

## Socrates, Ecclesiastical History (CPG 6028)

Greek Text: ed. G.C. Hansen. GCS N.F. 1, Berlin, New York: De Gruyter, 1995.

English translation by A.C. Zenos (NPNF<sup>2</sup> 2:1-178).

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Greek	English
<p>1.8.1 Τοιαῦτα μὲν οὖν θαυμαστὰ καὶ σοφίας μεστὰ παρήνει ἢ τοῦ βασιλέως ἐπιστολή. Τὸ δὲ κακὸν ἐπικρατέστερον ἦν καὶ τῆς τοῦ βασιλέως σπουδῆς καὶ ἀξιοπιστίας τοῦ διακονησαμένου τοῖς γράμμασιν· οὔτε γὰρ Ἀλέξανδρος οὔτε Ἄρειος ὑπὸ τῶν γραφέντων ἐμαλάσσοντο, ἀλλὰ τις ἦν ἄκριτος καὶ παρὰ τοῖς ἄλλοις πᾶσιν ἔρις καὶ ταραχή.</p> <p>1.8.2 Προὔπηρχεν δὲ καὶ ἄλλη τις προτέρα νόσος τοπικὴ τὰς ἐκκλησίας ταραττούσα, ἡ διαφωνία τῆς τοῦ πάσχα ἑορτῆς, ἣτις περὶ τὰ τῆς ἑώας μέρη μόνον ἐγένετο, τῶν μὲν Ἰουδαϊκώτερον τὴν ἑορτὴν ποιεῖν ἐσπουδακότων, τῶν δὲ μιμουμένων σύμπαντας τοὺς κατὰ τὴν οἰκουμένην Χριστιανούς.</p> <p>1.8.3 Διαφωνοῦντες δὲ οὕτως περὶ τῆς ἑορτῆς τῆς κοινωρίας μὲν οὐδαμῶς ἐχωρίζοντο, στυγνοτέραν δὲ τὴν ἑορτὴν τῇ διαφωνίᾳ εἰργάζοντο.</p>	<p>1.8.1 Such admirable and wise counsel did the emperor's letter contain. But the evil had become too strong both for the exhortations of the emperor and the authority of him who was the bearer of his letter, for neither Alexander nor Arius was softened by this appeal. Moreover, there was incessant strife and tumult among the people.</p> <p>1.8.2 Moreover another local source of disquietude had pre-existed there, which served to trouble the churches, namely the dispute in regard to the Passover, which was carried on in the regions of the East only. This arose from some desiring to keep the feast more in accordance with the custom of the Jews, while others preferred its mode of celebration by Christians in general throughout the world.</p> <p>1.8.3 This difference, however, did not interfere with their communion, although their mutual joy was necessarily hindered.</p>
<p>1.8.4 Δι' ἀμφοτέρα τοίνυν ὁρῶν 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 τῶν εἰς τὸν Κωνσταντίνου βίον τάδε κατὰ λέξιν φησίν·</p> <p>1.8.5 Ἐὐρώπῃ τῶν γοῦν ἐκκλησιῶν ἀπασῶν, αἱ τὴν Εὐρώπῃ ἅπασαν Λιβύην τε καὶ τὴν Ἀσίαν ἐπλήρουν, ὁμοῦ συνηκτο τῶν τοῦ Θεοῦ λειτουργῶν τὰ ἀκροθίνια, εἷς τε οἶκος εὐκτήριος, ὥσπερ ἐκ Θεοῦ πλατυνόμενος, ἔνδον ἐχώρει κατὰ τὸ αὐτὸ Σύρους τε ἅμα καὶ Κίλικας, Φοινίκας τε καὶ Ἀραβίους 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 Θρακίους καὶ Μακεδόνες,</p> <p>1.8.6 Ἀχαιοὶ τε καὶ Ἑπειῶται τούτων τε οἱ ἔτι προσωτάτω οἰκοῦντες ἀπὴντων, αὐτὸς τε Σπάνων ὁ πάνυ βοάμενος εἷς ἦν τοῖς πολλοῖς ἅμα συνεδρεύων· τῆς δὲ γε βασιλευούσης πόλεως ὁ μὲν προεστὸς διὰ</p>	<p>1.8.4 When, therefore, the emperor beheld the church agitated on account of both of these causes, he convened a general council, summoning all the bishops by letter to meet him 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:</p> <p>1.8.5 '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 as well, and Galatia, Pamphylia, Cappadocia, Asia and Phrygia, supplied those people who were most distinguished among them. Besides those, Thracians and Macedonians met there.</p> <p>1.8.6 Achaians and Epirots, and even those who lived even further away than those, and the most celebrated of the Spaniards himself, took their seats among the</p>

<p>γῆρας ὑστέρει, πρεσβύτεροι δὲ αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν ἐπλήρουν.</p> <p>1.8.7 Τοιοῦτον μόνος ἐξ αἰῶνος εἶς βασιλεὺς Κωνσταντῖνος Χριστῷ στέφανον δεσμῶ συνάμας εἰρήνης τῷ αὐτοῦ Σωτῆρι τῆς κατ' ἐχθρῶν καὶ πολεμίων νίκης θεοπρεπὲς ἀνετίθει χαριστήριον, εἰκόνα χορείας ἀποστολικῆς ταύτην καθ' ἡμᾶς συστησάμενος.</p> <p>1.8.8 Ἐπει &lt;καί&gt; κατ' ἐκείνους συνῆχθαι λόγος <b>‘ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἀνδρας εὐλαβεῖς’</b>, ἐν οἷς ἐτύγγανον <b>‘Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, οἳ τε ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες’</b>.</p> <p>1.8.9 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 οὐδὲ ἦν ἀριθμὸς εἰς κατάληψιν.</p>	<p>rest. The prelate of the imperial city was absent because of his age, but some of his presbyters were present and stood in for him.</p> <p>1.8.7 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 the Apostolic Assembly.</p> <p>1.8.8 For among them, it is said, were gathered “devout men of every nation under heaven; Parthians, Medes and Elamites, and those who dwelled in Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the part of Libya which is toward Cyrene, strangers from Rome also, both Jews and proselytes, Cretans and Arabs” [Acts 2:5, 9-11].</p> <p>1.8.9 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>1.8.10 Τῶν δὲ τοῦ Θεοῦ λειτουργῶν οἱ μὲν διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι καὶ καρτερίας ὑπομονῆ, οἱ δὲ τῷ μέσῳ τρόπῳ κατεκοσμοῦντο.</p> <p>1.8.11 Ἦσαν δὲ τούτων οἱ μὲν χρόνου μήκει τετιμημένοι, οἱ δὲ νεότητι καὶ ψυχῆς ἀκμῇ διαλάμποντες, οἱ δὲ ἄρτι παρελθόντες ἐπὶ τὸν τῆς λειτουργίας δρόμον. Οἷς δὴ πᾶσιν βασιλεὺς ἐφ' ἐκάστης ἡμέρας τὰ σιτηρέσια δαψιλῶς χορηγεῖσθαι διετέτακτο.’</p> <p>1.8.12 Τοιαῦτα μὲν περὶ τῶν ἐκεῖ συνελθόντων ὁ Παμφίλου διεξῆλθεν Εὐσέβιος. Ἐπιτελέσας δὲ ὁ βασιλεὺς ἐπινίκιον κατὰ Λικινίου ἐορτήν, ἀπήντα καὶ αὐτὸς εἰς τὴν Νίκαιαν. Διέπρεπον δὲ ἐν τοῖς ἐπισκόποις Παφνούτιος τε ὁ ἐκ τῆς ἄνω Θηβαΐδος καὶ Σπυρίδων ὁ Κύπρου. Ὅτου χάριν δὲ τούτων ἰδικῶς ἐμνημόνευσα, μετὰ ταῦτα ἐρῶ.</p> <p>1.8.13 Συμπαρήσαν δὲ καὶ λαϊκοὶ πολλοὶ διαλεκτικῆς ἔμπειροι, {ἐν} ἐκατέρῳ μέρει συνηγορεῖν προθυμοῦμενοι. Ἀλλὰ τὴν μὲν Ἀρείου δόξαν συνεκρότου Εὐσέβιος τε ὁ Νικομηδεύς, ὡς μοι καὶ πρότερον εἴρηται, καὶ Θεόγνιος καὶ Μάρις, ὧν ὁ μὲν Νικαίας ἐπίσκοπος ἦν, Μάρις δὲ τῆς ἐν Βιθυνία Χαλκηδόνος. Τούτοις δὲ γενναίως ἀντηγωνίζετο Ἀθανάσιος, διάκονος μὲν τῆς Ἀλεξανδρέων ἐκκλησίας,</p>	<p>1.8.10 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.</p> <p>1.8.11 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.’</p> <p>1.8.12 That is Eusebius’ account of those who met on this occasion. The emperor, when he had completed the festal celebration of this triumph over Licinius, also came in person to Nicaea. Among the bishops, two were especially prominent: Paphnutius, bishop of Upper Thebes, and Spyridon, bishop of Cyprus. After the following, I will explain why I have referred to those two in particular.</p> <p>1.8.13 Many of the laity who were skilled in the art of reasoning were also present. Each one was eager to advocate the cause of his own party. Eusebius, bishop of Nicomedia, as was said before, supported the opinion of Arius, together with Theognis and Maris; of</p>

<p>σφόδρα δὲ αὐτὸν διὰ τιμῆς ἤγεν Ἀλέξανδρος ὁ ἐπίσκοπος· διὸ καὶ φθόνος ὠπλίσατο κατ’ αὐτοῦ, ὡς ὕστερον λέξομεν.</p>	<p>these the former was bishop of Nicaea, and Maris of Chalcedon in Bithynia. These were powerfully opposed by Athanasius, a deacon of the Alexandrian church, who was highly esteemed by Alexander, his bishop. This resulted in jealousy against him, as will be seen later.</p>
<p>1.8.14 Μικρὸν οὖν πρὸ τῆς εἰς ἓνα τόπον συνελύσεως τῶν ἐπισκόπων οἱ διαλεκτικοὶ πρὸς τοὺς πολλοὺς προαγῶνας ἐποιοῦντο τῶν λόγων, 1.8.15 ἔλκομένων τε πολλῶν πρὸς τὸ τοῦ λόγου τερπνὸν εἶς τις τῶν ὁμολογητῶν λαϊκῶν, ἀκέραιον ἔχων τὸ φρόνημα, ἀντιπίπτει τοῖς διαλεκτικοῖς καὶ φησιν πρὸς αὐτούς, ὡς ἄρα ὁ Χριστὸς καὶ οἱ Ἀπόστολοι οὐ διαλεκτικὴν ἡμῖν παρέδωσαν τέχνην οὐδὲ ‘κενήν ἀπάτην’, ἀλλὰ γυμνὴν γνῶσιν, ἐν πίστει καὶ καλοῖς ἔργοις φυλαττομένην. 1.8.16 Ταῦτα εἰπόντος, οἱ μὲν παρόντες ἐθαύμασαν καὶ ἀπεδέξαντο· οἱ δὲ διαλεκτικοὶ εὐγνωμονέστερον ποιοῦντες ἡσύχασαν, τὸν ἀπλοῦν λόγον τῆς ἀληθείας ἀκούσαντες.</p>	<p>1.8.14 Now a short time before the general assembling of the bishops, the disputants competed in preparatory debates before the multitudes. 1.8.15 When many people were drawn in by their interesting discourse, one of the laity, a confessor, a man with an unsophisticated mind, rebuked these rationalists. He told them that Christ and his apostles did not teach us dialectics, craftiness, or vain subtleties, but simple-mindedness, which is preserved by faith and good works. 1.8.16 When he had said this, all who were present admired the speaker and agreed with what he said. The disputants themselves, after hearing his plain statement of the truth, exercised a greater degree of moderation. That is how the disturbance caused by these logical debates was suppressed at that time.</p>
<p>1.8.17 Τότε μὲν οὖν οὕτως ὁ ἐκ τῆς διαλεκτικῆς γινόμενος θόρυβος κατεστάλη, τῇ δὲ ἐξῆς πάντες ἅμα οἱ ἐπίσκοποι εἰς ἓνα τόπον συνήρχοντο. Παρήει δὲ καὶ ὁ βασιλεὺς μετ’ αὐτούς, καὶ ἐπεὶ παρήλθεν, εἰς μέσους ἔστη, καὶ οὐ πρότερον καθίζειν ἤρεϊτο, πρὶν ἂν οἱ ἐπίσκοποι ἐπινεύσειαν· τοσαύτη τις εὐλάβεια καὶ αἰδῶς τῶν ἀνδρῶν τὸν βασιλέα κατεῖχεν.</p>	<p>1.8.17 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>1.8.18 Ἐπεὶ δὲ ἡ πρέπουσα τῷ καιρῷ ἡσυχία ἐγένετο, ἤρξατο ὁ βασιλεὺς αὐτόθεν ἐκ τῆς καθέδρας παραινετικοῖς πρὸς αὐτούς χρήσασθαι λόγοις, πρὸς συμφωνίαν καὶ ὁμόνοιαν προτρέπων αὐτούς· καὶ τὴν μὲν ἐκάστου ἰδιάζουσαν λύπην πρὸς τὸν πέλας παραχωρεῖν συνεβούλευεν (καὶ γὰρ ἀντεγκαλοῦντες ἦσαν ἀλλήλοις οἱ πλείονες, πολλοὶ τε ἐξ αὐτῶν βιβλία δεήσεων τῷ βασιλεῖ τῇ προτεραίᾳ ἦσαν ὀρέξαντες). 1.8.19 ἐπὶ δὲ τὸ προκειμένον, δι’ ὃ καὶ συνεληλύθεισαν, χωρεῖν παρακαλέσας τὰ βιβλία καυθῆναι ἐκέλευσεν, ἐπειπὼν νόμον κελεύειν Χριστοῦ ἀφιέναι τῷ ἀδελφῷ τὸν ἀφέσεως τυχεῖν ἐπειγόμενον. 1.8.20 Τότε οὖν τοὺς περὶ ὁμοιοῦσας καὶ εἰρήνης λόγους εἰς πλάτος διεξελθὼν, αὐθις περὶ τῶν δογμάτων ἐπιμελέστερον ἐπισκέψασθαι τῇ αὐτῶν γνώμῃ ἐπέτρεψεν. Οἷα δὲ καὶ περὶ τούτων ἐν τῷ αὐτῷ τρίτῳ</p>	<p>1.8.18 When they had achieved a silence suitable to the occasion, the emperor, still sitting, began to address them. He spoke with words of exhortation to harmony and unity and advised each person to lay aside every private grievance. For several of them had brought accusations against one another and many had even presented petitions to the emperor the day before. 1.8.19 But he, directing their attention to the matter before them, which was the reason they were assembled, ordered these petitions to be burned. He merely observed that ‘Christ urges the one who is anxious to obtain forgiveness, to forgive his brother.’ 1.8.20 When, then, he had strongly insisted on the maintenance of harmony and peace, he turned their attention back to more closely investigating the questions at hand. But it may be useful to hear what</p>

