

Theodoret, Ecclesiastical History (CPG 6222)

Greek Text: Theodoret: Kirchengeschichte. ed. Parmentier, Léon, GCS N.F. 5. Berlin, New York: De Gruyter, 1998.

English translation by B. Jackson (NPNF² 3:33-159).

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Greek	English
<p>1.7.1 Ταῦτα μαθὼν ὁ πάνσοφος βασιλεὺς πρῶτον μὲν αὐτὴν ἐπειράθη τὴν τῶν κακῶν ἐμφράξαι πηγὴν καὶ τινὰ τῶν ἐπ’ ἀγγινοῖα περιβοήτων εἰς τὴν Ἀλεξάνδρειαν μετὰ γραμμάτων ἀπέστειλε, σβέσαι τὴν ἔριν πειρώμενος καὶ τὸ στασιάζον συναγαγεῖν εἰς ὁμόνοιαν προσδοκῶν.</p>	<p>1.7.1 The emperor, who possessed the most profound wisdom, having heard of these things, endeavored, as a first step, to stop up their fountain-head. He therefore dispatched a messenger renowned for his ready wit to Alexandria with letters, in the endeavor to extinguish the dispute and expecting to reconcile the disputants.</p>
<p>1.7.2 Ἐπειδὴ δὲ τῆς ἐλπίδος ἐψεύσθη, τὴν πολυθρόνητον ἐκείνην εἰς τὴν Νικαέων συνήγαγε σύνοδον, δημοσίοις ὄνοις καὶ ἡμιόνοις καὶ ὄρεῦσι καὶ ἵπποις χρήσασθαι τοὺς ἐπισκόπους καὶ τοὺς σὺν τούτοις ἀφικνουμένους παρεγγυήσας. ἐπειδὴ δὲ ἠθροίσθησαν ὅσοι τῆς ὁδοιορίας τὸν πόνον ἐνεγκεῖν ἠδυνήθησαν, ἀφίκετο καὶ αὐτὸς εἰς τὴν Νίκαιαν, ἰδεῖν τε τὴν τῶν ἀρχιερέων πληθὺν ἐφιέμενος καὶ τὴν ὁμόνοιαν αὐτοῖς πρυτανεῦσαι ποθῶν· καὶ παραχρῆμα πάντα αὐτοῖς ἀφθόνως χορηγεῖσθαι προσέταξε.</p> <p>1.7.3 Ὁκτωκαίδεκα δὲ καὶ τριακόσιοι συνῆλθον ἀρχιερεῖς. ὁ δὲ τῆς Ῥώμης διὰ γῆρας ἀπελείφθη βαθύ· δύο μέντοι πρεσβυτέρους ἀπέστειλε, συνθέσθαι τοῖς πραττομένοις παρεγγυήσας. Ἦσαν δὲ κατ’ ἐκείνον τὸν χρόνον πολλοὶ μὲν ἀποστολικοῖς χαρίσμασι διαπρέποντες, πολλοὶ δὲ τὰ στίγματα τοῦ κυρίου Ἰησοῦ, κατὰ τὸν θεῖον ἀπόστολον, ἐν τῷ σώματι φέροντες.</p> <p>1.7.4 Ἰάκωβος μὲν γὰρ ὁ Ἀντιοχείας τῆς Μυγδονίας (Σύροι δὲ αὐτὴν καὶ Ἀσσύριοι Νίσιβιν ὀνομάζουσι) καὶ νεκροὺς ἀνέστησε καὶ τοῖς ζῶσι συνέταξε καὶ ἄλλα μυρία εἰργάσατο θαύματα· ἃ περιττὸν ἠγοῦμαι τῆδε πάλιν ἐνθεῖναι τῇ συγγραφῇ, ἐν τῇ Φιλοθέῳ ταῦτα διηγησάμενος Ἱστορίᾳ.</p> <p>1.7.5 Παῦλος δὲ ὁ Νεοκαισαρείας (φρούριον δὲ τοῦτο ταῖς τοῦ Εὐφράτου παρακείμενον ὄχθαις) τῆς Λικιννίου παραπήλαυσε λύττης. ἄμφω γὰρ ἦν τὸ χεῖρε πεπεδημένους, σιδήρου πεπυρακτωμένου προσβαλόντος αὐταῖς καὶ τὰ κινητικὰ τῶν ἄρθρων νεῦρα συστείλαντος καὶ νεκρώσαντος.</p> <p>1.7.6 ἕτεροι δὲ ὀρωρυγμένους εἶχον τοὺς δεξιούς ὀφθαλμούς, ἄλλοι δὲ τὰς ἀγκύλας ἐκκεκομμένοι τὰς δεξιὰς· εἷς τούτων ἦν Παφνούτιος ὁ Αἰγύπτιος· καὶ</p>	<p>1.7.2 But when his hopes were frustrated, he went on to summon the celebrated council of Nicaea. He pledged his word that the bishops and their officials would be furnished with donkeys, mules, and horses for their journey at public expense. When all those who were able to endure the fatigue of the journey had arrived at Nicaea, he went there himself, both to see the multitude of bishops and to fulfill his desire of leading them into unity. At once, he arranged that all their wants should be liberally supplied.</p> <p>1.7.3 Three hundred and eighteen bishops were assembled. The bishop of Rome, because of his very advanced age, was absent, but he sent two presbyters to the council, with authority to agree to what was done. During this time many individuals were richly endowed with apostolic gifts, and many, like the holy apostle, bore in their bodies the marks of the Lord Jesus Christ.</p> <p>1.7.4 James, bishop of Antioch, a city of Mygdonia (which is called Nisibis by the Syrians and Assyrians), raised the dead and restored them to life. He also performed many other wonders, but it would be superfluous to mention them again in detail in this history, as I have already given an account of them in my work entitled “Philotheus.”</p> <p>1.7.5 Paul, bishop of Neo-Caesarea, a fortress situated on the banks of the Euphrates, had suffered from the frantic rage of Licinius. He had been deprived of the use of both hands by the application of a red-hot iron, by which the nerves which give motion to the muscles had been stretched out and made dead.</p> <p>1.7.6 Some had the right eye dug out; others had lost the right arm. Among these was Paphnutius of Egypt. In short, the council looked like an assembled army of martyrs.</p>

