ τῆς καθολικῆς καὶ ὀρθοδόξου πίστεως τῆς τε σεβασμίου ἑορτῆς τοῦ ἀγίου πάσχα τῶν τε τῆς ἐκκλησιαστικῆς θείας λειτουργίας διατυπώσεων τῶν τε τῆς ἐν αὐτῇ εὐταξίας κανόνων κριθέντα καὶ ὀρισθέντα ἐντάξας κατὰ δύναμιν τῆδε τῆς ἐκκλησιαστικῆς ἱστορίας, πρὸς πληρεστάτην ἀσφάλειαν τῶν ἐντευξομένων τῷδε τῷ συγγράμματι ἐνταῦθα καταπαύσω τὸν λόγον, 2.37.30 τὰ λοιπὰ τοῦ πανευφήμου καὶ πιστοτάτου βασιλέως εὐσεβῆ ὑπὲρ τῆς πίστεως σπουδάσματα ἐν τρίτῳ κατατάξαι συνιδὼν συντάγματι, εἰς δόξαν τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ καὶ εἰς ἐναργεστάτην ἀπόδειξιν τῆς τοῦ πιστοτάτου βασιλέως εὐσεβείας.</p>	<p>2.37.28 In the sixth month of the sixteenth year of his reign, as this book explained earlier using the ancient accounts, Constantine assembled the holy council of bishops. In his twentieth year they dissolved the council meeting, and each returned to his parish, as we said before. 2.37.29 Now that I have included in this ecclesiastical history, according to my ability, the decisions and determinations of the holy council concerning the catholic orthodox faith, the venerable festival of holy Easter, the regulations of the church's divine liturgy, and the church laws for good order, I will end this book here for the full security of future readers of this book. 2.37.30 I have resolved to present the praiseworthy faithful emperor's remaining pious acts on behalf of the faith in a third book, to the glory of Christ, the Savior of us all, clearly demonstrating the faithful emperor's piety.</p>

<p>2.37.31 Ἐκεῖνο μόνον προσθεῖναι ἐνταῦθα ἀναγκαῖον ᾠήθην (μὴ πάρεργον ἠγησάμενος, ἀλλὰ καὶ λίαν ἀρμόδιον): τὰ τῶν ἐπισκόπων ὀνόματα τῶν ὑπὸ τοῦ κοινοῦ πάντων τῶν ἐπισκόπων εἰς τὰς ἀπανταχοῦ γῆς ἐπαρχίας σταλέντων, δι' ὧν τὰ ὑπὸ τῆς συνόδου κριθέντα διὰ συνοδικῶν ἐπιστολῶν καὶ τῶν τοῦ πανευφήμου βασιλέως γραμμάτων πάσαις διεπέμψατο ταῖς ὑπὸ τὸν οὐρανὸν ἀγίαις τοῦ θεοῦ ἐκκλησίαις εἰς δόξαν τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν καὶ τοῦ ἀγίου πνεύματος, ἀμήν.</p>	<p>2.37.31 I must add here only the following, which in my mind is not merely incidental but really quite relevant: the names of the bishops whom all the bishops jointly dispatched to the provinces throughout the world, who sent out letters from the council and the praiseworthy emperor to all the holy churches of God under heaven detailing the decisions of the council, to the glory of God the Father, his Son Jesus Christ our Lord, and the Holy Spirit. Amen.</p>
<p>2.38.1 Ὅσιος ἐπίσκοπος Κουρδούβης ταῖς κατὰ Ῥώμην καὶ Σπανίαν καὶ Ἰταλίαν πᾶσαν καὶ ταῖς ἐν τοῖς λοιποῖς ἔθνεσι τοῖς ἐπέκεινα κατ' ἐμὲ οὓσιν ἕως τοῦ Ὠκεανοῦ ἀγίαις τοῦ θεοῦ ἐκκλησίαις διὰ τῶν σὺν αὐτῷ πρεσβυτέρων Ῥώμης Βίτωνος καὶ Βικεντίου. 2.38.2 Ἀλέξανδρος Ἀλεξανδρείας σὺν Ἀθανασίῳ τότε ἀρχidiaκόνῳ ὄντι ταῖς κατ' Αἴγυπτον πᾶσαν καὶ Λιβύην καὶ Πεντάπολιν καὶ τὰ ὄμορα τούτοις ἕως τῶν τῆς Ἰνδίας ἐπαρχιῶν. 2.38.3 Μακάριος Ἱεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου ἐπισκόπῳ Καισαρείας ταῖς κατὰ Παλαιστίνην καὶ Ἀραβίαν καὶ Φοινίκην. 2.38.4 Εὐστάθιος Ἀντιοχείας τῆς μεγάλης ταῖς κατὰ Συρίαν κοίλην καὶ Μεσοποταμίαν πᾶσαν καὶ Κιλικίαν ἑκατέραν. 2.38.5 Ἰωάννης Πέρσης ταῖς ἐν Περσίδι πάσῃ καὶ τῇ μεγάλῃ Ἰνδία. 2.38.6 Λεόντιος Καισαρείας Καππαδοκίας, τὸ τῆς ἐκκλησίας τοῦ κυρίου καλλῶπισμα, ταῖς κατ' αὐτὴν Καππαδοκίαν Γαλατίαν Πόντον Διοσπόντου Παφλαγονίαν Πόντον Πτολεμαϊκὸν Ἀρμενίαν μικρὰν καὶ μεγάλην. 2.38.7 Θεωνᾶς Κυζίκου ταῖς κατὰ τὴν Ἀσίαν καὶ Ἑλλήσποντον Λυδίαν τε καὶ Καρίαν διὰ τῶν ὑπ' αὐτὸν ἐπισκόπων Εὐτυχίου Σμύρνης καὶ Μαρίνου Τρωάδος. 