<p>βιβλίῳ τῶν εἰς τὸν βίον Κωνσταντίνου ὁ αὐτός φησιν Εὐσέβιος, ἐπακοῦσαι καλόν· ἔστι δὲ ταῦτα·</p> <p>1.8.21 Πλείστον δῆτα ὑφ' ἑκατέρου τάγματος προτεινομένων, πολλῆς τε ἀμφιλογίας τὰ πρῶτα συνισταμένης, ἀνεξικάκως ἐπικροῶτο ὁ βασιλεὺς τῶν πάντων, σχολῆ τε εὐτόνῳ τὰς προτάσεις ὑπεδέχετο.</p> <p>1.8.22 Ἐν μέρει τε ἀντιλαμβανόμενος τῶν παρ' ἑκατέρου τάγματος λεγομένων ἡρέμα συνῆγεν τοὺς φιλονείκως ἐνισταμένους, πράεως τε ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας, ἐλληνίζων τε τῇ φωνῇ, ὅτι μηδὲ ταύτης ἀμαθῶς εἶχεν, γλυκερός τις ἦν καὶ ἡδύς, τοὺς μὲν συμπείθων, τοὺς δὲ καταδυσωπῶν τῷ λόγῳ, τοὺς δὲ εὖ λέγοντας ἐπαινῶν.</p>	<p>Eusebius says on this subject in his third book of the Life of Constantine. His words are these:</p> <p>1.8.21 'A variety of topics were introduced by each party and lengthy debate arose from the very beginning. The emperor listened to everything with patient attention, quietly and attentively considering whatever was advanced.</p> <p>1.8.22 He partially supported the statements which were made on either side, and gradually softened the severity of those who belligerently opposed each other, placating each side with his mildness and persuasiveness. He addressed them in the Greek language—he was not unacquainted with it. He was at once courteous and endearing, persuading some, winning over others with a plea, and applauding those who spoke well.</p>
<p>1.8.23 Πάντας δὲ εἰς ὁμόνοιαν ἐλαύνων, ὁμογνώμονάς τε καὶ ὁμοδόξους αὐτοὺς ἐπὶ τοῖς ἀμφισβητούμενοις ἅπασιν ἐπὶ τὸ αὐτὸ κατεστήσατο, ὡς ὁμοφώνως μὲν κρατῆσαι τὴν πίστιν, τῆς δὲ σωτηρίου ἑορτῆς τὸν αὐτὸν παρὰ τοῖς πᾶσιν ὁμολογηθῆναι καιρόν. Ἐκυροῦτο δὲ ἤδη καὶ ἐγγράφως δι' ὑποσημειώσεως ἑκάστου τὰ κοινῆ δεδομένα.</p>	<p>1.8.23 By spurring everyone on into unity, [Constantine] succeeded in bringing them into similar judgments and conformity of opinion on all the disputed points. There was not only unity in the confession of faith, but also a general agreement as to the time for the celebration of the feast of Salvation. At this time the doctrines which had common agreement were confirmed by the signature of each individual.'</p>
<p>1.8.24 Τοιαῦτα καὶ περὶ τούτων ταῖς ἑαυτοῦ φωναῖς ὁ Εὐσέβιος ἐγγράφως κατέλιπεν. Ἡμεῖς δὲ οὐκ ἀκαίρως αὐτοῖς ἐχρησάμεθα, ἀλλ' ὡς μάρτυσι χρώμενοι τοῖς ὑπ' αὐτοῦ λεχθεῖσι, τῆδε αὐτὰ κατετάξαμεν τῇ γραφῇ, ἵνα, ὅταν τινὲς τῆς ἐν Νικαίᾳ συνόδου ὡς περὶ τὴν πίστιν σφαλείσης καταγινώσκωσιν, μὴ αὐτῶν ἀνεχώμεθα μηδὲ πιστεύωμεν Σαβίνῳ τῷ Μακεδονιανῷ, ιδιώτας {αὐτοὺς} καὶ ἀφελεῖς καλοῦντι τοὺς ἐκεῖ συνελθόντας.</p> <p>1.8.25 Σαβίνος γὰρ ὁ τῶν ἐν Ἡρακλείᾳ τῆς Θράκης Μακεδονιανῶν ἐπίσκοπος συναγωγὴν ὧν διάφοροι σύνοδοι ἐγγράφως ἐξέδωκαν ποιησάμενος, τοὺς μὲν ἐν Νικαίᾳ συνελθόντας ὡς ἀφελεῖς καὶ ιδιώτας διέσυρεν, μὴ αἰσθανόμενος, ὅτι καὶ αὐτὸν Εὐσέβιον τὸν μετὰ πολλῆς δοκιμασίας τὴν πίστιν ὁμολογήσαντα ὡς ιδιώτην ἐνδιαβάλλει. Καὶ τινὰ μὲν ἐκὼν παρέλιπεν, τινὰ δὲ παρέτρεψεν, πάντα δὲ πρὸς τὸν οἰκεῖον σκοπὸν μᾶλλον ἐξείληφεν.</p> <p>1.8.26 Καὶ ἐπαινεῖ μὲν ὡς ἀξιόπιστον μάρτυρα τὸν Παμφίλου Εὐσέβιον, ἐπαινεῖ δὲ καὶ τὸν βασιλέα ὡς τὰ Χριστιανῶν δογματίζειν δυνάμενον, μέμφεται τε τῇ ἐκτεθείσῃ ἐν Νικαίᾳ πίστει ὡς ὑπὸ ιδιωτῶν καὶ οὐδὲν</p>	<p>1.8.24 In his own words, that is the testimony of these things which Eusebius has left us in writing, and we have not randomly put it in here. Treating what he has said as an authority, we have introduced it here for the legitimacy of this history. We also have this aim in mind: If anyone condemns the faith confessed at this council of Nicaea as false, we will be unaffected by it and not believe Sabinus the Macedonian, who calls all those who came together there ignoramuses and simpletons.</p> <p>1.8.25 For this Sabinus, who was bishop of the Macedonians at Heraclea in Thrace and made a collection of the decrees published by various councils of bishops, has treated those who assembled in Nicaea with contempt and derision. He does not understand that when he does so he is charging Eusebius himself with ignorance, who, when under examination, made an identical confession. And in fact some things he has willfully passed over, others he has corrupted, and he has put a construction favorable to his own views on everything.</p>

<p>ἐπισταμένων ἐκδεδομένη· καὶ ὄν ὡς σοφὸν καὶ ἀψευδῆ καλεῖ μάρτυρα, τούτου τὰς φωνὰς ἐκουσίως ὑπερορᾷ.</p> <p>1.8.27 {Φησὶ γὰρ ὁ Εὐσέβιος, ὅτι τῶν παρόντων ἐν τῇ Νικαίᾳ τοῦ Θεοῦ λειτουργῶν οἱ μὲν διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι, καὶ ὅτι ὁ βασιλεὺς παρῶν πάντας εἰς ὁμόνοιαν ἄγων ὁμογνώμονας καὶ ὁμοδόξους κατέστησεν.}</p> <p>1.8.28 Ἀλλὰ Σαβίνου μὲν, εἴ που χρειὰ καλέσοι, ποιησόμεθα μνήμην· ἡ δὲ ἐν Νικαίᾳ παρὰ τῆς μεγάλης συνόδου &lt;ἐξενεχθεῖσα&gt; καὶ ὑπὸ Εὐσεβίου μεγαλοφώνως ἐπαινεθεῖσα συμφωνία τῆς πίστεως ἔστιν αὕτη.</p>	<p>1.8.26 On the one hand, he commends Eusebius Pamphilus as a trustworthy witness and praises the emperor as capable of stating Christian doctrines. On the other hand, he still brands the faith which was declared at Nicaea as something given out by people who had no knowledge of the matter. In this way he willingly condemns the words of a man whom he himself pronounces to be a wise and true witness.</p> <p>1.8.27 For Eusebius says that of the ministers of God who were present at the Nicene council, some were eminent for the word of wisdom and others for the strictness of their lives, and that the emperor himself, who was present and leading everyone into a consensus, established unity of judgment and agreement of opinion among them.</p> <p>1.8.28 Of Sabinus, however, we will make further mention as occasion may require. But the agreement of faith, produced by the great council in Nicaea and praised with a loud voice by Eusebius, is this:</p>
<p>1.8.29 “Πιστεύομεν εἰς ἓνα Θεὸν 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 πατρί, δι’ οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανοῖς καὶ τὰ ἐν τῇ γῆ, τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς, καὶ εἰς τὸ ἅγιον πνεῦμα.</p> <p>1.8.30 Τοὺς &lt;δὲ&gt; λέγοντας ‘ἦν ποτε ὅτε οὐκ ἦν’ ἢ ‘οὐκ ἦν πρὶν γεννηθῆναι’ ἢ ὅτι ‘ἐξ οὐκ ὄντων ἐγένετο’ ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ κτιστὸν ἢ τρεπτὸν ἢ ἁλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ, τοὺς τοιούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.”</p> <p>1.8.31 Ταύτην τὴν πίστιν τριακόσιοι μὲν πρὸς τοὺς δεκαοκτὼ ἐγνωσάν τε καὶ ἔστερξαν καί, ὡς φησιν ὁ Εὐσέβιος, ὁμοφωνήσαντες καὶ ὁμοδοξήσαντες ἔγγραφον ἐκδεδώκασιν, πέντε δὲ μόνοι οὐ προσεδέξαντο, τῆς λέξεως τοῦ ὁμοουσίου ἐπιλαβόμενοι, Εὐσεβίος τε ὁ Νικομηδείας ἐπίσκοπος καὶ Θεόγνιος ὁ Νικαίας, Μάρης Χαλκηδόνος, Θεωνᾶς Μαρμαρικῆς, Σεκοῦνδος Πτολεμαίδος.</p>	<p>1.8.29 “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, <i>homoousios</i> 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 and rose on the third day. He ascended into heaven. He will come again to judge the living and the dead. We believe in the Holy Spirit.</p> <p>1.8.30 The catholic apostolic church anathematizes those who say, ‘He did not always exist,’ or ‘Before he was begotten he did not exist,’ or ‘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>1.8.31 This creed was recognized and affirmed by three hundred and eighteen [bishops]; and because they were, as Eusebius says, unanimous in expression and sentiment, they signed it. Only five would not receive it, objecting to the term <i>homoousios</i>: these were Eusebius bishop of Nicomedia, Theognis of Nicaea, Maris of Chalcedon, Theonas of Marmarica, and Secundus of Ptolemais.</p> <p>1.8.32 “For,” they said, “something that is <i>homoousios</i></p>