<p>ἀπαξαπλῶς ἦν ἰδεῖν δῆμον μαρτύρων κατὰ ταυτὸν συνηθροισμένον.</p> <p>1.7.7 οὐκ ἦν δ' ὅμως ἄμοιρος τῶν ἐναντίων ὁ θεῖος οὗτος καὶ ἀοίδιμος ὄμιλος· ἀλλ' ἦσαν τινες, εὐαρίθμητοι μὲν, ὕπουλοι δὲ καὶ τὰ βράχη μιμούμενοι, καὶ τὴν πονηρίαν καλύπτοντες καὶ ταῖς Ἀρείου βλασφημίαις οὐ προφανῶς συνηγοροῦντες.</p>	<p>1.7.7 Yet this holy and celebrated gathering was not entirely free of opposition; there were some, though so few they were easy to count, who appeared safe, like dangerous shallows. In reality, though not openly, they supported the blasphemy of Arius.</p>
<p>1.7.7b Συνεληλυθότων δὲ πάντων, οἶκον μέγιστον ἐν τοῖς βασιλείοις ἠὑτρέπισεν βασιλεὺς, βάρθρα καὶ θρόνους ὅτι μάλιστα πλείστους ἐν τούτῳ τεθῆναι κελεύσας τῶ τῶν ἀρχιερέων ἀποχρόντως συλλόγω.</p> <p>1.7.8 οὕτω τὸ πρέπον αὐτοῖς εὐτρέπισας γέρας, εἰσελθεῖν τε ἐπέτρεψε καὶ περὶ τῶν προκειμένων βουλευσασθαι.</p> <p>1.7.9 εἰσελήλυθε δὲ καὶ αὐτὸς ἔσχατος σὺν ὀλίγοις, ἀξέπαινον μὲν ἔχων τὸ μέγεθος, ἀξιάγαστον δὲ τὴν ὄραν, θαυμασιωτέραν δὲ τὴν τοῖς μετώποις ἐπικαθημένην αἰδῶ. θρόνου δὲ σμικροῦ τεθέντος ἐν μέσῳ κεκάθικεν, ἐπιτρέψαι τοῦτο τοὺς ἐπισκόπους αἰτήσας· σὺν αὐτῷ δὲ καὶ ἅπας ὁ θεῖος ἐκεῖνος ἐκαθέσθη χορός.</p> <p>1.7.10 παραυτίκα δὲ πρῶτος ὁ μέγας Εὐστάθιος, ὁ τῆς Ἀντιοχείων ἐκκλησίας τὴν προεδρίαν λαχὼν (Φιλογόnius γὰρ, οὗ πρόσθεν ἐμνήσθην, εἰς τὸν ἀμείνω μεταβέβηκει βίον, τοῦτον δὲ ἄκοντα ποιμαίνειν ἀντ' ἐκεῖνου τὴν ἐκκλησίαν ἐκείνην ψήφῳ κοινῇ κατηνάγκασαν ἀρχιερεῖς τε καὶ ἱερεῖς καὶ πᾶς ὁ λαὸς ὁ φιλόχριστος), οὗτος τοῖς ἄνθεσι τῶν ἐγκωμίων τὴν βασιλέως ἐστεφάνωσε κεφαλὴν καὶ τὴν περὶ τὰ θεῖα σπουδὴν εὐλογίαίς ἡμείψατο.</p> <p>1.7.11 παυσάμενου δὲ τούτου, βασιλεὺς ὁ πανεύφημος τοὺς περὶ τῆς ὁμονοίας τε καὶ συμφωνίας προσενήνοχε λόγους, τῆς τε τῶν τυράννων ἐκείνων ἀναμνησκῶν ὠμότητος καὶ τῆς ἐπ' αὐτοῦ θεόθεν παρασχεθείσης ἐντιμοτάτης εἰρήνης, καὶ ὡς δεινὸν εἶη καὶ ἄγαν δεινόν, τῶν πολεμίων καταλυθέντων καὶ μηδενὸς ἀντιτείνειν τολμώντος, ἀλλήλους βάλλειν καὶ τοῖς δυσμενέσιν ἠδονὴν καὶ γέλωτα προξενεῖν, ἄλλως τε καὶ περὶ θεῶν διαλεγόμενους πραγμάτων καὶ τοῦ παναγίου πνεύματος τὴν διδασκαλίαν ἀνάγραπτον ἔχοντας.