2.38.8 Ἀλέξανδρος Θεσσαλονίκης διὰ τῶν ὑπ' αὐτὸν τελούντων ταῖς κατὰ Μακεδονίαν πρώτην καὶ δευτέραν σὺν ὅλῃ Ἑλλάδι τὴν τε Εὐρώπην πᾶσαν Σκυθίαν ἑκατέραν καὶ ταῖς κατὰ τὸ Ἰλλυρικὸν ἀπάσαις Θεσσαλίαν τε καὶ Ἀχαΐαν. 2.38.9 Νουνέχιος Λαοδικείας ταῖς κατὰ τὴν Φρυγίαν πρώτην καὶ δευτέραν. 2.38.10 Πρωτογένης ὁ θαυμάσιος πόλεως Σαρδικῆς ταῖς ἐν Δακίᾳ Καλαβρία Δαρδανία καὶ ταῖς ὁμόροις τούτοις. 2.38.11 Caecilian of Carthage, for the holy churches of</p>	<p>2.38.1 Hosius, bishop of Cordova, for the holy churches of God in Rome, Spain, all Italy, and the other provinces beyond me up to the ocean, through the Roman priests Vito and Vincent accompanying him. 2.38.2 Alexander of Alexandria, with Athanasius, then archdeacon, for the churches in all Egypt, Libya, the Pentapolis, and the neighboring regions up to the provinces of India. 2.38.3 Macarius of Jerusalem, with Eusebius Pamphilus, bishop of Caesarea, for the churches in Palestine, Arabia, and Phoenicia. 2.38.4 Eustathius of great Antioch, for the churches in Coele Syria, all Mesopotamia, and both Cilicias. 2.38.5 John the Persian, for the churches in all Persia and Greater India. 2.38.6 Leontius of Caesarea in Cappadocia, which is the ornament of our Lord's church, for the churches in Cappadocia itself, Galatia, Diospontus, Paphlagonia, Pontus Polemoniacus, and Lesser and Greater Armenia. 2.38.7 Theonas of Cyzicus, for the churches in Asia, the Hellespont, Lydia, and Caria, through his subordinate bishops Eutychius of Smyrna and Marinus of Troas. 2.38.8 Alexander of Thessalonica, through his subordinates, for the churches in Macedonia Prima and Secunda along with Greece, all of Europe, both Scythias, and all the churches in Illyricum, Thessaly, and Achaea. 2.38.9 Nunechius of Laodicea, for the churches in Phrygia Prima and Secunda. 2.38.10 Protogenes, the admirable bishop of Sardica, for the churches in Dacia, Calabria, Dardania, and the neighboring regions. 2.38.11 Caecilian of Carthage, for the holy churches of</p>

<p>2.38.11 Κεκιλιανὸς πόλεως Καρθαγένης ταῖς κατὰ πάσας τὰς ἐπαρχίας τὰς τε Ἀφρικὰς καὶ τὰς Νομηθίας καὶ Μαυριτανίας ἀμφοτέρως οὐσαις ἁγίαις τοῦ θεοῦ ἐκκλησίαις.</p> <p>2.38.12 Πιστὸς Μαρκιανουπόλεως ταῖς κατὰ τὴν Μυσίαν καὶ τὰ τῶν Ἀθηνῶν καὶ Γάλλων ἔθνη καὶ ταῖς πλησιοχώροις τούτων πόλεσιν.</p> <p>2.38.13 Ἀλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ἔτι ὢν εἰς ὕστερον δὲ καὶ τῆς ἐπισκοπικῆς ἱερατείας τῆς αὐτόθι ἐκκλησίας λαχὼν σὺν Παύλῳ ἔτι τότε ἀναγνώστη ὄντι καὶ νοταρίῳ αὐτοῦ ταῖς ἐν ταῖς νήσοις πάσαις Κυκλάσιν.</p> <p>2.38.14 Οὗτοι πάντες οἱ ἅγιοι καὶ ἀποστολικοὶ ἄνδρες πάσαις ταῖς ὑπὸ τὸν οὐρανὸν ἁγίαις τοῦ θεοῦ ἐκκλησίαις τὰ ἐν τῇ Νικαέων ἁγία μεγάλη καὶ οἰκουμενικῇ συνόδῳ κεκριμένα διαπορθμεύσαντες, πανταχοῦ γῆς παρέδωκαν, καθὰ ἀρτίως ὁ λόγος ἀπέδειξεν.</p>	<p>God in all the provinces of Africa, Numidia, and both Mauritania.</p> <p>2.38.12 Pistus of Marcianopolis, for the churches in Mysia, the provinces of Athens and Gaul, and their neighboring cities.</p> <p>2.38.13 Alexander of Constantinople, then still a priest but later granted the bishopric of the local church, together with Paul, then still a lector, Alexander's secretary, for the churches on all the islands of the Cyclades.</p> <p>2.38.14 All these holy apostolic men delivered the decisions of the holy great ecumenical council of Nicaea to all the holy churches of God under heaven and brought them to all parts of the world, as this book has just shown.</p>
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