<p>1.8.32 Ἐπεὶ γὰρ ἔφρασαν ὁμοούσιον εἶναι ὃ ἕκ τινος ἐστὶν ἢ κατὰ μερισμὸν ἢ κατὰ ρεύσιν ἢ κατὰ προβολήν (κατὰ προβολήν μὲν ὡς ἐκ ριζῶν βλαστήματα, κατὰ δὲ ρεύσιν ὡς πατρικοὶ παῖδες· κατὰ μερισμὸν δὲ ὡς βώλου χρυσοῦ χρυσίδες δύο ἢ τρεῖς), κατ’ οὐδὲν δὲ τούτων ἐστὶν ὁ υἱός, διὰ τοῦτο οὐ συγκατατίθεσθαι τῇ πίστει ἔλεγον· πολλὰ οὖν τὴν λέξιν τοῦ ὁμοουσίου σκώψαντες, τῇ καθαιρέσει Ἀρείου ὑπογράψαι οὐκ ἠβουλήθησαν.</p> <p>1.8.33 Διόπερ ἡ σύνοδος Ἄρειον καὶ τοὺς ὁμοδόξους αὐτοῦ ἀνεθεμάτισεν ἅπαντας, προσθέντες μήτε ἐπιβαίνειν τῆς Ἀλεξανδρείας αὐτόν. Βασιλέως δὲ πρόσταγμα καὶ αὐτὸν καὶ τοὺς περὶ Εὐσέβιον καὶ Θεόγνιον εἰς ἐξορίαν ἀπέστειλεν.</p> <p>1.8.34a Εὐσέβιος μὲν οὖν καὶ Θεόγνιος μικρὸν ὕστερον μετὰ τὴν ἐξορίαν βιβλίον μετανοίας ἐπιδόντες τῇ πίστει τοῦ ὁμοουσίου συνέθεντο, ὡς προΐοντες δηλώσομεν·</p>	<p>comes from something else either by partition, derivation, or germination (by germination, as a shoot from roots; by derivation, as children from their parents; by division, as two or three pieces of gold from a mass), and the Son is from the Father by none of these modes.” Therefore, they declared themselves unable to assent to this creed. Those, then, who scoffed at the term <i>homoousios</i> would not subscribe to the deposition of Arius.</p> <p>1.8.33 When they had heard this, the council anathematized Arius and all who adhered to his opinions and prohibited Arius from entering. At the same time an edict of the emperor sent Arius himself into exile, together with Eusebius and Theognis and their followers.</p> <p>1.8.34a Eusebius and Theognis, however, a short time after their banishment, delivered a written declaration of their change of opinion and agreement with the faith of the <i>homoousios</i>, as we will show in what follows here.</p>
<p>1.8.34b Τότε δὲ ἐν τῇ συνόδῳ Εὐσέβιος ὁ τὴν Παμφίλου προσωνυμίαν ἔχων καὶ τῆς ἐν Παλαιστίνῃ Καισαρείας τὴν ἐπισκοπὴν κεκληρωμένος, μικρὸν ἐπιστήσας καὶ διασκεψάμενος εἰ δεῖ προσδέξασθαι τὸν ὄρον τῆς πίστεως, οὕτως ἅμα τοῖς ἄλλοις πᾶσιν συνήνεσέν τε καὶ συνυπέγραψεν, οὐ μὴν ἀλλὰ καὶ τῷ ὑπ’ αὐτὸν λαῷ ἔγγραφον τὸν ὄρον τῆς πίστεως διεπέμψατο, τὴν τοῦ ὁμοουσίου λέξιν ἐρμηνεύσας, ἵνα μηδὲ ὅλως τις ὑπόνοιαν ἀνθ’ ὧν ἐπέστησεν ἔχη περὶ αὐτοῦ. Ἔστι δὲ αὐτὰ τοῦ Εὐσεβίου τὰ γραφέντα κατὰ λέξιν τάδε·</p> <p>1.8.35 “Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν καὶ ὑμᾶς, ἀγαπητοί, καὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθίας τὸν περὶ τῶν πραττομένων ... ἀκριβῆ λόγον.</p> <p>1.8.36 Ἄλλ’ ἵνα μὴ ἐκ μόνης τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλλεται, ἀναγκαίως διεπεμψάμεθα ὑμῖν πρῶτον μὲν τὴν ὑφ’ ἡμῶν προτεθεῖσαν περὶ τῆς πίστεως γραφήν, ἔπειτα τὴν δευτέραν, ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασιν.</p> <p>1.8.37 Τὸ μὲν οὖν παρ’ ἡμῶν γράμμα, ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν εὖ τε ἔχειν καὶ δοκιμῶς ἀποφανθέν, τοῦτον ἔχει τὸν τρόπον·... Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων καὶ ἐν τῇ πρώτῃ κατηγήσει καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, καὶ καθὼς ἀπὸ τῶν θείων</p>	<p>1.8.34b At this time during the session of the council, Eusebius, surnamed Pamphilus, bishop of Caesarea in Palestine, after listening attentively for a short time and carefully considering whether he ought to receive this definition of the faith, finally consented to it and subscribed to it with all the rest. He also sent to the people under his charge a copy of the Creed, with an explanation of the word <i>homoousios</i>, so that no one would suspect his motives on account of his previous hesitation. Now this is what was written by Eusebius in his own words:</p> <p>1.8.35 “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.</p> <p>1.8.36 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.</p> <p>1.8.37 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</p>

γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεῦομέν τε καὶ ἐδιδάσκομεν, οὕτως καὶ νῦν πιστεῦοντες τὴν ἡμετέραν πίστιν ὑμῖν προσαναφέρομεν.

1.8.38 ἔστιν δὲ αὕτη· τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν, καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν 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 ἦζοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς.

1.8.39 Πιστεῦομεν καὶ εἰς ἓν πνεῦμα ἅγιον. Τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, πατέρα ἀληθῶς πατέρα καὶ υἱὸν ἀληθῶς υἱὸν καὶ πνεῦμα ἅγιον ἀληθῶς πνεῦμα ἅγιον, καθὼς καὶ ὁ κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς εἶπεν· **“πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.”**

1.8.40 Περὶ ὧν καὶ διαβεβαιούμεθα οὕτως ἔχειν καὶ πάλαι οὕτως φρονεῖν καὶ οὕτως ἐσχηκέναι καὶ μέχρι θανάτου ὑπὲρ ταύτης ἐνίστασθαι τῆς πίστεως, ἀναθεματίζοντες πᾶσαν ἄθεον αἵρεσιν. Ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντα πεφρονηκέναι, ἐξ οὐπερ ἴσμεν ἑαυτούς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας ἐπὶ τοῦ Θεοῦ τοῦ παντοκράτορος καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρούμεθα, δεικνύνα ἔχοντες δι’ ἀποδείξεων καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρεληλυθότας χρόνους οὕτως ἐπιστεῦομέν τε καὶ ἐκηρύσσομεν ὁμοίως.

1.8.41 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 συνωμολόγησεν καὶ ταύτη τοὺς πάντας συγκαταθέσθαι καὶ ὑπογράφειν τοῖς δόγμασιν καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύετο, ἐνὸς μόνου προσεγγραφέντος ῥήματος τοῦ ὁμοουσίου,

1.8.42 Ὁ καὶ αὐτὸ ἐρμήνευε λέγων, ὅτι μὴ κατὰ τὰ τῶν σωμάτων πάθη λέγοιτο ... ὁμοούσιον, οὔτε κατὰ διαίρεσιν οὔτε κατὰ τινὰ ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι· μήτε γὰρ δύνασθαι τὴν ἄυλον καὶ νοερὰν καὶ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίστασθαι, θεῖος δὲ καὶ ἀπορρήτοις λόγοις προσήκειν τὰ τοιαῦτα νοεῖν.

divine Scriptures; as we believed and taught in the priesthood, and in the episcopate itself, and as we also believe at the present time:

1.8.38 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.

1.8.39 And we believe also in one Holy Spirit. We believe each of these to be and to exist, the Father truly Father, and the Son truly Son, and the Holy Spirit 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].

1.8.40 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 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.’

1.8.41 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, *homoousios*.

1.8.42 He gave his interpretation of this word, saying that the Son was not *homoousios* 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.

1.8.43 Such were the theological remarks of our most wise and most pious emperor. But they were intent on

1.8.43 Καὶ ὁ μὲν σοφώτατος ἡμῶν καὶ εὐσεβέστατος βασιλεὺς τοιαῦτα ἐφιλοσόφει, οἱ δὲ προφάσει τῆς τοῦ ὁμοουσίου προσθήκης τήνδε τὴν γραφὴν πεποιήκασιν·

1.8.44 ‘Πιστεύομεν εἰς ἓνα Θεὸν 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 πατρί, δι’ οὗ τὰ πάντα ἐγένετο τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῆ, τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα ... καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς, καὶ εἰς τὸ ἅγιον πνεῦμα.

1.8.45 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, τοὺτους ἀναθεματίζει ἡ ἀγία τοῦ Θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.”

1.8.46 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.”

1.8.47 Ἐπερωτήσεις τοιγαροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνεκινούντο, ἐβασάνιζεν τε ὁ λόγος τὴν διάνοιαν τῶν εἰρημένων· καὶ δὴ {καὶ} τὸ ‘ἐκ τῆς οὐσίας’... ὠμολογεῖτο πρὸς αὐτῶν δηλωτικὸν εἶναι τοῦ ἐκ μὲν τοῦ πατρὸς εἶναι, οὐ μὴν... μέρος ὑπάρχειν τοῦ πατρὸς. Ταύτη 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.

1.8.48 Διόπερ τῇ διανοίᾳ καὶ αὐτοὶ συντιθέμεθα, οὐδὲ τὴν φωνὴν τοῦ ὁμοουσίου παραιτούμενοι, τοῦ τῆς εἰρήνης σκοποῦ πρὸ ὀφθαλμῶν ἡμῶν κειμένου καὶ τοῦ μὴ τῆς ὀρθῆς ἐκπεσεῖν διανοίας.

1.8.49 Κατὰ ταῦτα δὲ καὶ τὸ ‘γεννηθέντα καὶ οὐ ποιηθέντα’ κατεδεξάμεθα, ἐπειδὴ τὸ ‘ποιηθέν’ κοινὸν ἔφασκον εἶναι πρόδημα τῶν λοιπῶν κτισμάτων τῶν διὰ τοῦ υἱοῦ γενομένων, ὧν οὐδὲν ὅμοιον ἔχειν τὸν υἱόν· διὸ δὴ μὴ εἶναι αὐτὸν ποίημα τοῖς δι’ αὐτοῦ γενομένοις ἐμπερές, κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἦν ἐκ τοῦ πατρὸς γεγενῆσθαι τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως

adding the word *homoousios* and drew up the following statement:

1.8.44 ‘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, *homoousios* 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.

1.8.45 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.’

1.8.46 As this formula was being debated, we made sure to inquire in what sense they introduced ‘from the essence of the Father’ and ‘*homoousios* with the Father.’

1.8.47 Through intense questioning and explaining, the 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.

1.8.48 On this account we agreed to the sense ourselves, without denying even the term *homoousios* since maintaining peace was our goal, provided we did not depart from the orthodox understanding.

1.8.49 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

ἀνεκφράστου καὶ ἀνεπιλογίστου πάσῃ γενητῇ φύσει τυγχάνοντος.

1.8.50 Οὕτω δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεταζόμενος ὁ λόγος συνίστησιν 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 οὐσίας τε καὶ δυνάμεως· τούτων γὰρ πάντων ἀλλοτρίον 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 ἀφωμοιωῖσθαι καὶ μὴ εἶναι ἐξ ἑτέρας τινὸς ὑποστάσεως τε καὶ οὐσίας, ἀλλ' ἐκ τοῦ πατρὸς.

1.8.51 ᾧ καὶ αὐτῷ τοῦτον ἐρμηνευθέντι 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 συγγραφεύς ὄνοματι.

1.8.52 Ταῦτα μὲν οὖν περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως, ἣ 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 ἐκτεθέντα ἄλλπον εἶναι ἡγησάμεθα διὰ τὸ ἀπείργειν ἀγράφοις χρῆσθαι φωναῖς, δι' ἃς σχεδὸν ἢ πᾶσα γέγονεν σύγχυσις τε καὶ ἀκαταστασία τῶν ἐκκλησιῶν.

1.8.53 Μηδεμιᾶς γοῦν θεοπνεύστου γραφῆς τῷ 'ἐξ οὐκ ὄντων' καὶ τῷ 'ἦν ποτε ὅτε οὐκ ἦν' καὶ τοῖς ἐξῆς ἐπιλεγόμενοις κεχηρημένης οὐκ εὐλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν. ᾧ καὶ αὐτῷ καλῶς δόξαντι συνεθέμεθα, ἐπεὶ μηδὲ ἐν τῷ πρὸ τούτου χρόνῳ τούτοις εἰώθαμεν συγχεῖσθαι τοῖς ῥήμασι...

1.8.54 Ταῦτα ὑμῖν ἀναγκαίως διεπεμνάμεθα, ἀγαπητοί, τὸ κεκριμένον τῆς ἡμετέρας ἐξετάσεως τε καὶ συγκαταθέσεως φανερόν ὑμῖν καθιστῶντες καὶ ὡς εὐλόγως τότε μὲν καὶ μέχρις ὑστάτης ὥρας ἐνιστάμεθα, ὅθ' ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτεν, τότε δὲ ἀφιλονείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅτε ἡμῖν εὐγνωμόνως τῶν λόγων ἐξετάζουσιν τὴν διάνοιαν ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει ὡμολογημένοις.”...

1.8.55 Τοιαῦτα μὲν ὁ Παμφίλου Εὐσέβιος εἰς τὴν Παλαιστίνης Καισάρειαν διεπέμψατο. Καὶ τῇ Ἀλεξανδρέων δὲ ἐκκλησίᾳ καὶ τοῖς ἐν Αἰγύπτῳ καὶ

unable to be conceived by any nature which has had a beginning of its existence.

1.8.50 So when we considered it, we found that there are grounds for saying that the Son is *homoousios* 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).

'*Homoousios* 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.

1.8.51 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 *homoousios* in their theological teaching concerning the Father and Son.

1.8.52 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 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.

1.8.53 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.

1.8.54 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.”