</p> <p>1.7.12 “εὐαγγελικαὶ γάρ,” φησί, “βίβλοι καὶ ἀποστολικαὶ καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα σαφῶς ἡμᾶς ἃ χρὴ περὶ τοῦ θεοῦ φρονεῖν ἐκπαιδεύουσι. τὴν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν.”</p>	<p>1.7.7b When they were all assembled, the emperor ordered a great hall in the palace to be prepared to accommodate them, in which a sufficient number of benches and seats were placed.</p> <p>1.7.8 When he had prepared everything in a way that would honor them properly, he allowed the bishops to enter and discuss the subjects which had been proposed.</p> <p>1.7.9 The emperor, with a few attendants, was the last to enter the room. He was noticeable because of his impressive stature, worthy of admiration for personal beauty and for the still more marvelous modesty set on his brow. A low stool was placed for him in the middle of the assembly, but he did not seat himself on it until he had asked the permission of the bishops. Then all the sacred assembly sat down around him.</p> <p>1.7.10 Immediately, before anyone else, rose the great Eustathius, bishop of Antioch (the unanimous vote of the bishops, priests, and Christ-loving laity had compelled him, reluctantly, to become the successor when Philogonius, whom I already referred to, passed into the better life). He crowned the emperor's head with the flowers of panegyric and commended how diligently he had paid attention to ecclesiastical affairs.</p> <p>1.7.11 The excellent emperor next exhorted the bishops to unanimity and concord; he recalled to their remembrance the cruelty of the late tyrants and reminded them of the honorable peace which God had, in his reign and by his means, accorded them. He pointed out how dreadful it was, aye, very dreadful, that at the very time when their enemies were destroyed, and when no one dared to oppose them, they should fall upon one another and make their amused adversaries laugh, especially as they were debating about holy things, concerning which they had the written teaching of the Holy Spirit.</p> <p>1.7.12 “For the gospels,” he continued, “the apostolic writings, and the oracles of the ancient prophets clearly teach us what we ought to believe concerning the divine nature. Let, then, all contentious disputation be</p>

