

Gelasius of Caesarea, Ecclesiastical History (CPG 3521)

Greek Text and English translation: Ecclesiastical History: The Extant Fragments With an Appendix containing the Fragments from Dogmatic Writings. GCS, ed. M. Wallraff, J. Stutz, and N. Marinides. Translated by N. Marinides. (De Gruyter, 2018).

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Greek	English
F11 (p. 70) Τοιαῦτα μὲν θαυμαστὰ καὶ σοφίας μεστὰ παρήνει ἢ τοῦ βασιλέως ἐπιστολή, τὸ δὲ κακὸν ἐπικρατέστερον ἦν καὶ τῆς βασιλείας σπουδῆς καὶ τῆς ἀξιοπιστίας τοῦ διακονησαμένου τοῖς γράμμασιν.	F11 (p. 71) Such wondrous things full of wisdom did the emperor's epistle urge, but the evil was stronger than both the emperor's zeal and the trustworthiness of him who served to convey the letters.
F11 (p. 72) Ὅρων τοίνυν ὁ βασιλεὺς ταραττομένην τὴν ἐκκλησίαν σύνοδον οἰκουμενικὴν συνεκρότει, τοὺς πανταχόθεν ἐπισκόπους διὰ γραμμάτων εἰς Νίκαιαν τῆς Βιθυνίας ἀπαντήσαι παρακαλῶν. Παρήσαν τε ἐκ πολλῶν ἐπαρχιῶν καὶ πόλεων οἱ ἐπίσκοποι, περὶ ὧν ὁ Παμφίλου Εὐσέβιος ἐν τῷ τρίτῳ βιβλίῳ τῷ εἰς τὸν Κωνσταντίνου βίον τάδε κατὰ λέξιν φησίν·	F11 (p. 73) Therefore the emperor, seeing the church troubled, convened an ecumenical synod, sending letters to the bishops everywhere exhorting them to meet at Nicaea in Bithynia. In response, the bishops assembled out of the various provinces and cities. This is what Eusebius Pamphilus writes about them, word for word, in his third book of the life of Constantine:
F11 (p. 72) Ἐὼν γοῦν ἐκκλησιῶν ἀπασῶν, αἱ τὴν Εὐρώπην ἀπασαν 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 Ἄραβας καὶ Παλαιστίνους, καὶ ἐπὶ τούτοις Αἰγυπτίους, Θηβαίους, Λίβυας τοὺς τε ἐκ μέσης τῶν ποταμῶν ὀρμωμένους· 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 Θρακῆς καὶ Μακεδόνες, Ἀχαιοὶ τε καὶ Ἑπειῶται οἱ ἔτι προσωτάτω οἰκοῦντες ἀπὴντων, αὐτὸς τε Σπάνων ὁ πάνυ βοῶμενος Ὅσιος, ἐπέχων καὶ τὸν τόπον τοῦ τῆς μεγίστης Ῥώμης ἐπισκόπου Σιλβέστρου σὺν πρεσβυτέροις Ῥώμης Βίτωνι καὶ Βικεντίῳ τοῖς πολλοῖς ἅμα συνεδρεύων. τῆς τε νῦν βασιλευούσης πόλεως ὁ μὲν προεστὼς Μητροφάνης τοῦνομα διὰ γῆρας ὑστέρει, πρεσβύτεροι δὲ αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν ἐπλήρουν, ὧν εἷς Ἀλέξανδρος ἦν ὁ μετ' αὐτὸν ἐπίσκοπος τῆς αὐτῆς γεγονῶς πόλεως.	F11 (p. 73) "So the most eminent of the ministers of God in all the churches which have filled Europe, Africa, and Asia, were brought together. And one house of worship, as it was opened wide by God, contained on the same occasion both Syrians and Cilicians, Phoenicians, Arabs and Palestinians, and in addition to these, Egyptians, Thebans, Libyans, and those who came from Mesopotamia. A Persian bishop was also present at this council and Scythians were at the assembly as well. Pontus and Asia, Pamphylia, and Phrygia, supplied those people who were most distinguished among them. Besides those, Thracians and Macedonians met there. Achaians and Epirots, and even those who lived even further away than those. 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 Vicentius, sat in council with many others. 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.
F11 (p. 72) Τοιοῦτον μόνος ἐξ αἰῶνος εἷς βασιλεὺς Κωνσταντίνος Χριστῷ στέφανον δεσμῶ συνάψας εἰρήνης, τῷ αὐτοῦ σωτῆρι τῆς κατ' ἐχθρῶν πολεμίων νίκης θεοπρεπὲς ἀνετίθει χαριστήριον, εἰκόνα χορείας ἀποστολικῆς ταύτην καθ' ἡμᾶς συστησάμενος. ἐπεὶ	F11 (p. 73) Emperor Constantine alone continued to dedicate such a crown, composed as a bond of peace, to Christ his Savior. He dedicated it to him as a thank-offering worthy of God for victory over his enemies by appointing this gathering among us as an imitation of

<p>καὶ κατ' ἐκείνους συνῆχθαι λόγος “ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἀνδρας 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 πλείστων ὅσων ἐτέρων οὐδ' ἦν ἀριθμὸς εἰς κατάληψιν.</p>	<p>the Apostolic Assembly. 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]. That congregation, however, was inferior in this way: that everyone present was not a minister of God. In this assembly the number of bishops exceeded three hundred, while the number of the presbyters, deacons, and others who attended them was almost impossible to count.</p>
<p>F11 (p. 74) 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. οἷς δὴ πᾶσιν ὁ βασιλεὺς ἐφ' ἐκάστης ἡμέρας τὰ σιτηρέσια δαψιλῶς χορηγεῖσθαι προσέταττε. τοιαῦτα μὲν περὶ τῶν ἐκεῖ συνελθόντων ὁ Παμφίλου διεξῆλθεν Εὐσεβίος. Ἐπιτελέσας δὲ ὁ βασιλεὺς ἐπινίκιον κατὰ Λικινίου ἐορτήν, 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 ἔστη καὶ οὐ πρότερον καθίζειν ἠρεῖτο, πρὶν ἂν οἱ ἐπίσκοποι ἐπινεύσειαν· τσαυτὴ τις εὐλάβεια καὶ αἰδῶς τῶν ἀνδρῶν τὸν βασιλέα κατεῖχε.</p>	<p>F11 (p. 75) Some of these ministers of God were notable for their wisdom, some for the strictness of their life and patient endurance [of persecution], and others adorned themselves with all of these distinguished characteristics. Some were venerable because of their advanced age, others were conspicuous for their youth and vigorous minds, and others had only recently entered their ministerial career. For all these the emperor arranged for an abundant supply of daily food to be provided.” That is Eusebius’ account of those who met on this occasion. And the emperor too, after celebrating the festival of his victory over Licinius, met them in person in Nicaea. On the following day all the bishops were assembled together in one place; the emperor arrived soon after. When he had entered, he stood in among them and would not take his place until the bishops, by nodding their assent, indicated that they wanted him to sit. Such was the respect and reverence which the emperor entertained for these men.</p>
<p>F12a (p. 76) Τὴν μὲντοι Ἀρείου δόξαν συνεκρότου Εὐσεβίος ὁ Νικομηδεὺς ὡς καὶ πρότερον εἴρηται, Θεόγνιος Νικαίας, Μάρις Χαλκηδόνας· τούτοις δὲ γενναίως ἀντιγωνίζοντο οἱ ἐν ἁγίοις πατέρες ἡμῶν Ἀλέξανδρος Κωνσταντινουπόλεως τότε πρεσβύτερος ὢν καὶ Ἀθανάσιος ὁ διάκονος τῆς Ἀλεξανδρέων ἐκκλησίας. διὸ καὶ φθόνος ὠπλίστατο κατ' αὐτῶν, ὡς ὕστερον λέξομεν. καλοῦσι τὸν Ἄρειον εἰς τὴν σύνοδον ἐπιτρέποντες αὐτῷ συστήναι τοῖς οἰκείοις δόγμασιν.</p>	<p>F12a (p. 77) Now as for the belief of Arius, it was supported by Eusebius of Nicomedia, as mentioned earlier, Theognis of Nicaea, and Maris of Chalcedon. Bravely fighting against these were our fathers among the saints, Alexander of Constantinople, who was then a presbyter, and Athanasius the deacon of the church of the Alexandrians. Therefore malice armed itself against them, as we will tell later. They summoned Arius to the synod, directing him to present his doctrines.</p>
<p>F12b (p.78) Ἀλλὰ τὸ κατὰ τὴν σύνοδον γεγονὸς θαυμαστὸν παρὰ τοῦ τὰ πάντα νικηφόρου βασιλέως οὐκ ἄξιον σιωπῆ παραπέμψασθαι. καὶ γὰρ ἐπισυναχθέντων πάντων τῶν ἐπισκόπων καί, καθὼς ἔθος ἐστί, γενομένων ζητήσεών τε καὶ συγκρίσεων παρὰ τινῶν τῶν ἐπισκόπων ἐρεσχειλιῶν ἕνεκα ἄλλου</p>	<p>F12b (p.79) 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</p>