<p>Λιβύη και Πενταπόλει κοινή ψήφω τάδε ἡ σύνοδος ἔγραψεν.</p>	<p>1.8.55 Such was the letter addressed by Eusebius Pamphilus to the Christians at Caesarea in Palestine. At the same time the council itself also, as one, wrote the following epistle to the church of the Alexandrians, and to believers in Egypt, Libya, and the Pentapolis.</p>
<p>1.9.1 “Τῇ ἁγία καὶ μεγάλη Θεοῦ χάριτι Ἀλεξανδρέων ἐκκλησία καὶ τοῖς κατ’ Αἴγυπτον καὶ Λιβύην καὶ Πεντάπολιν ἀγαπητοῖς ἀδελφοῖς οἱ ἐν Νικαία συναχθέντες καὶ τὴν μεγάλην καὶ ἁγίαν σύνοδον συγκροτήσαντες ἐπίσκοποι ἐν κυρίῳ χαίρειν.</p> <p>1.9.2 Ἐπειδὴ τῆς τοῦ Θεοῦ χάριτος καὶ τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων ἡ μεγάλη καὶ ἁγία σύνοδος ἐν Νικαία συνεκροτήθη, ἐξ ἅπαντος ἀναγκαῖον ἐφάνη παρὰ τῆς ἱεραῆς συνόδου καὶ πρὸς ὑμᾶς ἐπιτεθῆναι γράμματα, ἵν’ εἰδέναι ἔχοιτε, τίνα μὲν ἐκινήθη καὶ ἐξητάσθη, τίνα δὲ ἔδοξεν καὶ ἐκρατύνθη.</p> <p>1.9.3 Πρῶτον μὲν οὖν ἀπάντων ἐξητάσθη τὰ κατὰ τὴν ἀσέβειαν καὶ τὴν παρανομίαν Ἀρείου καὶ τῶν σὺν αὐτῷ ὑπὸ παρουσία τοῦ θεοφιλεστάτου βασιλέως ἡμῶν Κωνσταντίνου, καὶ παμψηφί ἔδοξεν ἀναθεματισθῆναι ... τὴν ἀσεβῆ αὐτοῦ δόξαν καὶ τὰ ῥήματα καὶ τὰ ὀνόματα τὰ βλάσφημα, οἷς ἐκέχρητο βλασφημῶν τὸν υἱὸν τοῦ Θεοῦ, λέγων ἐξ οὐκ ὄντων εἶναι καὶ ... εἶναι ποτε ὅτε οὐκ ἦν, καὶ αὐτεξουσιότητα κακίας καὶ ἀρετῆς δεκτικὸν τὸν υἱὸν τοῦ Θεοῦ λέγοντος καὶ κτίσμα ὀνομάζοντος καὶ ποίημα, ἃ πάντα ἀνεθεμάτισεν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης καὶ τῆς ἀπονοίας καὶ τῶν βλασφημῶν ῥημάτων ... ἀνασχομένη.</p> <p>1.9.4 Καὶ τὰ μὲν κατ’ ἐκεῖνον οἴου τέλους τετύχηκεν, πάντως ἢ ἀκηκόατε ἢ ἀκούσεσθε, ἵνα μὴ δόξωμεν ἐπεμβαίνειν ἀνδρὶ δι’ οἰκειᾶν ἀμαρτίαν ἄξια τὰ ἐπίχειρα κομισαμένῳ. Τοσοῦτον δὲ ἴσχυσεν αὐτοῦ ἡ ἀσέβεια, ὡς καὶ παραπολαῦσαι Θεωνᾶν τὸν ἀπὸ Μαρμαρικῆς καὶ Σεκουῦνδον τὸν ἀπὸ Πτολεμαΐδος. Τῶν γὰρ αὐτῶν κάκεινοι ... τετυχήκασιν.</p> <p>1.9.5 Ἀλλ’ 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 ἠλευθέρωσεν τὴν Αἴγυπτον, ἐλείπετο δὲ τὸ κατὰ τὴν προπέτειαν Μελιτίου καὶ τῶν ὑπ’ αὐτοῦ χειροτονηθέντων, καὶ περὶ τούτου τοῦ μέρους ἃ ἔδοξεν τῇ συνόδῳ ἐμφανίζομεν ὑμῖν, ἀγαπητοὶ ἀδελφοί.</p> <p>1.9.6 ἔδοξεν οὖν Μελίτιον μὲν φιλανθρωπότερον κινηθείσης τῆς συνόδου (κατὰ γὰρ τὸν ἀκριβῆ λόγον</p>	<p>1.9.1 “To the church of Alexandria, holy and great by the grace of God, and the dear brothers in Egypt, Libya, and the Pentapolis, from the bishops who gathered at Nicaea, forming the great holy council: Greetings in the Lord.</p> <p>1.9.2 Seeing as the great holy council gathered at Nicaea after God’s grace and our God-loving Emperor Constantine summoned us from various provinces and cities, it seemed altogether necessary to send to you also letters from the holy council so that you would know what questions we raised and reviewed and what we decided and confirmed.</p> <p>1.9.3 First, we reviewed the ungodliness and lawlessness of Arius and his followers before our God-loving Emperor Constantine. We unanimously decided to anathematize his ungodly opinion and his blasphemous words and expressions with which he blasphemed the Son of God by saying that he is from things which did not exist, 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 bothering to listen to his ungodly opinion, his insane talk, and his blasphemous words.</p> <p>1.9.4 You have 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.</p> <p>1.9.5 But when the grace of God delivered us from those execrable dogmas, with all their impiety and blasphemy, and from those persons, who had dared to cause discord and division among a people previously at peace, there still remained the contumacy of Melitius [to be dealt with] and those who had been ordained by him; and we now state to you, beloved brethren, what resolution the council came to on this point.</p> <p>1.9.6 Although Melitius, strictly speaking, did not deserve pardon, the council graciously decided that he may remain in his city but may not appoint or lay hands on anyone nor appear in the country or another</p>

οὐδεμιᾶς συγγνώμης ἄξιος ἦν) μένειν ἐν τῇ αὐτοῦ πόλει καὶ μηδεμίαν ἐξουσίαν ἔχειν μήτε προχειρίζεσθαι μήτε χειροθετεῖν μήτε ἐν χώρᾳ μήτε ἐν πόλει ἑτέρα φαίνεσθαι ταύτης τῆς προφάσεως ἕνεκα, ψιλὸν δὲ τὸ ὄνομα τῆς τιμῆς μόνον κεκτηῖσθαι,

1.9.7 τοὺς δὲ ὑπ' αὐτοῦ κατασταθέντας μυστικωτέρα χειροτονία βεβαιωθέντας κοινωνηθῆναι ἐπὶ τούτοις, ἐφ' ᾧ τε ἔχειν μὲν αὐτοὺς τὴν τιμὴν καὶ λειτουργεῖν, δευτέρους δὲ εἶναι ἐξ ἅπαντος πάντων τῶν ἐν ἐκάστῃ παρκοικία καὶ ἐκκλησίᾳ ἐξεταζομένων τῶν ὑπὸ τὸν τιμιώτατον καὶ συλλειτουργὸν ἡμῶν Ἀλέξανδρον προκεχειροτονημένων, ὡς τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρέσκοντας αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὀνόματα ἢ ὅλως ποιεῖν τι χωρὶς γνώμης τοῦ τῆς καθολικῆς ... ἐκκλησίας ἐπισκόπου τῶν ὑπὸ Ἀλέξανδρον.

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

1.9.9 Εἰ δὲ τινες συμβαίῃ ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ, τῆνικαῦτα προσαναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότου τοὺς ἄρτι προσληφθέντας, μόνον εἰ ἄξιοι φαίνονται καὶ ὁ λαὸς αἰροῖτο, συνεπιψηφίζοντος αὐτῶ καὶ ἐπισφραγίζοντος τοῦ τῆς Ἀλεξανδρείας ἐπισκόπου.

1.9.10 τοῦτο δὲ τοῖς μὲν ἄλλοις πᾶσιν συνεχωρήθη, ἐπὶ δὲ τοῦ Μελιτίου προσώπου οὐκέτι τὰ αὐτὰ ἔδοξεν διὰ τὴν ἀνεκαθεν αὐτοῦ ἀταξίαν καὶ διὰ τὸ πρόχειρον καὶ προπετὲς τῆς γνώμης, ἵνα μηδεμία ἐξουσία ἢ αὐθεντία αὐτῶ δοθείη, ἀνθρώπων δυναμένῳ πάλιν τὰς αὐτὰς ἀταξίας ἐμποιῆσαι.

1.9.11 ταῦτά ἐστι τὰ ἐξαιρετά καὶ διαφέροντα Αἰγύπτῳ καὶ τῇ ἁγιοτάτῃ Ἀλεξανδρέων ἐκκλησίᾳ. Εἰ δὲ τι ἄλλο ἐκανονίσθη ἢ ἐδογματίσθη συμπάρωντος τοῦ κυρίου καὶ τιμιωτάτου συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν Ἀλεξάνδρου, αὐτὸς παρὼν ἀκριβέστερον ἀνοίσει ... πρὸς ὑμᾶς, ἅτε δὴ καὶ κύριος καὶ κοινωνὸς τῶν γεγεννημένων τυγχάνων.

1.9.12 Εὐαγγελιζόμεθα δὲ ὑμᾶς καὶ περὶ τῆς συμφωνίας τοῦ ἁγιοτάτου πάσχα, ὅτι ὑμετέραις εὐχαῖς κατορθώθη καὶ τοῦτο τὸ μέρος, ὥστε πάντα τοὺς ἐν τῇ ἐφ' ἡμᾶς ἀδελφούς, τοὺς μετὰ τῶν Ἰουδαίων τὸ πρότερον ποιοῦντας, συμφώνως Ῥωμαίοις καὶ ὑμῖν καὶ πᾶσιν ἡμῖν τοῖς ἐξ ἀρχαίου μεθ' ὑμῶν φυλάττουσι τὸ πάσχα ἐκ τοῦ δεῦρο ἄγειν.

city for this purpose but may merely possess the honorable title alone.

1.9.7 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 ordained 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 church subordinate to Alexander.

1.9.8 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.

1.9.9 If such members of the clergy within the church happen 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.

1.9.10 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.

1.9.11 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.

1.9.12 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 in harmony with the Romans, with you, and with all of us who have been observing Easter with you since ancient times.

1.9.13 In joy at these victories, at the shared peace and harmony, and at the eradication of all heresy, therefore,

<p>1.9.13 χαίροντες οὖν ἐπὶ τοῖς κατορθώμασιν καὶ ἐπὶ τῇ κοινῇ εἰρήνῃ καὶ συμφωνίᾳ καὶ ἐπὶ τῷ πᾶσαν αἴρεσιν ἐκκοπήναι, ἀποδέξασθε μὲν μετὰ μείζονος τιμῆς καὶ πλείονος ἀγάπης τὸν συλλειτουργὸν ἡμῶν, ὑμῶν δὲ ἐπίσκοπον Ἀλέξανδρον τὸν εὐφράναντα ἡμᾶς τῇ παρουσίᾳ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ τοσοῦτον πόνον ὑποστάντα ὑπὲρ τοῦ εἰρήνην γενέσθαι καὶ παρ' ὑμῖν.</p> <p>1.9.14 εὐχεσθε δὲ καὶ περὶ ἡμῶν ἀπάντων, ἵνα τὰ καλῶς ἔχειν δόξαντα ταῦτα βέβαια μένοι ... διὰ τοῦ παντοκράτορος Θεοῦ καὶ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ἀγίῳ πνεύματι· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.”</p>	<p>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 might have peace.</p> <p>1.9.14 Pray for all of us so that these decisions which we found appropriate might remain firm through God Almighty and through our Lord Jesus Christ in the Holy Spirit, to whom be glory forever and ever. Amen.”</p>
<p>1.9.15 Αὕτη ἡ τῆς συνόδου ἐπιστολὴ φανερόν καθίστησιν, ὅτι οὐ μόνον Ἄρειον καὶ τοὺς ὁμοδόξους αὐτοῦ ἀνεθεμάτισεν, ἀλλὰ καὶ τὰς λέξεις τῆς δόξης αὐτοῦ, καὶ ὅτι περὶ τοῦ πάσχα ὁμοφωνήσαντες ἐδέξαντο τὸν αἰρεσιάρχη Μελίτιον τὴν μὲν ἀξίαν τῆς ἐπισκοπῆς ἔχειν αὐτὸν συγχωρήσαντες, τὴν δὲ ἐξουσίαν τοῦ πράττειν αὐτόν τινα ὡς ἐπίσκοπον περιελόντες· δι' ἣν αἰτίαν νομίζω ἄχρι νῦν κεχωρίσθαι τῆς ἐκκλησίας τοὺς ἐν Αἰγύπτῳ Μελιτιανούς, ὅτι περιεῖλεν ἡ σύνοδος Μελιτίου τὸ δύνασθαι.</p>	<p>1.9.15 This epistle of the council makes it plain that they not only anathematized Arius and his adherents, but also the very expressions of his beliefs, and that after they agreed among themselves respecting the celebration of Easter, they readmitted the arch-heretic Melitius into communion, permitting him to retain his episcopal rank but divesting him of all authority to act as a bishop. It is for this reason, I suppose, that even at the present time the Meletians in Egypt are separated from the church, because the council deprived Melitius of all power.</p>
<p>1.9.16 Ἰστέον δὲ ὅτι καὶ Ἄρειος βιβλίον συνέταξεν περὶ τῆς ἑαυτοῦ δόξης, ὃ ἐπέγραψεν <i>Θαλίαν</i>. Ἔστι δὲ ὁ χαρακτήρ τοῦ βιβλίου χαῦνος καὶ διαλελυμένος, τοῖς Σωταδίοις ἄσμασιν παραπλήσιος· ὅπερ καὶ αὐτὸ τότε ἡ σύνοδος ἀπεκήρυξεν. Οὐ μόνον δὲ ἡ σύνοδος τοῦ γράψαι περὶ τῆς γενομένης εἰρήνης ἐφρόντισεν, ἀλλὰ γὰρ καὶ ὁ βασιλεὺς Κωνσταντῖνος δι' οἰκειῶν γραμμάτων τῇ Ἀλεξανδρέων ἐκκλησίᾳ τάδε ἐπέστειλεν.</p>	<p>1.9.16 It should also be observed that Arius had written a treatise on his own opinion which he entitled <i>Thalia</i>, but the character of the book is loose and degenerate, similar in its style and meters to the songs of Sotades. This production also the council condemned at the same time. Nor was it the council alone that took the trouble to write letters to the churches announcing the restoration of peace, but Emperor Constantine himself also wrote personally and sent the following address to the church of the Alexandrians.</p>
<p>1.9.17 “Κωνσταντῖνος Μέγιστος Σεβαστὸς τῇ καθολικῇ Ἀλεξανδρέων ἐκκλησίᾳ. Χαίρετε, ἀγαπητοὶ ἀδελφοί. Τελείαν παρὰ τῆς θείας προνοίας εἰλήφαμεν χάριν, ἵνα πάσης πλάνης ἀπαλλαγέντες μίαν καὶ τὴν αὐτὴν ἐπιγινώσκωμεν πίστιν.</p> <p>1.9.18 οὐδὲν λοιπὸν τῷ διαβόλῳ ἔξεστι καθ' ἡμῶν· πᾶν ὃ τι δ' ἂν κακοτεχνησάμενος ἐπεχείρησεν, ἐκ βάρων ἀνήρηται· τὰς διχονοίας, τὰ σχίσματα, τοὺς θορύβους ἐκείνους καὶ τὰ τῶν διαφωνιῶν, ἵν' οὕτως εἴπω, θανάσιμα φάρμακα κατὰ Θεοῦ κέλευσιν ἢ τῆς ἀληθείας ἐνίκησεν λαμπρότης. ἔνα τοιγαροῦν ἅπαντες θεὸν καὶ τῷ ὀνόματι προσκυνούμεν καὶ εἶναι πεπιστεύκαμεν.</p>	<p>1.9.17 “To the catholic church of the Alexandrians, from Constantinus Maximus 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> <p>1.9.18 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 God by name and believe that he exists.</p> <p>1.9.19 That this might happen, I by God's instigation summoned very many bishops to Nicaea, with whom I</p>