<p>1.7.13 Ταῦτα καὶ τὰ τούτοις παραπλήσια, οἷα δὴ παῖς φιλοπάτωρ, τοῖς ἱερεῦσιν ὡς πατράσι προσέφερε, τῶν ἀποστολικῶν δογμάτων τὴν συμφωνίαν πραγματευόμενος. τῆς δὲ συνόδου τὸ μὲν πλεῖστον τοῖς λεγομένοις ἐπέιθετο καὶ τὴν τε πρὸς ἀλλήλους ὁμόνοιαν τὴν τε τῶν δογμάτων ὑγείαν ἠσπάζετο·</p> <p>1.7.14 Ὅλιγοὶ δὲ τινες, ὧν καὶ πρόσθεν ἐμνήσθην, καὶ πρὸς ἐκεῖνοις Μηνόφαντος ὁ Ἐφέσιος καὶ ὁ Σκυθοπολίτης Πατρό φίλος Θεογόνιος τε Νικαίας αὐτῆς ἐπίσκοπος ὦν καὶ ὁ Νερωνιάδος Νάρκισσος (Κιλικίας δὲ τῆς δευτέρας ἢ Νερωνίας ἐστὶ πόλις ἣν νῦν Εἰρηνούπολιν ὀνομάζομεν), καὶ μετὰ τούτων Θεωνᾶς ὁ Μαρμαρικῆς καὶ ὁ Πτολεμαῖδος τῆς Αἰγυπτίας Σεκοῦνδος τοῖς ἀποστολικοῖς ἀντέλεγον δόγμασιν, Ἀρεῖφ συνηγοροῦντες.</p>	<p>discarded, and let us seek in the divinely inspired word the solution of the questions at issue.”</p> <p>1.7.13 The wise emperor offered these and similar words to his fathers the priests like a child who loves his father, trying to understand the apostolic beliefs. Most members of the council, won over by his arguments, established concord among themselves and embraced sound doctrine.</p> <p>1.7.14 There were, however, a few, of whom mention has been already made, who opposed these doctrines and sided with Arius; and among them were Menophantus, bishop of Ephesus, Patrophilus, bishop of Scythopolis, Theognis, bishop of Nicaea, and Narcissus, bishop of Neronias, which is a town of the second Cilicia, and is now called Irenopolis; also Theonas, bishop of Marmarica, and Secundus, bishop of Ptolemais in Egypt. They drew up a formulary of their faith and presented it to the council. As soon as it was read it was torn to pieces and was declared to be spurious and false.</p>
<p>1.7.15 ὑπαγορεύσαντες δὲ καὶ πίστεως διδασκαλίαν ἐπέδοσαν τῷ κοινῷ ἦν ἀναγνωσθεῖσαν εὐθέως διέρρηξαν ἅπαντες, νόθον καὶ κίβδηλον ὀνομάσαντες. Θορύβου δὲ πλείστου κατ’ αὐτῶν γενομένου καὶ πάντων προδοσίαν αὐτῶν τῆς εὐσεβείας κατηγορούντων, δέισαντες ἐξανέστησαν καὶ πρῶτοι τὸν Ἀρειον ἀπεκήρυξαν, πλὴν Σεκοῦνδου καὶ Θεωνᾶ.</p>	<p>1.7.15 They drew up a formulary of their faith and presented it to the council. As soon as it was read it was torn to pieces and was declared to be spurious and false. So great was the uproar raised against them, and so many were the reproaches cast on them for having betrayed religion, that they all, with the exception of Secundus and Theonas, stood up and took the lead in publicly renouncing Arius.</p>
<p>1.7.16 Οὕτω δὲ τοῦ δυσσεβοῦς ἐκποδῶν γενομένου, συμφώνως ἅπαντες τὴν μέχρι καὶ νῦν ἐν ταῖς ἐκκλησίαις πολιτευομένην πίστιν ὑπαγορεύσαντες καὶ ταῖς ὑπογραφαῖς βεβαιώσαντες διέλυσαν τὸ συνέδριον. Ὑπόυλως μέντοι καὶ οὐκ εἰλικρινῶς οἱ προρρηθέντες τῆδε τῇ πίστει συνέθεντο.</p> <p>1.7.17 καὶ μαρτυρεῖ τὰ τε ὕστερον παρ’ αὐτῶν τυρευθέντα κατὰ τῶν τῆς εὐσεβείας προμάχων καὶ τὰ παρ’ αὐτῶν ἐκεῖνων περὶ αὐτῶν συγγραφέντα.</p> <p>1.7.18 Εὐστάθιος μὲν γὰρ ἐκεῖνος ὁ τῆς Ἀντιοχείων ἐπίσκοπος, οὗ καὶ πρόσθεν ἐμνήσθην, ταῦτα περὶ αὐτῶν ἔγραψε, τὰ τε γεγενημένα διδάσκων καὶ τὴν βλασφημίαν ἐλέγχων καὶ τὴν παροιμιακὴν ἐρμηνεύων ῥῆσιν· “κύριος ἐκτίσέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ.”</p>	<p>1.7.16 In this way the ungodly man was expelled, and, with unanimous agreement, an official confession of faith was drawn up. To this day, it is still received by the churches. As soon as it was signed, the council was dissolved. The bishops named above, however, did not sincerely consent to it; only in appearance.</p> <p>1.7.17 This was shown later by their plotting against those who were champions of zeal for the religion, as well as by what the following have written about them.</p> <p>1.7.18 For instance, Eustathius, the famous bishop of Antioch, who has been already mentioned, when explaining the text in the Proverbs, “The Lord created me in the beginning of his way, before his works of old,” [Prov. 8:22] wrote against them and refuted their blasphemy.</p>