<p>πρὸς ἄλλον ἔχοντος, λιβέλλων τε ἐπιδομένων ὑπ' αὐτῶν καὶ ἐγκλημάτων συγκροτουμένων παρὰ τῶ εὐσεβεῖ βασιλεῖ, δεξάμενος τοὺς λιβέλλους σφραγίσας τε τῷ δακτυλίῳ αὐτοῦ ἐκέλευσε φυλάττεσθαι· 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 δὴ δεξάμενος καὶ ἐν τῷ οἰκείῳ κόλπῳ θέμενος μήτε ἐγκύψαι τοῖς ἐμφορομένοις ἐθελήσας, λέγει· “Τοῦ Θεοῦ ὑμᾶς προχειρισάμενου ἱερεῖς τε καὶ ἄρχοντας κρίνειν τε καὶ διακρίνειν τὰ πλήθη καὶ θεοὺς εἶναι ἅτε δὴ ἀνθρώπων ἀπάντων ὑπερέχοντας ὀρισάμενου κατὰ τὸ εἰρημένον· ‘ἐγὼ εἶπα· θεοὶ ἐστε καὶ υἱοὶ ὑψίστου πάντες καὶ τό· ὁ θεὸς ἔσθι ἐν συναγωγῇ θεῶν χρὴ τῶν μὲν κοινῶν ὀλιγορεῖν πραγμάτων, πᾶσαν δὲ τὴν σπουδὴν περὶ τὰ θεῖα ποιῆσθαι.” καὶ κελεύσας ἐνεχθῆναι πῦρ, ἐμπρησθῆναι τοὺς λιβέλλους προσέταξεν. ἔσπευδε γὰρ μηδένα τῶν ἔξω ἐπιγνῶναι τῶν τοιούτων ἐπισκόπων τὴν ἀνώμαλον ἐπιχείρησιν· τοσαύτη ἡ τοῦ βασιλέως πρὸς τοὺς ἱερεῖς τοῦ θεοῦ εὐλάβεια, ἣν θαυμάσειαν ἅπαντες οἱ εὖ φρονοῦντες.</p>	<p>brought their charges before the pious emperor, he accepted the indictments, sealed them with his signet ring, and ordered that they be kept safe. 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: “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.” 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>F12c (p. 82) 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 ἀγίων ἐπισκόπων, τῶν τῆς ἀληθείας ὑπερμαχοῦντων, ἀντιπράττοντες. ἀλλ’ οἱ ἄριστοι καὶ τὰ πάντα ἱερώτατοι πατέρες ἡμῶν τῷ τῆς ἀληθείας ὄπλῳ ἡσφαλισμένοι τὴν λαμπρὰν καὶ ἀμώμητον πίστιν μετὰ παρρησίας ἐκήρυττον· μεθ’ ὧν ἦν καὶ ὁμολογητῶν πολὺς ἀριθμὸς, ἀνθισταμένων τοῖς ἐθέλουσι περιποιῆσθαι τὰ μοχθηρὰ τοῦ Ἀρείου δόγματα.</p>	<p>F12c (p. 83) 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>F12d (p. 84) Πρὸς γὰρ τὸ παράδοξον τοῦ βασιλικοῦ διατάγματος καὶ φιλόσοφοι ἐν τῇ συνόδῳ παρῆσαν λίαν διαλεκτικῆς ἐμπειρότατοι. ἐν οἷς ἦν εἷς παρὰ πάντας θαυμαζόμενος καὶ πάμπολλα τοῖς ἐπισκόποις ὑπὲρ Ἀρείου διαπληκτιζόμενος, ὥστε γενέσθαι ἐκ τῆς συμβολῆς μεγάλην ἀκρόασιν πλήθους ἐπισυνθέντος. οὔτε γὰρ οἰοί τε ἦσαν οἱ ἐπίσκοποι τὸν φιλόσοφον τέως περιτρέψαι διαλεγόμενον, ὅτι πᾶσι τοῖς</p>	<p>F12d (p. 85) For due to the extraordinary nature of the imperial order, there were also present at the synod philosophers extremely well-versed in dialectic. Among them was one who was wondered at by all and who sparred with the bishops very often on Arius’ behalf, so that as a result of the contest a large audience was formed as a crowd rushed together. And for a time the bishops were unable to confute the philosopher as</p>