<p>1.9.19 ἵνα δὲ τοῦτο γένηται, ὑπομνήσει Θεοῦ συνεκάλεσα εἰς τὴν Νικαέων πόλιν τοὺς πλείστους τῶν ἐπισκόπων, μεθ' ὧν καθάπερ εἷς ἐξ ὑμῶν κἀγὼ συνθεράπων ὑμέτερος καθ' ὑπερβολὴν εἶναι χαίρων καὶ αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν ἀνεδεξάμην.</p> <p>1.9.20 ἠλέγχθη γοῦν ἅπαντα καὶ ἀκριβῶς ἐξήτασται, ὅσα δὴ ἀμφιβολίαν ἢ διχονοίας πρόφασιν ἐδόκει γεννᾶν. καὶ φεισάσθω ἡ θεία μεγαλειότης, ἡλίκα καὶ ὡς δεῖνὰ περὶ τοῦ μεγάλου σωτῆρος, περὶ τῆς ἐλπίδος καὶ ζωῆς ἡμῶν, ἀπρεπῶς ἐβλασφήμουν τινές, τάναντία ταῖς θεοπνεύστοις γραφαῖς καὶ τῇ ἀγία πίστει φθεγγόμενοι τε καὶ πιστεύειν ὁμολογοῦντες.</p> <p>1.9.21 τριακοσίων γοῦν καὶ πλείονων ἐπισκόπων, ἐπὶ σωφροσύνῃ τε καὶ ἀγχινοία θαυμαζομένων, μίαν καὶ τὴν αὐτὴν πίστιν, ἣ καὶ ταῖς ἀληθείαις καὶ ἀκριβείαις τοῦ θείου νόμου πέφυκε πίστις εἶναι, βεβαιούντων μόνος Ἄρειος ἐφωράθη τῆς διαβολικῆς ἐνεργείας ἡττημένος καὶ τὸ κακὸν τοῦτο πρῶτον μὲν παρ' ὑμῖν, ἔπειτα δὲ καὶ παρ' ἑτέροις ἀσεβεῖ γνώμῃ διασπείρας.</p> <p>1.9.22 ἀναδεξώμεθα τοιγαροῦν ἦν ὁ παντοκράτωρ παρέσχεν γνώμην, ἐπανέλθωμεν ἐπὶ τοὺς ἀγαπητοὺς ἡμῶν ἀδελφούς, ὧν ἡμᾶς τοῦ διαβόλου ἀναιδῆς τις ὑπηρέτης ἐχώρισεν, ἐπὶ τὸ κοινὸν σῶμα καὶ τὰ γνήσια ἡμῶν μέλη σπουδῇ πάσῃ ἴωμεν.</p> <p>1.9.23 τοῦτο γὰρ καὶ τῇ ἀγχινοία καὶ τῇ πίστει καὶ τῇ ὀσιότητι τῇ ὑμετέρᾳ πρέπει, ἵνα τῆς πλάνης ἐλεγχθείσης ἐκείνου, ὃν τῆς ἀληθείας ἐχθρὸν εἶναι συνέστηκεν, πρὸς τὴν θεῖαν ἐπανέλθητε χάριν.</p> <p>1.9.24 ὁ γὰρ τοῖς τριακοσίοις ἤρεσεν ἐπισκόποις, οὐδὲν ἐστὶν ἕτερον ἢ τοῦ Θεοῦ γνώμη, μάλιστά γε ὅπου τὸ ἅγιον πνεῦμα τοιούτων καὶ τηλικούτων ἀνδρῶν ταῖς διανοίαις ἐγκείμενον τὴν θεῖαν βούλησιν ἐξεφώτισεν.</p> <p>1.9.25 διὸ μηδεὶς ἀμφιβαλλέτω, μηδεὶς ὑπερτιθέσθω, ἀλλὰ προθύμως πάντες εἰς τὴν ἀληθεστάτην ὁδὸν ἐπάνιτε, ἵνα, ἐπειδὴν ὅσον οὐδέπω πρὸς ὑμᾶς ἀφίκωμαι, τὰς ὀφειλομένας τῷ παντεφόρῳ Θεῷ μεθ' ὑμῶν ὁμολογήσω χάριτας, ὅτι τὴν εἰλικρινῆ πίστιν ἐπιδείξας τὴν εὐκταίαν ἡμῖν ἀγάπην ἀποδέδωκεν. Ὁ θεὸς ὑμᾶς διαφυλάξει, ἀγαπητοὶ ἀδελφοί.”</p>	<p>undertook an examination of the truth, though I, like any of you, rejoice exceedingly to be your fellow servant.</p> <p>1.9.20 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 the mighty 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.</p> <p>1.9.21 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.</p> <p>1.9.22 Let us therefore accept the verdict God Almighty has given us. Let us return to our dear brothers, from whom the devil's shameless servant has separated us. Let us go with all zeal to the body of our true members.</p> <p>1.9.23 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.</p> <p>1.9.24 For the resolution of the three hundred holy bishops is nothing other than the judgment of God, especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of these great men.</p> <p>1.9.25 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>
<p>1.9.26 Ὁ μὲν δὴ βασιλεὺς τοιαῦτα ἔγραφεν τῷ Ἀλεξανδρέων δήμῳ, μηνύων ὅτι οὐχ ἀπλῶς οὐδ' ὡς ἔτυχεν ἐξεδόθη ὁ ὅρος τῆς πίστεως, ἀλλ' ὅτι μετὰ πολλῆς συζητήσεως καὶ δοκιμασίας αὐτὸν ὑπηγόρευσαν, καὶ οὐχ ὅτι τινὰ μὲν ἐλέχθη, τινὰ δὲ ἀπεσιγήθη, ἀλλ' ὅτι, ὅσα πρὸς σύστασιν τοῦ δόγματος λεχθῆναι ἤρμοζεν, πάντα ἐκινήθη, καὶ ὅτι οὐχ ἀπλῶς</p>	<p>1.9.26 Thus wrote the emperor to the Christians of Alexandria, assuring them that the exposition of the faith was made neither rashly nor at random but that it was composed after much research and after strict investigation. He assured them that they did not only speak of some things while suppressing other things in silence. Whatever could be fittingly advanced in</p>

<p>ώρισθη, ἀλλ' ἀκριβῶς ἐξητάσθη πρότερον, ὥστε πάντα, ὅσα ἢ ἀμφιβολίας ἢ διχονοίας πρόφασιν ἐδόκει γεννᾶν, ταῦτα ἐκποδῶν γεγενῆσθαι.</p> <p>1.9.27 Τὸ δὲ κεφάλαιον, γνώμην Θεοῦ τὴν πάντων τῶν ἐκεῖ συνελθόντων γνώμην καλεῖ, καὶ πνεύματι ἁγίῳ τῶν τοιούτων καὶ τηλικούτων ἐπισκόπων τὴν ὁμοφωνίαν γενέσθαι οὐκ ἀπιστεῖ.</p> <p>1.9.28 Σαβῖνος δὲ ὁ τῆς Μακεδονίου αἰρέσεως προεστὼς τούτοις μὲν ἐκὼν οὐ προσέχει, ἀλλ' ἰδιώτας καὶ μὴ ἔχοντας γνώσιν τοὺς ἐκεῖ συνελθόντας φησίν, κινδυνεύον καὶ αὐτὸν τὸν Καισαρέα Εὐσέβιον ἐπὶ ἀγνωσίᾳ διαβάλλειν, καὶ οὐκ ἐνθυμεῖται ὡς, εἰ καὶ ἰδιῶται ἦσαν οἱ τῆς συνόδου, κατελάμποντο δὲ ὑπὸ τοῦ Θεοῦ καὶ τῆς χάριτος τοῦ ἁγίου πνεύματος, οὐδαμῶς γε ἀστοχῆσαι τῆς ἀληθείας ἠδύναντο.</p> <p>1.9.29 Ἐπάκουσον γοῦν, οἷα καὶ δι' ἑτέρας ἐπιστολῆς ὁ βασιλεὺς κατὰ τε Ἀρείου καὶ τῶν ὁμοδόξων αὐτοῦ νομοθετήσας τοῖς πανταχοῦ ἐπισκόποις τε καὶ λαοῖς διεπέμψατο.</p>	<p>support of any opinion was fully stated. Nothing indeed was determined beforehand; everything was previously discussed with minute accuracy so that every point which seemed to furnish a pretext for ambiguity of meaning or difference of opinion was thoroughly sifted and its difficulties removed.</p> <p>1.9.27 In short, he describes the thought of all those who were assembled there as the thought of God and does not doubt that the unanimity of so many eminent bishops came about by the Holy Spirit.</p> <p>1.9.28 Sabinus, however, the chief of the heresy of the Macedonians, willfully rejects these authorities and calls those who were convened there ignorant and illiterate people; no, he almost accuses Eusebius of Caesarea himself of ignorance. He does not consider that even if those who constituted that council had been laymen, yet because they were illuminated by God and the grace of the Holy Spirit, they were utterly unable to err from the truth.</p> <p>1.9.29 Nevertheless, hear what the emperor further decreed in another circular letter both against Arius and those who held his opinions, sending it in all directions to the bishops and people.</p>
<p>1.9.30 “Νικητῆς Κωνσταντῖνος Μέγιστος Σεβαστὸς ἐπισκόποις καὶ λαοῖς. Τοὺς πονηροὺς καὶ ἀσεβεῖς μιμησάμενος Ἄρειος δίκαιός ἐστιν τὴν αὐτὴν ἐκείνοις ὑπέχειν ἀτιμίαν. ὥσπερ τοίνυν Πορφύριος ὁ τῆς θεοσεβείας ἐχθρὸς συντάγματα ἅττα παράνομα κατὰ τῆς θρησκείας συστησάμενος ἄξιον εὖρατο μισθόν, καὶ τοιοῦτον, ὥστε ἐπονείδιστον μὲν αὐτὸν πρὸς τὸν ἐξῆς γενέσθαι χρόνον καὶ πλείστης ἀναπλησθῆναι κακοδοξίας, ἀφανισθῆναι δὲ τὰ ἀσεβῆ αὐτοῦ συγγράμματα, οὕτως καὶ νῦν ἔδοξεν Ἄρειόν τε καὶ τοὺς αὐτῷ ὁμογνώμονας Πορφυριανούς μὲν καλεῖσθαι, ἴν', ὧν τοὺς τρόπους μεμίμηται, τούτων ἔχῃσι καὶ τὴν προσηγορίαν, πρὸς δὲ τούτοις καὶ εἴ τι σύγγραμμα ὑπὸ Ἀρείου συντεταγμένον εὕρισκοιτο, τοῦτο πυρὶ παραδίδοσθαι, ἵνα μὴ μόνον τὰ φαῦλα αὐτοῦ τῆς διδασκαλίας ἀφανισθῆι, ἀλλὰ μηδὲ ὑπόμνημα αὐτοῦ ὅλως ὑπολείπεται.</p> <p>1.9.31 ἐκεῖνο μέντοι προαγορεύω, ὡς, εἴ τις σύγγραμμα ὑπὸ Ἀρείου συνταγὴν φωραθεῖν κρύψας καὶ μὴ εὐθέως προσενεγκῶν καὶ πυρὶ καταναλώσας, τούτῳ θάνατος ἔσται ἢ ζημία· παραχρῆμα γὰρ ἀλὸς ἐπὶ τούτῳ κεφαλικὴν ὑποστήσεται τιμωρίαν. Ὁ θεὸς ὑμᾶς διαφυλάξει.</p>	<p>1.9.30 “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>1.9.31 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.”</p>

1.9.32 Κωνσταντῖνος Σεβαστὸς ταῖς ἐκκλησίαις.  
Πεῖραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας, ὅση τῆς  
θείας δυνάμεως πέφυκε χάρις, τοῦτόν γε πρὸ πάντων  
ἔκρινα εἶναι μοι προσήκειν σκοπόν, ὅπως παρὰ τοῖς  
μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσιν  
πίστις μία καὶ εἰλικρινῆς ἀγάπη ὁμογνώμων τε περὶ τὸν  
παγκρατῆ Θεὸν εὐσέβεια τηρῆται.

1.9.33 ἀλλ' ἐπειδὴ τοῦτο ἐτέρως οὐχ οἶόν τε ἦν ἀκλινη  
καὶ βεβαίαν τάξιν λαβεῖν, εἰ μὴ εἰς ταῦτόν πάντων  
ὁμοῦ ἢ τῶν γοῦν πλειόνων ἐπισκόπων συνελθόντων  
ἐκάστου τῶν προσηκόντων τῇ ἁγιωτάτῃ θρησκείᾳ  
διάκρισις γένοιτο, τούτου ἔνεκεν πλείστων ὄσων  
συναθροισθέντων (καὶ αὐτὸς δὲ καθάπερ εἷς ἐξ ὑμῶν  
τυγχάνων συμπαρών· οὐ γὰρ ἀρνησαίμην ἂν ἐφ' ᾧ  
μάλιστα χαίρω, συνθεράπων ὑμέτερος πεφυκέναι) ἄχρι  
τοσοῦτου ἅπαντα τῆς προσηκούσης τετύχηκεν  
ἐξετάσεως, ἄχρις οὗ ἢ τῶ πάντων ἐφόρω θεῶ  
ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἐνότητος συμφωνίαν  
εἰς φῶς προήχθη, ὡς μηδὲν ἔτι πρὸς διχόνοιαν ἢ  
πίστεως ἀμφισβήτησιν ὑπολείπεσθαι.