<p>1.8.1 “Βαδιοῦμαι δὲ ἐντεῦθεν ἤδη καὶ ἐπὶ τὰ πεπραγμένα. τί οὖν; ἐπειδὴ διὰ ταῦτα σύνοδος εἰς τὴν Νικαέων ἀφικνεῖται μεγίστη, διακοσίων μήτι γε καὶ ἑβδομήκοντα τὸν ἀριθμὸν ὁμόσε συναχθέντων (τὸ γὰρ σαφὲς διὰ τὸν τῆς πολυανδρίας ὄχλον οὐχ οἷός τέ εἰμι γράφειν, ἐπειδὴ μὴ πάντη τοῦτο περισπουδάστως ἀνίχνευον), ὡς δὲ ἐζητεῖτο τῆς πίστεως ὁ τρόπος, ἐναργῆς μὲν ἔλεγχος τὸ γράμμα τῆς Εὐσεβίου προὔβαλλετο βλασφημίας.</p> <p>1.8.2 ἐπὶ πάντων δὲ ἀναγνωσθέν, αὐτίκα συμφορὰν μὲν ἀστάθμητον τῆς ἐκτροπῆς ἔνεκα τοῖς αὐτηκόοις προὔξενει, αἰσχύνην δ’ ἀνήκεστον τῷ γράψαντι παρεῖχεν.</p> <p>1.8.3 ἐπειδὴ δὲ τὸ ἐργαστήριον τῶν ἀμφὶ τὸν Εὐσέβιον σαφῶς ἔαλω, τοῦ παρανόμου γράμματος διαρραγέντος ὑπ’ ὄψει πάντων ὁμοῦ, τινὲς ἐκ συσκευῆς, τοῦνομα προβαλλόμενοι τῆς εἰρήνης, κατεσίγησαν μὲν ἅπαντας τοὺς ἄριστα λέγειν εἰωθότας. οἱ δ’ Ἀρειομανῖται, δεῖσαντες μὴ πῆ ἄρα τοσαύτης ἐν ταύτῳ συνόδου συγκεκριμένης ἐξοστρακισθεῖεν, ἀναθεματίζουσι μὲν προπηδήσαντες τὸ ἀπηγορευμένον δόγμα, συμφώνοις γράμμασιν ὑπογράψαντες αὐτοχειρί.</p> <p>1.8.4 τῶν δὲ προεδριῶν διὰ πλείστης ὄσης περιδρομῆς κρατήσαντες, δέον αὐτοὺς ὑπόπτωσιν λαμβάνειν, τοτὲ μὲν λεληθότως, τοτὲ δὲ προφανῶς τὰς ἀποψηφισθείσας πρεσβεύουσι δόξας, διαφόροις ἐπιβουλεύοντες τοῖς ἐλέγχοις. βουλόμενοι δὲ δὴ παγιῶσαι τὰ ζιζανιώδη φυτουργήματα, δεδοίκασι τοὺς ἐπιγνώμονας, ἐκκλίνουσι τοὺς ἐφόρους καὶ ταύτη τοὺς τῆς εὐσεβείας κήρυκας ἐκπολεμοῦσιν.</p> <p>1.8.5 οὐχ οὕτως δὲ πιστεύομεν ὡς ἀνθρώπους ἀθέους δύνασθαι κρατῆσαι πώποτε τοῦ θεοῦ. κἂν γὰρ πάλιν ἰσχύσωσι, πάλιν ἠττηθήσονται, κατὰ τὸν σεμνόφωνον προφήτην Ἡσαΐαν.”</p> <p>1.8.6α Ταῦτα μὲν οὖν ὁ μέγας Εὐστάθιος.</p>	<p>1.8.1 “I will now walk through in further detail how these different events occurred. What happened then? When a general council was summoned at Nicaea, about two hundred and seventy bishops were convened. There were, however, so many assembled that I cannot state their exact number, nor have I taken any great trouble to find out. When they began to investigate the nature of the faith, the formulation of Eusebius was brought forward, which contained undisguised evidence of his blasphemy.