ἐπαγομένοι ρᾶστα προσεφέρετο, ἐπιλύων τὰ κινούμενα καὶ δίκην ἐγγέλους, ἐν οἷς ἐδόκει συνέχεσθαι, διολισθαίνων τῶν ἐπικρατεστέρωσ αὐτῶ προτιθεμένων νοημάτων. Ἄλλ' ἵνα δείξῃ ὁ θεὸς ὅτι οὐκ ἐν λόγῳ ἢ βασιλείᾳ, ἀλλ' ἐν δυνάμει συνίσταται, ἐκ τῶν προλεχθέντων ὁμολογητῶν ἀνὴρ τις ἀπλοῦστατος τὴν φύσιν καὶ μηδὲν ἕτερον εἰδὼς εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον, ἐν τοῖς λοιποῖς ἀκροαταῖς συνῆν τοῖς ἐπισκόποις. Ὅς ἐνιδὼν τὸν φιλόσοφον ἐπικερτομοῦντα τοῖς ἡμετέροις καὶ τῇ μοχθηρᾷ συζητήσει καταλαζομεύομενον, αἰτεῖ χώραν αὐτῶ συνομιλίας ἐπιδοθῆναι πρὸς αὐτόν. Τότε οἱ καθ' ἡμᾶς συνειδότες τοῦ ἀνδρὸς τὴν ἀπλότητα καὶ τὸ ἄπειρον αὐτὸν εἶναι γραμμάτων ἐννοοῦντες, ἐπειθον μὴ εἰς μέσον ἐλθεῖν, μὴ ποτε παρὰ τοῖς μοχθηροῖς γέλωσ γένηται. Ὁ δὲ μὴ ἀνασχόμενος πρόσσεισι τῷ ἀνδρὶ καὶ φησιν, “ἐν ὀνόματι Ἰησοῦ Χριστοῦ, ὃ φιλόσοφε, ἀκουσον τὰ τῆς ἀληθείας δόγματα.” ὁ δὲ πρὸς αὐτόν, “ἐὰν εἴποις,” κάκεινος, “εἷς ἐστὶν ὁ Θεός,” φησίν, “ὁ τὸν οὐρανὸν καὶ τὴν γῆν δημιουργήσας, ὁ καὶ τὸν ἄνθρωπον ἐκ γῆς διαπλάσας, ὑπεστήσατο ὁμοῦ τοῖς ὀρατοῖς καὶ τὰ ἀόρατα τῷ λόγῳ αὐτοῦ καὶ τῷ ἁγίῳ Πνεύματι. τοῦτον τὸν λόγον ἡμεῖς υἱὸν Θεοῦ εἰδότες προσκυνοῦμεν, πιστεύοντες διὰ τὴν ἡμετέραν ἀπολύτρωσιν ἐκ παρθένου τίκτεσθαι καὶ διὰ σταυροῦ καὶ θανάτου αὐτὸν ἡμᾶς ἡλευθερωκένοι ἀπὸ τῆς αἰωνίου κατακρίσεως, διὰ τε τῆς ἀναστάσεως αὐτοῦ ζῶν ἡμῖν αἰδίων περιποιεῖσθαι, ὃν καὶ ἐλπίζομεν αὐθις ἐλθόντα ἐσεσθαι κριτὴν πάντων ὧν διεπραξάμεθα. πιστεύεις τούτοις, ὃ φιλόσοφε;” Ὁ δὲ ὡς ἂν τις μηδεπώποτε λόγων πείραν ἔχων εἰς ἀντίθεσιν ἀπηνέωθη καὶ ὡς κωφὸς ἢ ἄλαλος ἀπεσιώπησε, τοῦτο μόνον πρὸς αὐτὸν εἰπὼν ὅτι, “κάμοι ταῦτα οὕτως ἔχειν δοκεῖ, μὴδὲν δὲ ἕτερον εἶναι ἢ πάντα καθὼς προεῖρηκας.” ὁ δὲ γέρων πρὸς αὐτὸν ἔφη. “εἰ ταῦτα οὕτως ἔχειν πιστεύεις, ὃ φιλόσοφε, ἀναστὰς ἀκολούθει μοι καὶ ἐπὶ τὴν ἐκκλησίαν σπουδάσωμεν, ἐν ἣ ἴληψη τὸ σημεῖον ταύτης τῆς πίστεως.” Ὁ δὲ φιλόσοφος μεταβαλὼν πρὸς εὐσέβειαν, ἐπιστραφεὶς λέγει τοῖς μαθηταῖς αὐτοῦ καὶ πᾶσι τοῖς συνελθοῦσιν εἰς τὴν ἀκρόασιν, “ἀκούσατε,” φησίν, “ὃ ἄνδρες, ἕως ὅτε λόγων ἐποιούμεν σπουδὴν, λόγους λόγοις ἀντετίθου καὶ τὰ προσφερόμενα τέχνη τοῦ λέγειν ἀνέτρεπον· ὅτε δὲ ἀντὶ λόγων δυνάμεις τις προελήλυθεν ἐκ τοῦ στόματος τοῦ συζητοῦντος, οὐκ ἴσχυσαν οἱ λόγοι τῇ δυνάμει ἀντιτάξασθαι· οὔτε γὰρ ἄνθρωπος Θεῷ οἷός τε ἐστὶν ἀντιστῆναι. Διὰ τοι τοῦτο εἴτις ὑμῶν δύναται συνιέναι, ὡς καὶ ἐγὼ νενόηκα, πιστεύσει εἰς Χριστὸν

he argued, since he would easily meet the objections brought against him, solving the arguments that were set in motion, and like an eel slipping out of the arguments that were more strongly put forward against him, even when he seemed to be caught by them. But in order for God to show that the kingdom does not consist in word but in power, among the aforementioned confessors a certain man, who was by nature extremely simple and knew nothing except Jesus Christ and him crucified, was in the audience with the other bishops. He, seeing the philosopher mocking our people and vaunting arrogantly against them with his knavish disputation, asked that room be made for him to converse. Then those of our belief, conscious of the man's simplicity and knowing that he had no experience of education, tried to persuade him not to intervene, lest he become a laughingstock to the knaves. But he would not abide it and approached the man and said: “In the name of Jesus Christ, philosopher, hear the dogmas of truth.” And the other replied to him, “If you say so.” And the former said: “God is one, he who created heaven and earth, who also fashioned man out of the earth, who caused both visible and invisible things to subsist by his Word and Holy Spirit. Recognizing this Word as Son of God, we worship him, believing that he was born of a virgin for our redemption and that through the cross and death he has freed us from eternal condemnation, and that through his resurrection he has prepared eternal life for us; him also we expect to come to be judge of all that we have done. Do you believe this, philosopher?” And the latter, as if he never before had experience of speeches involving the raising of objections, was dumbfounded and, as if deaf or dumb, became silent, saying to him this only, “To me also these things seem to be thus, and there is nothing to add beyond what you have just said.” And the old man said to him, “If you believe that these things are so, philosopher, rise and follow me and let us hasten to the church, in which you will receive the sign of this faith.” And the philosopher, changing to piety, turned and said to his students and all those who had come together in the audience, “Listen, gentlemen: Ever since I took up serious study of discourse, I would set argument against argument, and whatever was proposed I overturned by the art of speaking. But when, instead of discourses, a kind of power came forth from the mouth of the debater, my words were unable to fight against