1.9.34 Ἐνθα καὶ περὶ τῆς τοῦ πάσχα ἁγιωτάτης ἡμέρας  
γενομένης ζητήσεως ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν  
ἐπὶ μιᾷ ἡμέρᾳ πάντας τοὺς ἀπανταχοῦ ἐπιτελεῖν.

1.9.35 τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξει  
δυνήσεται τοῦ τὴν ἑορτὴν ταύτην, παρ' ἧς τὴν τῆς  
ἀθανασίας εἰλήφαμεν ἐλπίδα, μιᾶ τάξει καὶ φανερῶ  
λόγῳ παρὰ πᾶσιν ἀδιαπτῶτως φυλάττεσθαι; Καὶ  
πρῶτον μὲν ἀνάξιον ἔδοξεν εἶναι τὴν ἁγιωτάτην  
ἐκείνην ἑορτὴν τῇ τῶν Ἰουδαίων ἐπομένους συνηθείᾳ  
πληροῦν, οἱ τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι  
χράναντες εἰκότως τὰς ψυχὰς οἱ μισροὶ τυφλώττουσιν.  
ἔξεστι γὰρ τοῦ ἐκείνων ἔθνος ἀποβληθέντος  
ἀληθεστέρᾳ τάξει, ἢν ἐκ πρώτης τοῦ πάθους ἡμέρας  
μέχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοῖς  
μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης  
συμπλήρωσιν ἐγγίνεσθαι.

1.9.36 μηδὲν τοίνυν ἔστω ὑμῖν κοινὸν μετὰ τοῦ  
ἐχθίστου τῶν Ἰουδαίων ὄχλου. εἰλήφαμεν παρὰ τοῦ  
σωτήρος ἐτέραν ὁδόν· πρόκειται γὰρ δρόμος τῇ  
ἱερωτάτῃ ἡμῶν θρησκείᾳ καὶ νόμιμος καὶ πρέπων·  
τούτου συμφώνως ἀντιλαμβανόμενοι τῆς αἰσχυρᾶς  
ἐκείνης ἑαυτοὺς συνειδήσεως ἀποσπάσωμεν, ἀδελφοὶ  
τιμιώτατοι. ἔστι γὰρ ὡς ἀληθῶς ἀποπώτατον ἐκείνους  
αὐχεῖν, ὡς ἄρα παρεκτὸς τῆς αὐτῶν διδασκαλίας ταῦτα  
φυλάττειν οὐκ ἦμεν ἱκανοί.

1.9.37 τί δὲ φρονεῖν ὀρθὸν ἐκείνοι δυνήσονται, οἱ μετὰ  
τὴν κυριοκτονίαν ἐκείνην ἐκστάντες τῶν φρενῶν  
ἄγονται οὐ λογισμῶ τινι, ἀλλ' ὀρμηὶ ἀκατασχέτῳ, ὅπου

1.9.32 "To the churches, from Constantine Augustus.  
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.

1.9.33 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  
assembled (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.

1.9.34 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.

1.9.35 For what could be more appropriate, more  
sacred for us all than to unerringly observe this festival,  
from which we have received hope of immortality,  
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.

1.9.36 Let us therefore have nothing in common with  
the hostile Jewish people. We have received another  
way from the Savior; the lawful and proper path for our  
holy religion lies ahead. Let us with one accord cling to  
it and tear ourselves away from that shameful  
complicity, honorable brothers. 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.

1.9.37 What could they rightly comprehend now that  
they have lost their minds 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

ἀν αὐτοὺς ἢ ἔμφυτος αὐτῶν ἀπάγη μανία; Ἐκεῖθεν τοίνυν κἀν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὀρθῶς, ὡς ἀεὶ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δευτέρον τὸ πάσχα ἐπιτελεῖν.

1.9.38 τίνος οὖν χάριν τούτοις ἐπόμεθα, οἱ δεινὴν πλάνην νοσεῖν ὠμολόγηται; δευτέρον γε τὸ πάσχα ἐν ἐνὶ ἐνιαυτῷ οὐκ ἂν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προῦκειτο, τὴν ὑμετέραν ἀγχίνουσαν ἐχρῆν καὶ διὰ σπουδῆς καὶ δι' εὐχῆς ἔχειν πάντοτε ἐν μηδενὸς ὁμοιότητι τὸ καθαρὸν τῆς ἡμετέρας ψυχῆς κοινωνεῖν ἢ δοκεῖν ἀνθρώπων ἔθεσι παγκάκων.

1.9.39 πρὸς τούτοις κάκεινο πάρεστιν συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι καὶ τοιαύτης θρησκείας ἑορτῇ διαφωνίαν ὑπάρχειν ἐστὶν ἀθεώτατον· μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τουτέστιν τὴν τοῦ ἀγιωτάτου πάθους, ὃ ἡμέτερος παρέδωκε σωτήρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται· ἥς εἰ καὶ τὰ μάλιστα εἰς πολλοὺς τε καὶ διαφοροὺς τόπους τὰ μέρη διήρηται, ἀλλ' ὅμως ἐνὶ πνεύματι, τουτέστι τῷ θείῳ βουλήματι, θάλπειται.

1.9.40 λογισάσθω δὲ 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 ἐκδεδοσθαι νηστείαις.

1.9.41 διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο ἡ θεία πρόνοια βούλεται, ὡς ἔγωγε ἅπαντας ἠγοῦμαι συνορᾶν. ὅθεν ἐπειδὴ τοῦτο οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν μετὰ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων εἶναι κοινόν, ἐστὶ τε τάξις εὐπρεπῆς, ἣν ἅπασαι <αἱ> τῶν δυτικῶν τε καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν παραφυλάττουσιν {αἱ} ἐκκλησίαι καὶ τινες τῶν κατὰ τὴν ἑφάν τόπων, ὧν ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἠγήσαντο, καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοῖα ἀρέσειν ὑπεσχόμην,

1.9.42 ἴν', ὅπερ δ' ἂν κατὰ τὴν τῶν Ῥωμαίων πόλιν, Ἰταλίαν τε καὶ Ἀφρικὴν, ἅπασαν Αἴγυπτον, Σπανίας, Γαλλίας, Βρετανίας, Λιβύας, ὅλην Ἑλλάδα, Ἀσιανὴν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν μᾶ καὶ 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 κοινή

and celebrate the Passover twice in the same year instead of making a proper improvement.

1.9.38 Why then do we follow these people who are admittedly sick with terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, you by your intellect ought to be able through effort and prayer to always keep your pure souls from sharing or seeming to share in the custom of those utterly evil people.

1.9.39 Furthermore, it is obvious that disagreement is impious in so great a matter as this festival of our great religion. 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 parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God.

1.9.40 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.

1.9.41 This is why God's providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees. 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, as well as some in the eastern regions. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom)

1.9.42 that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Gauls, the Britains, 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 wish by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand.

1.9.43 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>πάντας ὁσιώτατόν ἐστι βούλεσθαι, ὅπερ καὶ ὁ ἀκριβῆς ἀπαιτεῖν δοκεῖ λόγος, καὶ οὐδεμίαν μετὰ τῆς Ἰουδαίων ἐπιπορκίας ἔχειν κοινωνίαν·</p> <p>1.9.43 Ἴνα δὲ τὸ κεφαλαιωδέστατον συντόμως εἶπω, κοινῇ πάντων ἤρρεσεν κρίσει τὴν ἀγιωτάτην τοῦ πάσχα ἑορτὴν μιᾶ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι. οὐδὲ γὰρ πρέπει ἐν τοιαύτῃ ἀγιότητι εἶναι τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ, ἐν ἧ οὐδεμία ἔσται ἄλλοτρίας πλάνης καὶ ἀμαρτήματος ἐπιμιξία.</p> <p>1.9.44. τοῦτων οὕτως στοιχοῦντων ἀσμένως δέχεσθε τὴν οὐρανίαν χάριν καὶ θεῖαν ὡς ἀληθῶς ἐντολήν· πᾶν γὰρ ὅ τι δ' ἂν ἐν τοῖς ἀγίοις τῶν ἐπισκόπων συνεδρίοις πράττηται, τοῦτο πρὸς τὴν θεῖαν βούλησιν ἔχει τὴν ἀναφορὰν.</p> <p>1.9.45 διὸ πᾶσι τοῖς ἀγαπητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ προγεγραμμένα ἤδη καὶ τὸν προειρημένον λόγον καὶ τὴν παρατήρησιν τῆς ἀγιωτάτης ἡμέρας ὑποδέχεσθαι τε καὶ διατάττειν ὀφείλετε, ἵνα, ἐπειδὴν πρὸς τὴν πάλαι μοι ποθουμένην τῆς ὑμετέρας διαθέσεως ὄψιν ἀφίκωμαι, ἐν μιᾶ καὶ τῇ αὐτῇ ἡμέρᾳ τὴν ἀγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι δυναθῶ καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω,</p> <p>1.9.46 συνορῶν τὴν διαβολικὴν ὠμότητα ὑπὸ τῆς θείας δυνάμεως διὰ τῶν ἡμετέρων πράξεων ἀνηρημένην, ἀκμαζούσης πανταχοῦ τῆς ὑμετέρας πίστεως καὶ εἰρήνης καὶ ὁμονοίας. Ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.</p>	<p>1.9.44 Since these things are consistent, 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.</p> <p>1.9.45 You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement and the observance of the holy day and make the necessary arrangements. I will come to check on your condition, as I have long desired.</p> <p>1.9.46 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. May God watch over you, dear brothers."</p> <p><i>[The paragraphs from 1.9.47 to 1.9.63 have not been included in this table, because they do not directly pertain to the Council of Nicaea.]</i></p>
<p>1.9.64 Καὶ ἄλλας δὲ ἐπιστολὰς ὁ βασιλεὺς κατὰ Ἀρείου καὶ τῶν ὁμοδόξων αὐτοῦ πανηγυρικώτερον γράψας πανταχοῦ κατὰ πόλεις προέθηκεν, διακωμωδῶν καὶ τῷ τῆς εἰρωνείας ἤθει διαβάλλων αὐτόν.</p> <p>1.9.65 Οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ Νικομηδεῦσιν κατὰ Εὐσεβίου καὶ Θεογνίου γράφων καθάπτεται μὲν τῆς Εὐσεβίου κακοτροπίας, οὐ μόνον ἐπὶ τῷ Ἀρειανισμῷ, ἀλλ' ὅτι καὶ τῷ τυράνῳ ἤδη πρότερον εὐνοῶν τοῖς αὐτοῦ πράγμασιν ἐπεβούλευεν, παραινεῖ δὲ ἕτερον ἐλέσθαι ἐπίσκοπον ἀντ' αὐτοῦ.</p> <p>1.9.66 Ἀλλὰ τὰς περὶ τούτων ἐπιστολὰς διὰ τὸ ἐν αὐταῖς μῆκος ἐνταῦθα προσγράψαι περιττὸν εἶναι ἐνόμισα, ἐξέστω δὲ τοῖς βουλομένοις ἀναζητήσασιν ἐντυγχάνειν αὐταῖς.</p>	<p>1.9.64 When the emperor had also written other letters of a more festive character against Arius and his adherents, he caused them to be published everywhere throughout the cities, exposing him to ridicule and taunting him with irony.</p> <p>1.9.65 Moreover, writing to the Nicomedians against Eusebius and Theognis, he censured the misconduct of Eusebius not only on account of his Arianism but because when he was formerly well-inclined to the ruler, he had traitorously conspired against his affairs. He then exhorted them to elect another bishop instead of him.</p> <p>1.9.66 But I thought it would be superfluous to insert here the letters respecting these things because of their length. Those who wish to do so may find them elsewhere and give them a perusal. This is a sufficient amount of attention given to these transactions.</p>
<p>1.10.1 Περὶ μὲν τούτων τσαυτὰ εἰρήσθω, κινεῖ δέ με ἡ τοῦ βασιλέως σπουδὴ καὶ ἑτέρου πράγματος μνεῖαν</p>	<p>1.10.1 The emperor's diligence induces me to mention another circumstance that expresses his mind and</p>