</p> <p>1.8.2 Its public reading gave great grief to the audience because of its departure from the faith, while it inflicted incurable shame on the writer.</p> <p>1.8.3 After the Eusebian gang had been clearly convicted and the impious writing had been torn up in the sight of all, some among them worked together, under the pretense of preserving peace, to silence all the ablest speakers. The Ariomaniacs, afraid that they would be ejected from the church by a council of so many bishops, sprang forward to anathematize and condemn the doctrines which had been condemned and unanimously signed the confession of faith.</p> <p>1.8.4 Thus they retained possession of their episcopal seats through the most shameful deception, even though they should have been dismissed. They continue, sometimes secretly, and sometimes openly, to patronize the condemned doctrines, plotting against the truth with various arguments. Wholly committed to sowing these wicked weeds, they shrink from the scrutiny of the intelligent, avoid the observant, and attack the preachers of godliness.</p> <p>1.8.5 But we do not believe that these atheists can in this way ever overcome the Deity. For though they ‘gird themselves’ they ‘shall be broken in pieces’ [Isaiah 8:9], according to the solemn prophecy of Isaiah.”</p> <p>1.8.6a These are the words of the great Eustathius.</p>
<p>1.8.6b ὁ δὲ τούτου συναγωνιστῆς καὶ τῆς ἀληθείας πρόβολος Ἀθανάσιος, ὁ τῆς Ἀλεξάνδρου τοῦ πανευφήμου προεδρίας διάδοχος, οἷς πρὸς τοὺς Ἄφρους ἐπιστέλλων γέγραφε καὶ ταῦτα προστέθεικε·</p> <p>1.8.7 “τῶν γὰρ συνελθόντων ἐπισκόπων βουλομένων τὰς μὲν παρὰ τῶν Ἀρειανῶν ἐφευρεθείσας τῆς ἀσεβείας λέξεις ἀνελεῖν, τὸ ἐξ οὐκ ὄντων καὶ τὸ λέγειν</p>	<p>1.8.6b Athanasius, his fellow combatant, the champion of the truth, who succeeded the celebrated Alexander in the episcopate, added the following in a letter addressed to the Africans.¹</p> <p>1.8.7 “The bishops convened in council to refute the impious assertions invented by the Arians, that the Son was created out of what was nonexistent, that he is a</p>