<p>καὶ φιλόσοφος γενόμενος Χριστιανὸς ἔχαιρεν ἡττηθεὶς ὑπὸ τοῦ γέροντος.</p>	<p>that power; for neither is man able to resist God. For this reason, if there be any among you who is able to understand as I myself have come to comprehend, he will believe in Christ, and let him follow this old man through whom God has spoken.” In this way the philosopher, becoming a Christian, rejoiced at being defeated by the old man.</p>
<p>F12e (p. 90) Ἐγένετο δὲ κατὰ τὴν σύνοδον καὶ ἄλλος τις ἐκ τοῦ χοροῦ τῶν ὁμολογητῶν, τοῦνομα Παφνούτιος, ἀνὴρ Αἰγύπτιος, Θεοῦ ἄνθρωπος, ἐκ τῆς ὁμηγύρεως ἐκείνων ὃν Μαξιμιανὸς ὁ Βασιλεὺς τοὺς δεξιοὺς ὤρυξεν ὀφθαλμοὺς καὶ τὰς λαιὰς ἐνευροκόπησεν ἀγκύλας παραδοὺς τοῖς μετάλλοις συνέχεσθαι, ἐν ᾧ τοσαύτη ἦν χάρις τοῦ θεοῦ, ὥστε σημεῖα ποιεῖν μηδὲν ἔλαττον τῶν πάλαι τοῖς ἀποστόλοις γεγενημένων. λόγῳ γὰρ μόνῳ τοὺς δαίμονας ἐφυγάδευε καὶ εὐχῆ διαφόρους ἀσθενοῦντας ἐθεράπευε τυφλοῖς τε τὸ βλέπειν τὸν θεὸν ἐξαιτούμενος παρείχε καὶ παρεθένας πρὸς τὴν κατὰ φύσιν ἦγεν ἀκμὴν τὰ μέλη ἐνεργεῖν ὑγιῶς. ὃν ὁ βασιλεὺς σφόδρα διὰ τιμῆς ἤγε συνεχῶς τε ἐπὶ τὰ βασιλεία μετεπέμπετο καὶ τὸν ἐξωρυγμένον ὀφθαλμὸν κατεφίλει· τοσαύτη προσῆν τῷ βασιλεῖ Κωνσταντίνῳ εὐλάβεια. Καὶ δὴ καὶ Σπυρίδων Κύπριός τις ἀνὴρ ἐπίσημος καὶ τὴν ἐκ παιδὸς ποιμενικὴν πείραν τῆ τοῦ Χριστοῦ ποιμνὴ καταστάς προφητικῶ βίῳ διαγιγνώμενος ἐγνωρίζετο, ὃς καὶ γε διέπων τὴν ἐκκλησίαν τοῦ ποιμαίνειν τὰ ἴδια πρόβατα οὐκ ἐπαύσετο. οὕτω δὲ ἦν χρηστὸς καὶ ἀνεξίκακος, ὅτι ληστῶν ἐφ’ ὁδοῦ δόλω προσβαλόντων τῆ ποιμνὴ ἀοράτοις τε δεσμοῖς κρατουμένων κινήθηναί τε μὴ δυναμένων ἕως πρωί, ἐπιστάς δι’ εὐχῆς ἀνεθῆναι μὲν τῆς συνοχῆς ποιεῖ· οὐ μὴν ἀλλὰ καὶ κριὸν τὸν κράτιστον ἀποικομένους δίδωσιν, εἰπὼν· “λάβετε, ὧ νεανίσκοι, πρὸς ἀπόχρησιν, μὴ ἄπρακτοι ὄντες τῆ νυκτὶ ταύτῃ δι’ ἐμὲ τὴν αἰτίαν τῆς ἀπορίας καταμέμνησθε.” πολλὰ μὲν οὖν καὶ ἄλλα θαυμαστὰ αὐτοῦ ἀκηκόαμεν, ἐν δὲ ἐκ πολλῶν παραθήσομεν. Λόγος ὅτι θυγατέρα ἔσχεν, Εἰρήνην τοῦνομα, ἣ τῷ γέροντι προσφόρως διακονήσασα ἐν παρθενίᾳ τὸν βίον ὑπεξέρχεται. ταύτης μετὰ θάνατον ἐξ ἀποδημίας τις ἐπιστάς παραθήκην ἀπῆτει τὸν γέροντα, ἦν πρόσθεν αὐτῆ ἦν παραθέμενος, ἦν ὁ μακάριος Σπυρίδων ἠγνόησεν. ὡς δὲ πολὺς ἦν ἐπικείμενος αὐτῷ ὁ ἄνθρωπος, πολλὰ ἄνω καὶ κάτω τὸν οἶκον διερευνήσας ὁ γέρον καὶ μὴ εὐρὼν ἦν σφόδρα τὸν ἄνδρα λέγων μὴ εἶδέναι. ὁ δὲ παραθέμενος ἐκβοῶν ἔτι, δάκρυσι τε</p>	<p>F12e (p. 91) And there was at the synod another man from among the choir of confessors by the name of Paphnutius, an Egyptian, a man of God, from the company of those whose right eyes Maximian the emperor had gouged out and whose left legs he had hamstrung when he committed them to be held in the mines. In him there was so much grace of God that he accomplished signs in no way inferior to those done of old by the apostles. For by word alone he routed demons, and by prayer he healed various ill people, and by petitioning God he granted sight to the blind, and he brought the paralyzed to natural soundness, making their members to function healthily. The emperor held him in great honor and frequently invited him to the palace and would kiss his gouged-out eye, so much piety did Constantine have! Moreover, Spyridon, a certain Cypriot man eminent in the Lord, who placed his experience from youth up as a shepherd in the service of the flock of Christ, was known for leading a prophetic way of life. In fact, although governing the church, he did not cease tending his own sheep. He was so kind and forbearing that once, when highway robbers had set upon his flock stealthily and were held by invisible bonds and unable to move until morning, when he chanced upon them he set them free from their detention by prayer. Not only that, but as they were leaving he even gave them his best ram, saying, “Take this, lads, for your use, lest having been unsuccessful this night on my account you blame me as the cause of your privation.” Now, we have heard about many other wonders of his, but we will present just one from among many. It is said that he had a daughter, Irene by name, who, after having ministered to the old man, departed this life a virgin. After her death someone returned from a journey and requested from the old man a deposit that he had previously entrusted to her, of which the blessed Spyridon was unaware. As this person was very insistent toward him, the old man searched the house carefully top to bottom, and, not having found anything, he distressed the man</p>

<p>συνεχόμενος ἔλεγεν ἑαυτὸν διαχειρίσεσθαι τῆς ἀπωλείας εἰ μὴ λάβοι τὰ παρακατατεθέντα, φάσκων ἔνεκα γήρους αὐτῷ ταύτην τὴν παραμυθίαν παραμυθίαν πεποιῆσθαι παρ’ αὐτῆ παραθέμενον. Παρασκεθάζει οὖν τὸν γέροντα ἐπὶ τὸ μνήμα ὀρμησαί τῆς θυγατρὸς πρὸς πεῦσιν τοῦ πράγματος· ὁ δὲ ἔλθων καλεῖ τὴν θυγατέρα ἐξ ὀνόματος καὶ φησι· “τέκνον Εἰρήνη.” ἡ δὲ ἀποκριθεῖσα ἀπὸ τοῦ τάφου λέγει· “τί θέλεις, ὦ πάτερ;” ὁ δὲ πρὸς αὐτήν· “τοῦ ἀπέθου τὴν τοῦδε τοῦ ἀνθρώπου παρακαταθήκην, ὦ θύγατερ;” κάκεῖνη πρὸς αὐτὸν ἔφη· “ἐν τῷδε κεῖται τῷ τόπῳ,” σαφῶς τὸν τόπον ἐπισημίανασα τῷ πατρί. ὁ οὖν γέρων ἐπιστρέψας ἐν τῷ οἴκῳ καὶ εὐρών ὅπου περ εἶπε κεῖσθαι ἢ παρθένος τὴν παραθήκην, ἀπέδωκε τῷ ἀνδρὶ. Πολλὰ δὲ καὶ ἄλλα τοῦ ἀνδρὸς ἄδονται θαύμαστα αἰ καὶ μέχρι δεῦρο πρὸς τῶν ἐγχωρίων δείκνυνται τοῖς ἐφισταμένοις πρὸς λυσιτέλειαν. τοιούτοις τοιγαροῦν ἐν ἐκείνοις ἔτι τοῖς καιροῖς ἀγίοις ἀνδράσιν ἢ ἐκκλησία ἐσεμνύετο, ἐξ ὧν πολλοὶ παρήσαν κατὰ τὴν ἐν Νικαίᾳ σύνοδον.¹</p>	<p>greatly by saying that he knew nothing of the matter. But he who had entrusted the deposit continued to cry out and, wracked by tears, said that he would lay hands on himself if he did not receive the deposited articles, saying that he had entrusted this deposit to her as a consolation for his old age. So he had the old man hasten to the grave of his daughter to inquire about the matter. Upon arriving, he called his daughter by name and said, “Irene my child.” And she answered from the sepulcher saying, “What do you want, father?” And he responded to her, “Where did you place this man's deposit, daughter?” And she said to him, “It lies in such and such a place,” clearly signifying the place to her father. So the old man, returning to the house and finding the deposit exactly where the virgin said it was, restored it to the man. Many other wondrous deeds of this man are sung, which even till today are pointed out by the locals to those who are in the know, for their benefit. So indeed in those times the church was still adorned by such holy men, many of whom were present at the synod in Nicaea.</p>
<p>F12 (p. 96) Ἀλλὰ μὴν Ἀθανάσιος, περὶ οὗ καὶ πρόην εἰρήκαμεν, τηνικάδε διάκονος ὢν, οὐκ ἄμοιρος τοῦ τῶν ἁγίων ἐκείνων χοροῦ εἶναι ὑπὸ πάντων ὠμολόγητοσυνῆν δὲ τῷ Ἀλεξάνδρῳ τῷ τῆς Ἀλεξανδρέων ἐκκλησίας ἐπισκόπῳ, βοηθὸς ἄριστος ὑπάρχων αὐτῷ.</p>	<p>F12 (p. 97) But of course Athanasius too, of whom we also spoke earlier, being then a deacon, was acknowledged by all to have had his share in the choir of those holy men. He was present there with Alexander, the bishop of the church of the Alexandrians, and was a most excellent helper to him.</p>
<p>F12e (p. 96) Ἄνεκίνου γοῦν ὁσημέρα περὶ τῆς πίστεως πολλὰ συνεξετάζοντες, οἰόμενοι δεῖν μηδὲν εὐχερὲς ἢ τολμηρὸν περὶ τηλικαύτης ζητήσεως διαπράττεσθαι, συχνῶς τε τὸν Ἄρειον μετεπέμποντο καὶ τηλικαύτης ζητήσεως διαπράττεσθαι, συχνῶς τε τὸν Ἄρειον μετεπέμποντο καὶ πυχνῆ ἀνακρίσει τὰς προτάσεις αὐτοῦ ἀνέπτυσσον, πῶς τε δεῖ πρὸς τὴν ἀνατροπὴν τῶν ἀθέσμων αὐτοῦ δογμάτων ψηφίσασθαι καὶ ἀνθορίσασθαι, μετὰ πολλῆς σκέψεως ἐλογίζοντο. F12f (p. 98) Μετὰ γοῦν πολλὴν τὴν τῆς σκέψεως κατάστασιν ἔδοξε πᾶσιν ὁμοῦ τὸ ὁμοούσιον δεῖν ὀρίσασθαι ἐπὶ τῆς ἐκκλησιαστικῆς πίστεως, τουτέστι τῆς αὐτῆς τῷ πατρὶ οὐσίας καὶ τὸν υἱὸν ὁμολογεῖν.</p>	<p>F12e (p. 97) Therefore they were busy every day examining together many matters concerning the faith, being of the opinion that they ought not to effect anything hasty or rash with regard to such a great question, and they summoned Arius frequently and studied his propositions with repeated inquisitions, and with much consideration they reasoned as to how they should decide and counterargue so as to overturn his iniquitous tenets. F12f (p. 99) So after the discussion had reached broad agreement, it seemed to all together that the <i>homousios</i> must be enshrined as a definition in the ecclesiastical confession of faith, that is, that the Son should be confessed as also of the same being as the Father.</p>