<p>ποιήσασθαι, ὁ τὴν αὐτοῦ γνώμην, ὅπως τῆς εἰρήνης ἐφρόντιζεν, παρατίθεται. Τῆς γὰρ ἐκκλησιαστικῆς ὁμονοίας πρόνοιαν ποιούμενος κεκλήκει πρὸς τὴν σύνοδον καὶ Ἀκέσιον τῆς τῶν Ναυατιανῶν θρησκείας ἐπίσκοπον.</p> <p>1.10.2 Μετὰ οὖν τὸ γραφῆναι καὶ ὑπογραφῆναι παρὰ τῆς συνόδου τὸν ὅρον τῆς πίστεως ἡρώτα ὁ βασιλεὺς τὸν Ἀκέσιον, εἰ καὶ αὐτὸς τῇ πίστει συντίθεται καὶ τῷ ὀρισμῷ τῆς τοῦ πάσχα ἑορτῆς. Ὁ δὲ ‘οὐδὲν καινόν, ἔφη, ὦ βασιλεῦ, ἡ σύνοδος ὥρισεν· οὕτω γὰρ ἄνωθεν καὶ ἐξ ἀρχῆς ἐκ τῶν ἀποστολικῶν χρόνων παρείληφα καὶ τὸν ὅρον τῆς πίστεως καὶ τὸν χρόνον τῆς τοῦ πάσχα ἑορτῆς.’</p> <p>1.10.3 Ἐπανερομένου δὲ τοῦ βασιλέως ‘διὰ τί οὖν τῆς κοινωνίας χωρίζῃ;’ ἐκεῖνος τὰ ἐπὶ Δεκίου γενόμενα κατὰ τὸν διωγμὸν ἐδίδασκεν καὶ τὴν ἀκρίβειαν τοῦ αὐστηροῦ κανόνος ἔλεγεν, ὡς ἄρα οὐ χρὴ τοὺς μετὰ τὸ βάπτισμα ἡμαρτηκότας ἀμαρτίαν, ἣν “πρὸς θάνατον” καλοῦσιν αἱ θεῖαι γραφαί, τῆς κοινωνίας τῶν θείων μυστηρίων ἀξιοῦσθαι, ἀλλ’ ἐπὶ μετάνοιαν μὲν αὐτοὺς προτρέπειν, ἐλπίδα δὲ τῆς ἀφέσεως μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ Θεοῦ ἐκδέχεσθαι τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἀμαρτήματα.</p> <p>1.10.4 Ταῦτα εἰπόντος τοῦ Ἀκεσίου ἐπειπεῖν τὸν βασιλέα· ‘θές, ὦ Ἀκέσιε, κλίμακα καὶ μόνος ἀνάβηθι εἰς τὸν οὐρανόν.’</p> <p>1.10.5 Τούτων οὔτε ὁ Παμφίλου Εὐσέβιος οὔτε ἄλλος τις ἐμνημόνευσεν πώποτε, ἐγὼ δὲ παρὰ ἀνδρὸς ἠκουσα οὐδαμῶς ψευδομένου, ὃς παλαιός τε ἦν σφόδρα καὶ ὡς ἱστορήσας τὰ κατὰ τὴν σύνοδον ἔλεγεν. Ὅθεν τεκμαίρομαι τοῦτο πεπονθέναι τοὺς σιωπῇ ταῦτα παραπεμψαμένους, ὃ πολλοὶ τῶν ἱστορίας συγγραψαμένων πεπόνθασιν· ἐκεῖνοι γὰρ πολλὰ παραλείπουσιν ἢ προσπάσχοντές τισιν ἢ προσώποις χαριζόμενοι.</p>	<p>serves to show how much he desired peace. For, aiming at ecclesiastical harmony, he summoned to the council Acesius also, a bishop of the sect of Novatians.</p> <p>1.10.2 Now, when the declaration of faith had been written out and subscribed by the council, the emperor asked Acesius whether he would also agree to this creed and to the settlement of the day on which Easter should be observed. He replied, “The council has determined nothing new, my prince: for now, and even from the beginning, from the times of the apostles, I traditionally received the definition of the faith, and the time of the celebration of Easter.”</p> <p>1.10.3 When, therefore, the emperor further asked him, “For what reason then do you separate yourself from communion with the rest of the Church?” he related what had taken place during the persecution under Decius and referred to the rigidness of that austere canon which declares that it is not right for people who after baptism have committed a sin which the sacred Scriptures call “a sin unto death” to be considered worthy of participation in the sacraments—that they should indeed be exhorted to repentance, but were not to expect remission from the priest, but from God, who is able and has authority to forgive sins.</p> <p>1.10.4 When Acesius had thus spoken, the emperor said to him, “Take a ladder, Acesius, and climb alone into heaven.”</p> <p>1.10.5 Neither Eusebius Pamphilus nor any other has ever mentioned these things, but I heard them from a man by no means prone to falsehood, who was very old and simply stated what had taken place in the council in the course of a narrative. From this I conjecture that those who have passed by this occurrence in silence were driven by motives which have influenced many other historians, for they frequently suppress important facts, either from prejudice against some, or partiality towards others.</p>
<p>1.11.1 Τὰ μὲν περὶ Ἀκεσίου τοσαῦτα. Ἐπεὶ δὲ Παφνουτίου καὶ Σπυρίδωνος ποιήσασθαι μνήμην ἀνωτέρω ἐπηγγελάμεθα, εὐκαιρον ἐνταῦθα περὶ αὐτῶν εἰπεῖν. Παφνούτιος γὰρ μιᾶς τῶν πόλεων τῆς ἄνω Θηβαΐδος ἐπίσκοπος ἦν· οὕτως δὲ ἦν ἀνὴρ θεοφιλῆς, ὡς καὶ σημεῖα θαυμαστά γίνεσθαι ὑπ’ αὐτοῦ.</p> <p>1.11.2 Οὗτος ἐν καιρῷ τοῦ διωγμοῦ τὸν ὀφθαλμὸν ἐξεκόπη· σφόδρα δὲ ὁ βασιλεὺς ἐτίμα τὸν ἄνδρα καὶ συνεχῶς ἐπὶ τὰ βασιλεία μετεπέμπετο καὶ τὸν</p>	<p>1.11.1 So much for Acesius. As we have promised above to make some mention of Paphnutius and Spyridon, it is time to speak of them here. Paphnutius then was bishop of one of the cities in Upper Thebes: he was a man so divinely favored that extraordinary miracles were done by him.</p> <p>1.11.2 In the time of the persecution he had been deprived of one of his eyes. The emperor honored this man exceedingly and often sent for him to the palace and kissed the part where the eye had been torn out. So</p>

<p>ἐξορωρυγμένον ὀφθαλμὸν κατεφίλει. Τοσαύτη προσῆν τῷ βασιλεῖ Κωνσταντίνῳ εὐλάβεια.</p> <p>1.11.3 Ἐν μὲν οὖν τοῦτο περὶ Παφνουτίου εἰρήσθω· ὁ δὲ πρὸς λυσιτέλειαν τῆς ἐκκλησίας καὶ κόσμον τῶν ἱερωμένων διὰ τῆς αὐτοῦ συμβουλῆς τότε γέγονεν, διηγήσομαι. Ἐδόκει τοῖς ἐπισκόποις νόμον νεαρὸν εἰς τὴν ἐκκλησίαν εἰσφέρειν, ὥστε τοὺς ἱερωμένους, λέγων δὲ ἐπισκόπους καὶ πρεσβυτέρους καὶ διακόνους καὶ ὑποδιακόνους, μὴ συγκαθεύδειν ταῖς γαμεταῖς, ἃς ἔτι λαϊκοὶ ὄντες ἠγάγοντο.</p> <p>1.11.4 καὶ ἐπεὶ περὶ τούτου βουλευέσθαι προὔκειτο, διαναστὰς ἐν μέσῳ τοῦ συλλόγου τῶν ἐπισκόπων ὁ Παφνουτίος ἐβόα μακρά, μὴ βαρὺν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις ἀνδράσιν, “<b>τίμιον εἶναι &lt;τὸν γάμον αὐτῶν&gt; καὶ τὴν κοίτην ἀμίαντον</b>” λέγων, μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας μᾶλλον τὴν ἐκκλησίαν προσβλάψωσιν· οὐ γὰρ πάντας δύνασθαι φέρειν τῆς ἀπαθείας τὴν ἄσκησιν οὐδὲ ἴσως φυλαχθῆσθαι τὴν σωφροσύνην τῆς ἐκάστου γαμετῆς (σωφροσύνην δὲ ἐκάλει {καὶ} τῆς νομίμου γυναικὸς τὴν συνέλευσιν),</p> <p>1.11.5 ἀρκεῖσθαι τε τὸν φθάσαντα κλήρου τυχεῖν μηκέτι ἐπὶ γάμον ἔρχεσθαι κατὰ τὴν τῆς ἐκκλησίας ἀρχαίαν παράδοσιν, μὴ μὴν ἀποζεύγυσθαι ταύτης, ἣν ἄπαξ ἤδη πρότερον λαϊκὸς ὢν ἠγάγετο.</p> <p>1.11.6 Καὶ ταῦτ’ ἔλεγεν ἄπειρος ὢν γάμου καὶ ἀπλῶς εἰπεῖν γυναικὸς· ἐκ παιδὸς γὰρ ἐν ἀσκητηρίῳ ἐτέθραπτο καὶ ἐπὶ σωφροσύνη εἰ καὶ τις ἄλλος περιβόητος ἦν.</p> <p>1.11.7 Πείθεται σύμπασι ὁ τῶν ἱερωμένων σύλλογος τοῖς Παφνουτίου λόγοις. Διὸ καὶ τὴν περὶ τούτου ζήτησιν ἀπεσίγησαν, τῇ γνώμῃ τῶν βουλομένων ἀπέχεσθαι τῆς ὁμιλίας τῶν γαμετῶν καταλείψαντες.</p>	<p>great devoutness characterized the emperor Constantine.</p> <p>1.11.3 Let this single fact respecting Paphnutius suffice. I shall now explain another thing which came to pass in consequence of his advice, both for the good of the church and the honor of the clergy. The bishops thought it proper to introduce a new law into the church, namely, that those who were ordained to serve as bishops, priests, deacons, and subdeacons who had married while still laymen, should no longer have sexual relations with their wives.</p> <p>1.11.4 While they were discussing this matter, Paphnutius rose in the middle of the assembled bishops and pleaded earnestly with them not to impose such a heavy burden on these men of the church. “Marriage is in and of itself honorable,” he asserted, “and the marriage bed is pure” [Heb. 13:4]. And so he urged them before God not to harm the church by imposing restrictions that were too stringent. “For not every man,” he said, “can endure a life of total abstinence, nor might the wives always preserve their chastity either.” He defined intercourse between a man and his lawful wife as chastity.</p> <p>1.11.5 It would be enough, he thought, if those men who were celibate when they entered the ministry remained unmarried, as was the ancient tradition of the church. Yet men should not be separated from wives whom they had married while still a layman.</p> <p>1.11.6 And he expressed these sentiments although he himself had no experience with marriage, and, to speak frankly, had no knowledge of women. For from boyhood he had been brought up in a monastery and was especially famous for his chastity.</p> <p>1.11.7 All the assembled clergy agreed with Paphnutius’ reasoning and silenced all further debate on this issue, allowing married clergy to remain abstinent at their own discretion. So much concerning Paphnutius.</p>
<p>1.12.1 Καὶ τοσαῦτα μὲν περὶ Παφνουτίου· δίκαιον &lt;δὲ&gt; καὶ περὶ Σπυρίδωνος ὀλίγα διεξελεθεῖν. Οὗτος ποιμὴν προβάτων ἐτόγχανεν· ᾧ καὶ τοσαύτη ποιμαίνοντι προσῆν ὁσιότης, ὡς ἀξιοθῆναι αὐτὸν καὶ ἀνθρώπων ποιμένα γενέσθαι. Μιᾶς γὰρ τῶν ἐν Κύπρῳ πόλεων ὀνόματι Τριμιθοῦντος τὴν ἐπισκοπὴν ἐκεκλήρωτο, διὰ δὲ ἀτυφίαν πολλὴν ἐχόμενος τῆς ἐπισκοπῆς ἐποίμαινεν καὶ τὰ πρόβατα.</p>	<p>1.12.1 With respect to Spyridon, so great was his sanctity while a shepherd that he was thought worthy of being made a pastor of men. Having been assigned the bishopric of one of the cities in Cyprus named Trimithus, on account of his extreme humility he continued to feed his sheep during his incumbency of the bishopric.</p> <p>1.12.2 Many extraordinary things are related of him; I shall, however, record but one or two, lest I should</p>