¹ Theodoret cites only a portion of the letter. Other relevant sections from Athanasius’ can be referenced in our *Athanasius on Nicaea* document.

κτίσμα και ποιήμα τον υιον και το ην ποτε οτε ουκ ην και οτι τρεπτης εστι φύσεως, τας δε των γραφων ομολογουμενας γραψαι, οτι τε εκ του θεου ο υιος φύσει μονογενής εστι, λόγος, δύναμις, σοφία μόνη του πατρός, **“θεός αληθινός,”** ως ειπεν ο Ιωάννης, και ως εγραψεν ο Παυλος **“απαύγασμα της δόξης και χαρακτηρ της του πατρός υποστάσεως,”** οι περι Ευσέβιον υπό της ιδίας κακοδοξίας ελκόμενοι διελάλουν αλληλοις· συνθώμεθα· και γαρ και ημεεις εκ του θεου εσμεν·

1.8.8 **“εις γαρ θεός εξ ου τα πάντα,”** και **“τα αρχαία παρηλθεν, ιδού, γέγονε τα πάντα καινά. τα δε πάντα εκ του θεου.”** ελογίζοντο δε και το εν τῷ Ποιμένι γραφέν· **“πρωτον πάντων πιστευσον οτι εις εστιν ο θεός, ο τα πάντα κτίσας και καταρτίσας, και ποιήσας εκ του μη οντος εις το είναι.”**

1.8.9 **“άλλ’** οι επίσκοποι, θεωρήσαντες την κακουργίαν εκείνων και την της άσεβείας κακοτεχνίαν, λευκότερον ειρήκασι το εκ του θεου και εγραψαν εκ της ουσίας του θεου είναι τον υιον, ίνα τα μεν κτίσματα, δια το μη άφ’ εαυτων χωρις αιτίου είναι άλλ’ αρχην εχειν του γίνεσθαι, λέγεται εκ του θεου, ο δε υιος μόνος ιδιος εκ της του πατρός ουσίας.

1.8.10 τουτο γαρ ιδιον μονογενοϋς και αληθινου λόγου του πατρός. και περι μεν του γεγράφθαι εκ της ουσίας η πρόφασις αυτη. Πάλιν δε των επισκόπων ερωτώντων τους δοκούντας ολίγους ει λέγοιεν τον υιον ου κτίσμα, αλλά δύναμιν σοφίαν τε μόνην του πατρός και εικόνα αιδιον τε και απαράλλακτον κατα πάντα του πατρός και θεον αληθινόν, κατελήφθησαν οι περι Ευσέβιον διανεύοντες αλληλοις οτι· **“και ταυτα φθάνει και εις ημάς· και γαρ και ημεεις **“εικόν και δόξα θεου”**** λεγόμεθα, και περι ημων ειρηται **“άει γαρ ημεεις οι ζώντες.”**

1.8.11 και δυνάμεις πολλαί εισιν, και **“εξηλθε μεν πασα η δύναμις του θεου εκ γης Αιγύπτου,”** η δε κάμπη και η ακρις” λέγεται **“δύναμις μεγάλη,”** και **“κύριος των δυνάμεων μεθ’ ημων, αντιλήπτωρ ημων ο θεός Ιακώβ.”** αλλά και το ιδίους ημάς είναι του θεου εχομεν ουχ άπλως, άλλ’ οτι και αδελφους ημάς εκάλεσεν.