¹ This section of Gelasius has been reconstructed by the editors of *Gelasius of Caesarea, Ecclesiastical History: the Extant Fragments* “based on the agreement between BHG 129 and Cyzicenus [the Anonymous Church History]” (pg. 91). Because our Greek text for the Anonymous Church History does not precisely match that provided by the editors of Gelasius, we have maintained separate translations.

<p>F12f (p. 98) Ἦν καὶ κατὰ κράτος πάντες ἐβεβαίωσαν παρεκτός τινων ἑπτακαίδεκα τὸν ἀριθμὸν, οἱ συναπέστησαν Ἀρείῳ, ἅτε δὴ τὸν υἱὸν ἕξωθεν λέγοντες δεδημιουργῆσθαι τῷ Θεῷ ἐκ μὴ ὄντων τινῶν ὑποστάσεων καὶ οὐκ ἀπ' αὐτῆς τῆς τοῦ πατρὸς θεότητος γεννηθέντα.</p>	<p>F12f (p. 99) And everyone confirmed it wholeheartedly, except for some, seventeen in number, who apostatized together with Arius in saying that the Son had been created externally by God from some non-existent substances and that he was not born from the divinity itself.</p>
<p>F12f (p. 98) Ἀναφέρεται δὲ ἐπὶ τὸν εὐσεβῆ Κωνσταντῖνον ἢ τῆς συνόδου ἀπόφασις, ἣν ὡς θεόθεν προσενεχθεῖσαν σέβει καὶ παραδέχεται, καὶ τοὺς ἀντιλέγοντας ἅτε τῷ Θεῷ ἐναντιουμένους ἐξορίαν ὑποστῆναι ψηφίζεται. ἕξ τοίνυν μετὰ Ἀρείου ἔμειναν συναπωσθηναί· οἱ γὰρ ἕνδεκα παλινῳδῖαν ποιησάμενοι ὑπογράφουσιν εἰς τὸ ὁμοούσιον χειρί, οὐ προαιρέσει. ταύτης τῆς ὑπουλίας ἔξαρχος ἦν Εὐσέβιος ὁ Νικομηδείας ἐπίσκοπος, ὅς καὶ μέχρι τέλους δείκνυται τῇ ἐφ' ἑκάτερα γνώμῃ κεκρημένος, φημί τῇ τε πρὸς ἡμᾶς δι' ὑποκρίσεως καὶ τῇ τῶν ἐναντίων δι' ἐκθέσμων ἐνστάσεων.</p>	<p>F12f (p. 99) The decision of the synod was referred to the pious Constantine, who revered and accepted it as divinely decreed and decided that those who contradicted it should suffer exile as adversaries of God. So six remained to be expelled along with Arius; for the other eleven recanted and subscribed to the <i>homousios</i> with their hand but not their will. The leader of this deceit was Eusebius the bishop of Nicomedia, who even to the end is proven to have adhered to both opinions—I mean to ours by his dissembling and to those of our opponents by his lawless obstructions.</p>
<p>F13a (p. 100) “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· “Τῇ ἁγία καὶ μεγάλῃ 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. F13a (p. 102) 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, ταῦτα 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. καὶ παμνηφί ἔδοξεν ἀναθεματισθῆναι αὐτὸν καὶ τὴν ἀσεβῆ αὐτοῦ δόξαν καὶ τὰ ῥήματα καὶ τὰ νοήματα αὐτοῦ τὰ βλάσφημα οἷς ἐκέκρητο βλασφημῶν τὸν υἱὸν τοῦ Θεοῦ, λέγων ἐξ οὐκ ὄντων εἶναι καὶ πρὶν γεννηθῆναι</p>	<p>F13a (p. 101) A synodical epistle written by the holy synod in Nicaea to those in Alexandria and Egypt and the Pentapolis and to all the holy churches and clergy and laity of the orthodox faith under heaven. “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. F13a (p. 103) 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. 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 capable of evil or good by his own free will, and by calling him a creature and a product. All this the holy council anathematized, not even</p>

<p>μη εἶναι καὶ ἦν τότε ὅτε οὐκ ἦν καὶ αὐτεξουσιότητα κακίας καὶ ἀρετῆς δεκτικὸν τὸν υἱὸν τοῦ Θεοῦ λέγοντος καὶ κτίσμα ὀνομάζοντος καὶ ποίημα. ταῦτα πάντα ἀνεθεμάτισεν ἡ ἅγια σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης καὶ τῆς ἀπονοίας καὶ τῶν βλασφημῶν ῥημάτων αὐτοῦ ἀνασχομένη. καὶ τὰ μὲν κατ' ἐκεῖνον οἶον τέλους τετύχηκε πάντως ἢ ἀκηκόατε ἢ ἀκούσεσθε, ἵνα μὴ δόξωμεν ἐπεμβαίνειν ἀνδρὶ δι' οἰκείαν ἀμαρτίαν ἄξια τὰ ἐπίχειρα κομισαμένῳ. 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.</p>	<p>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. 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.</p>
<p>F13a (p. 102) 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. ἔδοξεν οὖν Μελίτιον μὲν φιλανθρωπότερον κινηθείσης τῆς συνόδου (κατὰ γὰρ τὸν ἀκριβῆ λόγον οὐδεμιᾶς συγγνώμης ἄξιός ἦν) μένειν ἐν τῇ αὐτοῦ πόλει καὶ μηδεμίαν ἐξουσίαν ἔχειν μῆτε χειροτονεῖν μῆτε χειρίζειν μῆτε χειροθετεῖν μῆτε ἐν χώρᾳ μῆτε ἐν πόλει ἐτέρα φαίνεσθαι ταύτης τῆς προφάσεως ἕνεκα, ψιλὸν δὲ τὸ ὄνομα τῆς τιμῆς κεκτησθαι. τοὺς δὲ ὑπ' αὐτοῦ κατασταθέντας μυστικώτερα χειροτονία βεβαιωθέντας κοινωνηθῆναι ἐπὶ τούτοις ἐφ' ᾧ τε ἔχειν μὲν αὐτοὺς τὴν τιμὴν καὶ λειτουργεῖν, δευτέρους δὲ εἶναι ἐξ ἅπαντος πάντων τῶν ἐν ἐκάστη παροικίᾳ καὶ ἐκκλησίᾳ ἐξεταζομένων τῶν ὑπὸ τὸν τιμώτατον καὶ συλλειτουργῶν ἡμῶν Ἀλέξανδρον προκεχειρισμένων. ὡς τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρέσκοντασιν αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὄνομά τι ἢ ὄλως ποιεῖν τι χωρὶς γνώμης τοῦ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἐπισκόπου τῶν ὑπὸ Ἀλέξανδρον τελούντων, τὸν ὀσιώτατον συλλειτουργῶν ἡμῶν.</p>	<p>F13a (p. 103) 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. 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. 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.</p>
<p>F13a (p. 104) Τοὺς δὲ χάριτι Θεοῦ καὶ εὐχαῖς ὑμετέραις ἐν μηδενὶ σχίσματι εὐρεθέντας, ἀλλὰ ἀκηλιδώτους 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.</p>	<p>F13a (p. 105) 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. If such a member</p>