<p>1.12. Πολλά μὲν οὖν τὰ περὶ αὐτοῦ λεγόμενα, ἐνὸς δὲ ἢ δύο ἐπιμνησθήσομαι, ἵνα μὴ ἕξω τοῦ προκειμένου δόξω πλανᾶσθαι. Μεσοῦσης ποτὲ τῆς νυκτὸς κλέπται ταῖς ἐπαύλεσι τῶν προβάτων λαθραίως ἐπελθόντες ἀφαιρεῖσθαι τίνα τῶν προβάτων ἐσπούδαζον.</p> <p>1.12.3 θεὸς δὲ ἄρα ὁ τὸν ποιμένα σφῶν ἔσφζε καὶ τὰ πρόβατα. Οἱ γὰρ κλέπται ἀοράτῳ δυνάμει παρὰ τὰς ἐπαύλεις ἐδέδεντο.</p> <p>1.12.4 Ὁρθρος τε ἦν καὶ ἦκεν παρὰ τὰ ποίμνια· ὡς δὲ εὔρεν &lt;αὐτοὺς&gt; ὀπίσω τὰς χεῖρας ἔχοντας, ἔγνω τὸ γεγονός, καὶ εὐξάμενος λύει τοὺς κλέπτας, πολλά τε νοουθετήσας καὶ παραινέσας ἐκ δικαίων πόνων σπουδάξιν, μὴ μὴν ἐξ ἀδικίας λαμβάνειν, ἀπέλυσε κριὸν τε αὐτοῖς χαρισάμενος καὶ χαριέντως ἐπιφθεγξάμενος ἵνα μή, φησὶν, μάτην ἡγρυπνηκότες φανῆτε.’</p> <p>1.12.5 Ἐν μὲν δὴ τοῦτο τῶν Σπυριδῶνος θαυμάτων, ἕτερον δὲ τοιοῦτον. Ἦν αὐτῷ θυγάτηρ παρθένος, τῆς τοῦ πατρὸς εὐλαβείας μετέχουσα, τοῦνομα Εἰρήνη. Ταύτη γνώριμός τις πολύτιμον παρέθετο κόσμιον· ἡ δὲ ἀσφαλέστερον ποιούσα γῆ τὴν παραθήκην ἔκρυπεν, μετ’ οὐ πολὺ δὲ τὸν βίον ἀπέλιπεν.</p> <p>1.12.6 Ἦκει μετὰ χρόνον ὁ παραθέμενος, μὴ εὐρών τε τὴν παρθένον ἐμπλέκεται τῷ πατρί, νῦν μὲν ἐγκαλῶν, ἔστιν δ’ ὅτε καὶ παρακαλῶν.</p> <p>1.12.7 Ἐπεὶ δὲ συμφορὰν ἐποιεῖτο τὴν τοῦ παραθεμένου ζημίαν ὁ γέρων, ἐλθὼν ἐπὶ τὸ μνημα τῆς θυγατρὸς ἐπεκαλεῖτο τὸν Θεὸν πρὸ καιροῦ δεῖξαι αὐτῷ τὴν ἐπηγγελμένην ἀνάστασιν, καὶ δὴ τῆς ἐλπίδος οὐχ ἡμαρτεν. Ζῶσα γὰρ αὐθις ἡ παρθένος φαίνεται τῷ πατρί, καὶ τὸν τόπον σημάνασα, ἔνθα τὸ κόσμιον ἀπεκέκρυπτο, αὐθις ἀποχώρει. Τοιοῦτοι ἄνδρες ἐν τοῖς χρόνοις τοῦ βασιλέως Κωνσταντίνου κατὰ τὰς ἐκκλησίας ἐξέλαμπον.</p> <p>1.12.8. Ταῦτα δὲ ἐγὼ καὶ ἀκοῇ παρὰ πολλῶν Κυπρίων παρέλαβον καὶ συντάγμασι Ῥουφίνου τινὸς πρεσβυτέρου ἐνέτυχον Ῥωμαϊκῆ λέξει συγγεγραμμένοις, ἀφ’ ὧν ταῦτα καὶ ἕτεραί τινα τῶν μετ’ οὐ πολὺ ρηθησομένων συνήγαγον.</p>	<p>seem to wander from my subject. Once about midnight, thieves having clandestinely entered his sheepfold attempted to carry off some of the sheep.</p> <p>1.12.3 But God who protected the shepherd preserved his sheep also, for the thieves were by an invisible power bound to the folds.</p> <p>1.12.4 At daybreak, when he came to the sheep and found the men with their hands tied behind them, he understood what was done: and after having prayed he liberated the thieves, earnestly admonishing and exhorting them to support themselves by honest labor and not to take anything unjustly. He then gave them a ram and sent them away, humorously adding, “So that you may not appear to have watched all night in vain.”</p> <p>1.12.5 This is one of the miracles in connection with Spyridon. Another was of this kind. He had a virgin daughter named Irene, who was a partaker of her father’s piety. An acquaintance entrusted to her keeping an ornament of considerable value. She, to guard it more securely, hid what had been deposited with her in the ground, and not long afterwards died.</p> <p>1.12.6 Subsequently the owner of the property came to claim it, and not finding the virgin, he began an excited conversation with the father, at times accusing him of an attempt to defraud him, and then again beseeching him to restore the deposit.</p> <p>1.12.7 The old man, regarding this person’s loss as his own misfortune, went to the tomb of his daughter, and called upon God to show him before its proper season the promised resurrection. Nor was he disappointed in his hope, for the virgin again reviving appeared to her father, and having pointed out to him the spot where she had hidden the ornament, she once more departed. Such characters as these adorned the churches in the time of the emperor Constantine. These details I obtained from many inhabitants of Cyprus. I have also found a treatise composed in Latin by the presbyter Rufinus, from which I have collected these and some other things which will be hereafter adduced.</p>
<p>1.13.1 Ἦκουσα δὲ ἐγὼ καὶ περὶ Εὐτυχιανοῦ, θεοφιλοῦς ἀνδρὸς κατὰ τοὺς αὐτοὺς χρόνους ἀκμάσαντος, ὃς καὶ αὐτὸς τῆς ἐκκλησίας τῶν Ναυατιανῶν τυγχάνων παραπλήσια ἔργα ποιῶν ἐθαυμάζετο.</p> <p>1.13.2 Τίς τε ὁ περὶ τούτου διηγησάμενος, ἐρῶ μετὰ ἀκριβείας καὶ οὐκ ἀποκρύψομαι, κἂν δόξω τισιν ἀπεχθάνεσθαι. Αὐξάνων τις τῆς Ναυατιανῶν</p>	<p>1.13.1 I have heard moreover concerning Eutychian, a devout person who flourished about the same time, who also belonged to the Novatian church, yet was venerated for the performance of similar miracles.</p> <p>1.13.2 I shall unequivocally state my authority for this narrative, nor will I attempt to conceal it, even though I give offense to some parties. It was Auxanon, a very aged presbyter of the Novatian church, who when quite</p>

<p>ἐκκλησίας πρεσβύτερος μακροβιώτατος γέγονεν, ὃς καὶ τῇ ἐν Νικαίᾳ συνόδῳ κομιδῆ νήπιος ὢν ἅμα τῷ Ἀκεσίῳ παρέβαλεν καὶ τὰ κατὰ Ἀκέσιον ἔμοι διηγήσατο.</p> <p>1.13.3 Οὗτος ἐξ ἐκείνων τῶν χρόνων ἄχρι τῆς βασιλείας τοῦ νέου Θεοδοσίου παρέτεινε καὶ νεώτερό μοι σφόδρα τυγχάνοντι τὰ περὶ Εὐτυχιανοῦ διηγήσατο, πολλὰ μὲν διεξελθὼν περὶ τῆς προσούσης αὐτῷ θείας χάριτος, ἐν δὲ κάκεινο μνήμης ἄξιον &lt;ἐγγράφου&gt;.</p> <p>1.13.4 Ἐπὶ τοῦ βασιλέως, ἔφη, Κωνσταντίνου τῶν δορυφόρων τις, οὗς οἰκείους καλεῖ βασιλεύς, τυραννικά τινα πράττειν ὑποπτευθεὶς φυγῆ ἐχρήσατο. Ὁ βασιλεὺς δὲ ἐκέλευσεν ἀπειλῆ ἀναιρεῖσθαι αὐτόν, ἔνθα ἂν εὐρίσκοιτο.</p> <p>1.13.5 Ὅς περὶ τὸν Βιθυνὸν Ὀλυμπον εὐρεθεὶς βαρυτάτοις καὶ χαλεποῖς σιδήροις ἐν εἰρκτῇ κατεκέκλειστο περὶ τὰ μέρη τοῦ Ὀλύμπου, ἔνθα ἦν καὶ ὁ Εὐτυχιανὸς τὸν μονήρη βίον ἀσκῶν πολλῶν τε τὰ σώματα καὶ τὰς ψυχὰς ἐθεράπευεν. Συνῆν δὲ αὐτῷ καὶ ὁ μακροβιώτατος Αὐξάνων, νέος ὢν πάνυ καὶ τὰ τοῦ μοναχικοῦ βίου ὑπ' αὐτῷ παιδευόμενος.</p> <p>1.13.6 Παρὰ τοῦτον τὸν Εὐτυχιανὸν ἦκον πολλοὶ παρακαλοῦντες ῥύεσθαι τὸν δέσμιον βασιλεῖ παρακλήσεις προσφέροντα. Καὶ γὰρ ἐληλύθει εἰς τὰς ἀκοὰς τοῦ βασιλέως τὰ παρὰ Εὐτυχιανοῦ γινόμενα θαύματα.</p> <p>1.13.7 Ὁ δὲ ἐτοιμῶς ὑπέσχετο παρὰ τὸν βασιλέα πορεύεσθαι. Ἐπεὶ δὲ ὁ δεσμώτης ἐκ τῶν δεσμῶν ἀνήκεστα ἐπασχεν, οἱ παρακαλοῦντες ὑπὲρ αὐτοῦ φθάνειν ἔλεγον καὶ τὴν παρὰ βασιλέως τιμωρίαν καὶ τὰς ὑπὲρ αὐτοῦ παρακλήσεις τὸν ἐκ τῶν δεσμῶν ἐπικείμενον θάνατον. Εὐτυχιανὸς δὲ πέμψας παρακαλεῖ τοὺς δεσμοφύλακας ἀνεῖναι τὸν ἄνθρωπον.</p> <p>1.13.8 Τῶν δὲ λεγόντων κίνδυνον φέρειν αὐτοῖς τὴν ἄνεσιν τοῦ δεσμώτου, αὐτὸς δι' ἑαυτοῦ ἅμα τῷ Αὐξάνοντι πρὸς τὸ δεσμοτήριον παραγίνεται. Ἐκείνων δὲ μὴ βουλομένων ἀνοίγειν τὴν εἰρκτὴν ἢ προσοῦσα χάρις Εὐτυχιανῷ φανερωτέρα ἐγένετο· αὐτόματοι γὰρ αἱ πύλαι τοῦ δεσμοτηρίου ἠνοίγοντο, τῶν δεσμοφυλάκων τὰς κλεῖς ἐχόντων παρ' ἑαυτοῖς.</p> <p>1.13.9 Εἰσελθόντος δὲ τοῦ Εὐτυχιανοῦ ἅμα τῷ Αὐξάνοντι καὶ πολλῆς τοῖς τότε παροῦσιν ἐκπλήξεως γενομένης αὐτόματοι οἱ δεσμοὶ τὸν δεσμώτην ἀπέλιπον, μετὰ ταῦτα δὲ ἐπὶ τὸ πάλαι μὲν Βυζάντιον, ὕστερον δὲ Κωνσταντινούπολιν ἅμα τῷ Αὐξάνοντι παρεγένετο,</p>	<p>a youth accompanied Acesius to the council at Nicaea and related to me what I have said concerning him.</p> <p>1.13.3 His life extended from that period to the reign of Theodosius the Younger, and when I was a mere youth he recounted to me the acts of Eutychian, enlarging much on the divine grace which was manifested in him.</p> <p>1.13.4 But one circumstance he alluded to, which occurred in the reign of Constantine, is peculiarly worthy of mention. One of those military attendants, whom the emperor calls his domestic [or body] guards having been suspected of treasonable practices, sought his safety in flight. The indignant monarch ordered that he should be put to death, wherever he might be found:</p> <p>1.13.5 who, having been arrested on the Bithynian Olympus, was bound with heavy and painful chains and kept imprisoned near those parts of Olympus where Eutychian was leading a solitary life and healing both the bodies and souls of many. The aged Auxanon, being then very young, was with him and was being trained by him in the discipline of the monastic life.</p> <p>1.13.6 Many persons came to this Eutychian, entreating him to procure the release of the prisoner by interceding for him with the emperor. For the fame of the miracles done by Eutychian had reached the ears of the emperor.</p> <p>1.13.7 He readily promised to go to the sovereign, but as the chains inflicted intolerable suffering, those who interested themselves on his behalf declared that death caused by the effect of his chains would anticipate both the emperor's vengeance and any intercession that might be made for the prisoner. Accordingly Eutychian sent to the jailers requesting them to relieve the man.</p> <p>1.13.8 But when they answered that they would bring themselves into danger by relieving a criminal, he went himself to the prison, attended by Auxanon. As they refused to open the jail, the grace which rested on Eutychian was rendered more conspicuous, for the gates of the prison opened of their own accord, while the jailers had the keys in their custody.</p> <p>1.13.9 As soon as Eutychian, together with Auxanon, had entered the prison, to the great astonishment of all then present the fetters spontaneously fell from the prisoner's limbs. He then proceeded with Auxanon to the city which was anciently called Byzantium but afterwards Constantinople, where, having been</p>
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<p>1.13.10 δεχθείς τε εἰς τὰς βασιλικὰς αὐλὰς τοῦ θανάτου ἐρρύσατο τὸν ἄνθρωπον· ἐτοίμως γὰρ ὁ βασιλεὺς τιμῶν τὸν ἄνδρα κατένευσε πρὸς τὴν αἴτησιν.</p>	<p>admitted into the imperial palace, he saved the man from death. 1.13.10 For the emperor, entertaining great veneration for Eutychian, readily granted his request. This indeed occurred some time after [the period to which this part of our history refers].</p>
<p>1.13.11 Τοῦτο μὲν οὖν ὕστερον ἐγένετο, τότε δὲ οἱ ἐν τῇ συνόδῳ ἐπίσκοποι καὶ ἄλλα τινὰ ἐγγράψαντες, ἃ κανόνας ὀνομάζειν εἰώθησαν, αὐτοὺς κατὰ πόλιν τὴν ἑαυτῶν ἀνεχώρησαν. Φιλομαθείας δὲ εἶναι νομίζω καὶ τὰ ὀνόματα τῶν ἐν Νικαίᾳ συνελθόντων ἐπισκόπων, ὧν εὐρεῖν ἠδυνήθην, καὶ ἥς ἕκαστος ἐπαρχίας τε καὶ πόλεως ἦν, καὶ τὸν χρόνον, ἐν ᾧ συνήλθον, παραθέσθαι ἐνταῦθα.</p>	<p>1.13.11 The bishops who were convened at the council of Nicaea, after having written down certain other ecclesiastical regulations, which they usually call canons, again departed to their respective cities. As I imagine it will be appreciated by lovers of learning, I shall here add on the names of those who were present, as far as I have been able to ascertain them, with the province and city over which they presided, and likewise the date at which this assembly took place.</p>
<p>1.13.12b καὶ ὁ χρόνος δὲ τῆς συνόδου, ὡς ἐν παρασημειώσεσιν εὔρομεν, ὑπατείας Παυλίνου καὶ Ἰουλιανοῦ τῇ εἰκάδι τοῦ Μαΐου μηνός· τοῦτο δὲ ἦν ἔτος ἑξακοσιοστὸν τριακοστὸν ἕκτον ἀπὸ Ἀλεξάνδρου τοῦ Μακεδόνων βασιλέως, ἀπὸ δὲ τῆς Κωνσταντίνου βασιλείας ἑνεακαιδέκατον ἔτος ἦν. Τὰ μὲν οὖν τῆς συνόδου τέλος εἶχεν. Ἰστέον δέ, ὅτι μετὰ τὴν σύνοδον ὁ μὲν βασιλεὺς ἐπὶ τὰ ἑῷα μέρη ἀφίκετο.</p>	<p>1.13.12b This council was convened (as we have discovered from the notation of the date prefixed to the record of the council) during the consulate of Paulinus and Julian, on the 20th day of May, in the 636th year from the reign of Alexander the Macedonian. Accordingly, the work of the council was accomplished. It should be noted that after the council the emperor went into the western parts of the empire.</p>
<p><i>Socrates includes a list of the bishops who subscribed to the creed at Nicaea, which is not included in this table but can be accessed at our <a href="#">Subscribers at the Council of Nicaea</a> page.</i></p>	