<p>ει δέ τινα συμβαίη ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ τηρικαῦτα προσαναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότος τοὺς ἄρτι προσληφθέντας μόνον εἰ ἄξιοι φαίνονται καὶ ὁ λαὸς αἰροῖτο συνεπιψηφίζοντος αὐτῷ καὶ ἐπισφραγίζοντος τοῦ τῆς Ἀλεξανδρείας ἐπισκόπου. τοῦτο δὲ τοῖς μὲν ἄλλοις ἅπασι συνεχωρήθη· ἐπὶ δὲ τοῦ Μελιτίου προσώπου οὐκέτι τὰ αὐτὰ ἔδοξε διὰ τὴν ἀνέκαθεν αὐτοῦ ἀταξίαν καὶ διὰ τὸ πρόχειρον καὶ προπετὲς τῆς γνώμης, ἵνα μηδεμία ἐξουσία ἢ αὐθεντία αὐτῷ δοθεῖη, ἀνθρώπῳ δυναμένῳ πάλιν τὰς αὐτὰς ἀταξίας ἐμποῦησαι. ταῦτά ἐστι τὰ ἐξάιρετα καὶ διαφέροντα Αἰγύπτῳ καὶ τῇ ἁγιωτάτῃ Ἀλεξανδρέων ἐκκλησίᾳ. εἰ δέ τι ἄλλο ἢ ἐκανονίσθη ἢ ἔδογματίσθη συμπάροντος τοῦ κυροῦ καὶ τιμιωτάτου συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν Ἀλεξάνδρου, αὐτὸς παρὼν ἀκριβέστερον ἀνοίσει ταῦτα πρὸς ὑμᾶς, ἅτε δὴ καὶ κύριος καὶ κοινῶν τῶν γεγενημένων τυγχάνων.</p>	<p>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. 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. 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>F13a (p. 104) Εὐαγγελιζόμεθα δὲ ὑμᾶς καὶ περὶ τῆς συμφωνίας τοῦ ἁγιωτάτου πάσχα, ὅτι ὑμετέρας εὐχαῖς κατορθώθη καὶ τοῦτο τὸ μέρος, ὥστε πάντας τοὺς ἐν τῇ εἰρήνῃ ἀδελφούς, τοὺς μετὰ τῶν Ἰουδαίων τὸ πρότερον ποιοῦντας, συμφώνως Ῥωμαίοις καὶ ὑμῖν καὶ πᾶσιν ἡμῖν τοῖς ἐξ ἀρχαίου μεθ' ὑμῶν φυλάσσουσιν τὸ πάσχα ἐκ τοῦ δεῦρο ἄγειν τὴν αὐτὴν ἁγιωτάτην ἑορτὴν τοῦ πάσχα. χαίροντες οὖν ἐπὶ τοῖς κατορθώμασι καὶ ἐπὶ τῇ κοινῇ εἰρήνῃ καὶ συμφωνίᾳ, καὶ ἐπὶ τῷ πᾶσαν αἴρεσιν ἐκκοπῆναι, ἀποδέξασθε μὲν μετὰ μεζύωνος 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 παρὰ τε ὑμῖν καὶ πᾶσιν. εὐχέσθε δὲ καὶ περὶ ἡμῶν ἀπάντων, ἵνα τὰ καλῶς ἔχουν 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>F13a (p. 105) 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. 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>F13b (p. 106) Ταῦτα τὰ συνοδικὰ γράμματα καὶ τὴν τοῦ βασιλέως διάταξιν τὴν κατὰ Ἀρείου ἔτι τε καὶ τὴν ἐπιστολὴν αὐτοῦ τὴν πρὸς Ἀλεξανδρεῖς γραφεῖσαν κοινῇ ψήφῳ οἱ ἅγιοι πατέρες καὶ αὐτὸς ὁ εὐσεβέστατος ἡμῶν βασιλεὺς κελεύουσι διαπεμφθῆναι κατὰ πάσης τῆς οἰκουμένης μετὰ τῆς ἐκτεθείσης ἀγίας ὀρθοδόξου πίστεως παρὰ τῶν ἁγίων πατέρων πρὸς ἀκριβῆ</p>	<p>F13b (p. 107) The holy fathers and the most pious emperor himself by a unanimous decision ordered that this synodical letter and the emperor's constitution against Arius, as well as his epistle to the Alexandrians, be sent to the entire civilized world, along with the holy orthodox creed that was set forth by the holy fathers, so that all of the laity and clergy would be exactly informed.</p>

<p>πατέρων πρὸς ἀκριβῆ γινῶσιν πάντων τῶν λαῶν καὶ κλήρων.</p>	
<p>F13c (p. 108) Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν ὑμᾶς, ἀγαπητοί, καὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθίας τὸν περὶ τῶν πραττομένων πραγμάτων ἀληθῆ λόγον. ἀλλ' ἵνα μὴ ἐκ τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλληται, ἀναγκαίως διεπεμψάμεθα ὑμῖν πρῶτον μὲν τὴν ὑφ' ἡμῶν προτεθεῖσαν περὶ τῆς πίστεως γραφὴν, ἔπειτα δὲ τὴν δευτέραν, ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασι. τὸ μὲν οὖν παρ' ἡμῶν γράμμα ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν εὖ τε ἔχειν καὶ δοκίμως ἀποφανθὲν τοῦτον ἔχει τὸν τρόπον· 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 καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστευόμεν τε καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες τὴν ἡμετέραν πίστιν ὑμῖν προαναφέρομεν. ἔστι δὲ αὕτη·</p>	<p>F13c (p. 109) “Beloved, since rumors usually travel faster than accurate information, you have probably learned from other sources what happened concerning the church’s faith at the great council assembled at Nicaea. As we do not want the facts to be misrepresented by such reports, we have been obliged to transmit to you, first, the formula of faith which we ourselves [i.e. Eusebius] presented, and next, the second, which the assembled fathers put forth with some additions to our words. Our own letter, which was read in the presence of our most pious emperor and declared to be good and free from objectionable statements, reads as follows: ‘We report now to you our faith, which we have received from the bishops who preceded us when we were first instructed and received the washing [of baptism], which we have also come to know from the divine Scriptures; as we believed and taught in the priesthood, and in the episcopate itself, and as we also believe at the present time:</p>
<p>F13c (p. 108) Πιστεύομεν εἰς ἕνα θεὸν 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 ζωῆς, 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 ἀνελθόντα πρὸς τὸν πατέρα καὶ ἤξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. πιστεύομεν καὶ εἰς ἕν Πνεῦμα ἅγιον ἀληθῶς Πνεῦμα ἅγιον. Καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς κήρυγμα τοὺς ἑαυτοῦ μαθητὰς εἶπε· “πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.”</p>	<p>We believe in one God, the Father Almighty, the Maker of all things visible and invisible. And in one Lord Jesus Christ, the Word of God, God from God, Light from Light, Life from Life, Only-begotten Son, firstborn of every creature, begotten from the Father before all the ages, by whom also all things were made; who for our salvation was made flesh, and lived among men, and suffered, and rose again the third day, and ascended to the Father, and will come again in glory to judge the living and the dead. And we believe in one Holy Spirit as truly Holy Spirit, as also our Lord said when he sent forth his disciples to preach, “Go teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit” [Matt. 28:19].</p>
<p>F13c (p. 108) 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· ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντοτε πεφρονηκέναι, ἐξ οὐτέρου ἴσμεν ἑαυτούς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας ἐπὶ τοῦ θεοῦ τοῦ παντοκράτορος καὶ τοῦ</p>	<p>F13c (p. 109) Concerning which things we confidently affirm that this is what we maintain, how we think, and what we have held up until now, and that we will maintain this faith unto death, anathematizing every ungodly heresy. We testify that we have ever thought these things from our hearts and souls, from earliest memory, and now think and confess the truth before</p>

<p>κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρόμεθα, δεικνύνα ἔχοντες καὶ δι' ἀποδείξεων καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρεληλυθότας χρόνους οὕτως ἐπιστευομέν τε καὶ ἐκηρύσσομεν.</p>	<p>God Almighty and our Lord Jesus Christ. We are able to provide evidence that will assure you that even in times past we have believed and preached the same.'</p>
<p>F13c (p. 110) 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 προσεγγραφέντος ῥήματος τοῦ ὁμοουσίου, Ὅ καὶ αὐτὸ ἠρμήνευσε, λέγων ὅτι μὴ κατὰ τὰ τῶν σωμάτων πάθη λέγοιτο τῷ πατρὶ ὁμοούσιος, οὔτε κατὰ διαίρεσιν οὔτε κατὰ τινα ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι· μηδὲ γὰρ δύνασθαι τὴν αὔλον καὶ νοερὰν καὶ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίστασθαι, θείοις δὲ καὶ ἀπορρήτοις λόγοις προσήκειν τὰ τοιαῦτα νοεῖν. καὶ ὁ μὲν σοφώτατος ἡμῶν καὶ εὐσεβέστατος βασιλεὺς τὰ τοιάδε ἐφιλοσόφει, οἱ δὲ προφάσει τῆς τοῦ ὁμοουσίου προσθήκης τήνδε τὴν γραφὴν πεποιήκασιν. Ἡ ἐν τῇ συνόδῳ ὑπαγορευθεῖσα πίστις.</p>	<p>F13c (p. 111) There was nothing to contradict in this statement of faith we put forward. In fact our most pious emperor, before anyone else, testified that it was comprised of most orthodox statements. He even confessed that such were his own sentiments, and he advised all present to agree to it, and to subscribe and agree with its articles, with the insertion of the single word, <i>homoousios</i>. He gave his interpretation of this word, saying that the Son was not <i>homoousios</i> according to what we experience in our bodies, as if the Son had come to be by dividing or breaking off from the Father. For his nature could not be subjected to any bodily experiences, as it does not consist of matter, exists in a spiritual realm, and has no body. Therefore such things must be thought of in divine, unspeakable concepts. Such were the theological remarks of our most wise and most pious emperor. But they were intent on adding the word <i>homoousios</i> and drew up the following statement:</p>
<p>“Πιστεύομεν εἰς ἓνα θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν 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 ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ ἀναθεματίζει ἡ ἀποστολικὴ καὶ καθολικὴ ἐκκλησία.</p>	<p>F13c (p. 111) ‘We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, 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, by whom all things were made, both things in heaven and things on earth, who for us men and for our salvation came down and was made flesh, was made man, suffered, and rose again the third day, ascended into heaven, and will come to judge the living and the dead; and we believe in the Holy Spirit. But those who say, “Once he did not exist,” and “He did not exist before he was begotten,” and “He came to be from nothing,” or those who pretend that the Son of God is “of another subsistence or being,” or “created,” or “alterable,” or “changeable,” the catholic church anathematizes.’</p>
<p>F13c (p. 110) 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. ἐπερωτήσεις</p>	<p>As this formula was being debated, we made sure to inquire in what sense they introduced ‘from the essence of the Father’ and ‘<i>homoousios</i> with the Father.’ Through intense questioning and explaining, the</p>

<p>τοιγαροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνεκινουῦντο, 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. 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 συνεπιθέμεθα, οὐδὲ τὴν φωνὴν παραιτούμενοι, τοῦ τῆς εἰρήνης σκοποῦ πρὸ ὀφθαλμῶν ἡμῖν κειμένου καὶ τοῦ μὴ τῆς ὀρθῆς ἐκπεσεῖν διανοίας.</p> <p>F13c (p. 112) Κατὰ τὰ αὐτὰ δὲ καὶ τὸ “γεννηθέντα καὶ οὐ ποιηθέντα” κατεδεξάμεθα, ἐπειδὴ τὸ “ποιηθέν” κοινὸν ἔρασκον 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 γενομένοις ἐμφερέες, κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἣν ἐκ τοῦ πατρὸς γεγενῆσθαι τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου πάση γεννητῇ φύσει τυγχάνοντος. Οὕτω δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεταζόμενος ὁ λόγος συνίστη, οὐ κατὰ τὸν τῶν σωμάτων τρόπον οὐδὲ τοῖς θνητοῖς ζώοις παραπλησίως (οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας οὔτε κατὰ ἀποτομὴν, ἀλλ’ οὐδὲ κατὰ τι πάθος ἢ τροπὴν ἢ ἀλλοίωσιν τῆς τοῦ πατρὸς δυνάμεως. τούτων γὰρ πάντων ἀλλοτρίαν εἶναι τὴν ἀγέννητον τοῦ πατρὸς φύσιν), παραστατικὸν δὲ εἶναι τὸ “ὁμοούσιον τῷ πατρὶ” τοῦ μηδεμίαν ἐμφέρειαν πρὸς τὰ γενητὰ κτίσματα τὸν υἱὸν τοῦ Θεοῦ φέρειν, μόνω δὲ τῷ πατρὶ τῷ γεγεννηκότι κατὰ πάντα τρόπον ἀφωμοιωθῆναι καὶ μὴ εἶναι ἐξ ἐτέρας τινὸς ὑποστάσεώς τε καὶ οὐσίας ἀλλ’ ἐκ τοῦ πατρὸς. ᾧ καὶ αὐτῷ τοῦτον ἐρμηνευθέντι τὸν τρόπον καλῶς ἔχειν ἐφάνη συγκαταθέσθαι· ἐπεὶ καὶ τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφῆας ἐγνωμεν ἐπὶ τῆς τοῦ πατρὸς καὶ υἱοῦ θεολογίας τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι·</p>	<p>meaning of the words was examined closely. They explained that the phrase ‘of the same being as’ indicated that the Son is truly from the Father, but he is not a part of him. We felt we could agree to this word when used in this sense, to teach, as it did, that the Son was from the Father, not however a part of his essence. On this account we agreed to the sense ourselves, without denying even the term, since maintaining peace was our goal, provided we did not depart from the orthodox understanding.</p> <p>F13c (p. 113) In the same way we also accepted the phrase ‘begotten, not made,’ since the council asserted that ‘made’ was a term used to designate other creatures which came to be through the Son, to whom the Son had no similarity. So according to their reasoning, he was not something made that resembled the things which came to exist through him but was of an essence which is too high to be put on the same level as anything which was made. The divine sayings teach us that his essence was begotten from the Father and that the mode of his being begotten is inexpressible and unable to be conceived by any nature which has had a beginning of its existence. So when we considered it, we found that there are grounds for saying that the Son is <i>homoousios</i> with the Father; not like human bodies, nor like mortal beings, for he is not ‘of the same being as’ by dividing his essence, or by cutting something off, or by having something done to him, or being altered, or by changing the Father’s essence and power (since the Father’s nature has no beginning to its existence, and therefore none of those descriptions apply to it). ‘<i>Homoousios</i> with the Father’ suggests that the Son of God bears no resemblance to the creatures who came into being, but that he is in every way similar to his Father alone who begat him, and that he is not of any other subsistence and essence, but from the Father. It also seemed good for us to agree to this term, since we were aware that even among the ancients, some learned and eminent bishops and writers have used the term <i>homoousios</i> in their theological teaching concerning the Father and Son.</p>
<p>F13c (p. 112) Ταῦτα μὲν οὖν περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως ἢ συνεφωνήσαμεν οἱ πάντες οὐκ ἀνεξετάστως, ἀλλὰ κατὰ τὰς ἀποδοθείσας διανοίας ἐπ’ αὐτοῦ τοῦ θεοφιλεστάτου βασιλέως ἐξετασθείσας καὶ τοῖς εἰρημένοις λογισμοῖς συνομολογηθείσας. καὶ τὸν ἀναθεματισμὸν δὲ τὸν μετὰ τὴν πίστιν πρὸς αὐτῶν</p>	<p>F13c (p. 113) So much then for the Creed which was composed at the council, to which all of us agreed, not without some questioning, but according to a specific sense, brought up before the most pious emperor himself, and qualified by the considerations mentioned above. As far as the condemnation they attached to the</p>

<p>ἐκτεθέντα ἄλλοπον εἶναι ἡγησάμεθα διὰ τὸ ἀπείργειν ἀγράφοις χρῆσθαι φωναῖς, δι' ἃς σχεδὸν ἢ πᾶσα γέγονε σύγχυσις καὶ ἀκαταστασία τῆς ἐκκλησίας, μηδεμιᾶς 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. ὧ 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. ἤδη 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 βασιλέως αἰεὶ καὶ σωτῆρος αἰεὶ δυνάμει πάντα ὄντος, αἰεὶ τε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντος.</p> <p>F13c (p. 114) Ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα, ἀγαπητοί, τὸ κεκριμένον τῆς ἡμετέρας ἐξετάσεώς τε καὶ συγκαταθέσεως φανερόν ὑμῖν καθιστῶντες καὶ ὡς εὐλόγως τότε μὲν καὶ μέχρις ὑστάτης ὥρας ἐνιστάμεθα, ὅτε ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτε, τότε δὲ ἀφιλονείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅτε ἡμῖν ἐν γνωμόνως τῶν λόγων ἐξετάζουσι τὴν διάνοιαν ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκθεθείσῃ πίστει ὡμολογημένοις. ἀσπάζόμεθα ὑμᾶς σὺν τῇ παρ' ὑμῖν ἀδελφότητι. ἐρρῶσθαι ὑμᾶς ἐν κυρίῳ εὐχόμεθα, ἀδελφοὶ τιμώτατοι.”</p>	<p>end of the Creed, it did not cause us pain, because it forbade the use of words not found in Scripture, from which almost all the confusion and disorder in the church have come. Since, then, no divinely inspired Scripture has used the phrases, ‘out of nothing,’ and ‘once he was not,’ and the rest which follow, there appeared no ground for using or teaching them. We think that this was a good decision, since it has never been our custom to use these terms.</p> <p>F13c (p. 115) Additionally, it did not seem out of place to condemn the statement, ‘Before he was begotten he did not exist,’ because everyone confesses that the Son of God existed before he was begotten according to the flesh. At this point in the discussion, our most pious emperor maintained that the Son existed before all ages even according to his divinely inspired begetting, since even before the act of begetting was performed, in potentiality he was with the Father, even before he was begotten by him, since the Father is always Father, just as he is always King and always Savior; he has the potentiality to be all things and remains exactly the same forever. We deemed it necessary for us, beloved, to inform you of the care which has characterized both our examination of and unanimity in these things, that on justifiable grounds we resisted to the last moment the introduction of certain objectionable expressions as long as these were not acceptable. We received them without dispute when on mature deliberation as we examined the sense of the words they appeared to agree with what we had originally proposed as a sound confession of faith. We greet you and the brothers who are with you. We pray that you are strong in the Lord, dear brothers.”</p>
<p>F14 (p. 116) Ὅσιος ἐπίσκοπος 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. Ἀλέξανδρος Ἀλεξανδρείας σὺν Ἀθανασίῳ τότε ἀρχidiaκόνῳ ὄντι ταῖς κατ' Αἴγυπτον πᾶσαν, Λιβύην καὶ Πεντάπολιν καὶ τὰ ὄμορα τούτοις ἕως τῶν τῆς Ἰνδίας ἐπαρχιῶν. Μακάριος Ἱεροσολύμων σὺν Εὐσεβίῳ τῷ Παμφίλου ἐπισκόπῳ Καισαρείας ταῖς κατὰ Παλαιστίνην καὶ Ἀραβίαν καὶ Φοινίκην. Εὐστάθιος Ἀντιοχείας τῆς μεγάλης ταῖς κατὰ Συρίαν κοίλην καὶ Μεσοποταμίαν πᾶσαν καὶ Κιλικίαν ἑκατέραν. Ἰωάννης Πέρσης ταῖς ἐν Περσίδι πάσῃ καὶ</p>	<p>F14 (p. 117) 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. 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. Macarius of Jerusalem, with Eusebius Pamphili, bishop of Caesarea, for the churches in Palestine, Arabia, and Phoenicia. Eustathius of great Antioch, for the churches in Coele Syria, all Mesopotamia, and both Cilicias. John the Persian, for the churches in all Persia and Greater India. Leontius of Caesarea in Cappadocia,</p>

τῇ μεγάλῃ Ἰνδία. Λεόντιος Καισαρείας Καππαδοκίας τὸ τῆς ἐκκλησίας τοῦ κυρίου καλλώπισμα ταῖς κατ' αὐτὴν Καππαδοκίαν Γαλατίαν Πόντον Διοσπόντου Παφλαγονίαν Πόντον Πολεμωνιακὸν Ἀρμενίαν μικρὰν καὶ μεγάλην. Θεωνᾶς Κυζίκου ταῖς κατὰ τὴν Ἀσίαν καὶ Ἑλλάσποντον, Λυδίαν τε καὶ Καρίαν διὰ τῶν ὑπ' αὐτὸν ἐπισκόπων Εὐτυχίου Σμύρνης καὶ Μαρίνου Τρωάδος. 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 Ἀχάειαν.

F14 (p. 118) Νουνέχιος Λαοδικείας ταῖς κατὰ τὴν Φρυγίαν πρώτην καὶ δευτέραν. Πρωτογένης ὁ θαυμάσιος πόλεως Σαρδικῆς ταῖς ἐν Δακίᾳ Καλαβρία Δαρδανία καὶ ταῖς ὁμόροις τούτοις. Κεκιλιανὸς πόλεως Καρθαγένης ταῖς κατὰ πάσας τὰς ἐπαρχίας τὰς τε Ἀφρικὰς καὶ τὰς Νουμηδίας καὶ Μαυριτανίας ἀμφοτέρας οὖσαις ἀγίαις τοῦ Θεοῦ ἐκκλησίαις. Πίστος Μαρκιανουπόλεως ταῖς κατὰ τὴν Μυσίαν καὶ τὰ τῶν Ἀθηνῶν καὶ Γάλλων ἔθνη καὶ ταῖς πλησιοχώροις τούτων πόλεσιν. 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. 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, καθὰ ἀρτίως ὁ λόγος ἀπέδειξεν.

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. Theonas of Cyzicus, for the churches in Asia, the Hellespont, Lydia, and Caria, through his subordinate bishops Eutychius of Smyrna and Marinus of Troas. 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.

F14 (p. 119) Nunechius of Laodicea, for the churches in Phrygia Prima and Secunda. Protogenes, the admirable bishop of Sardica, for the churches in Dacia, Calabria, Dardania, and the neighboring regions. Caecilian of Carthage, for the holy churches of God in all the provinces of Africa, Numidia, and both Mauritania. Pistus of Marcianopolis, for the churches in Mysia, the provinces of Athens and Gaul, and their neighboring cities. 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. 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, as this book has just shown.