1.8.12 ει δε και θεον αληθινόν λέγουσι τον υιον, ου λυπει ημάς· γενόμενος γαρ αληθινός εστιν.” Αυτη των Αρειανων η διεφθαρμένη διάνοια. αλλά και ενταυθα οι επισκοποι, θεωρήσαντες εκείνων το δόλιον, συνήγαγον εκ των γραφων το απαύγασμα την τε πηγην και ποταμόν και χαρακτηρα προς την υπόστασιν, και το

creature and created being, that there was a period in which he was not, and that he is changeable by nature. In accordance with the holy Scriptures, they agreed to write that the Son is by nature only-begotten of God, Word, power, and sole wisdom of the Father; that he is, as John said, ‘the true God’ [John 17:3], and, as Paul has written, ‘the brightness of the glory, and the express image of the person of the Father’ [Heb. 1:3]. The followers of Eusebius, drawn aside by their own vile doctrine, then began to say one to another, ‘Let us agree, because we are also of God.

1.8.8 “There is but one God, by whom are all things,” and “Old things are passed away; behold, all things are become new, and all things are of God.” They also gave particular attention to what is contained in *The Shepherd*: ‘Believe above all that there is one God, who created and fashioned all things, and made them to be out of that which is not.’

1.8.9 But the bishops saw through their evil design and impious fraud, gave a clearer explanation of the words ‘of God,’ and wrote that the Son is of the substance of God. While the creatures, which do not in any way derive their existence of or from themselves, are said to be of God, only the Son is said to be of the substance of the Father.

1.8.10 This is unique to the only-begotten Son, the true Word of the Father. This is the reason why the bishops wrote that he is of the substance of the Father. But when the Arians, who seemed few in number, were again interrogated by the bishops to see if they admitted ‘that the Son is not a creature, but power, and sole wisdom, and eternal unchangeable image of the Father, and that he is very God,’ the Eusebians were noticed nodding to each other, saying, ‘These things apply to us as well. For it is said that we are “the image and glory of God” [1 Cor. 11:7], and “We are always alive” [2 Cor. 4:11].

1.8.11 There are, also, they said, many powers, ‘for it is written, “All the power of God went out of the land of Egypt” [Exod. 12:41]. The worm and the locust are said to be “a great power” [Joel 2:25]. And elsewhere it is written, “The God of powers is with us, our helper is the God of Jacob” [Ps. 46:7]. To which may be added that we are God’s own not naturally, but because the Son called us “brothers.” The declaration that Christ is “the true God” does not distress us, for the one who came into being is true.’

<p>“ἐν τῷ φωτί σου ὁψόμεθα φῶς,” καὶ τὸ “ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.”</p> <p>1.8.13 καὶ λευκότερον λοιπὸν καὶ συντόμως ἔγραψαν ὁμοούσιον τῷ πατρὶ τὸν υἱόν. τὰ γὰρ προειρημένα πάντα ταύτην ἔχει τὴν σημασίαν.</p> <p>1.8.14 καὶ ὁ γογγυσμὸς δὲ αὐτῶν, ὅτι ἄγραφοί εἰσιν αἱ λέξεις, ἐλέγχεται παρ’ αὐτῶν μάταιος· ἐξ ἀγράφων γὰρ ἀσεβήσαντες (ἄγραφα δὲ τὸ ἐξ οὐκ ὄντων καὶ τὸ ἦν ποτε ὅτε οὐκ ἦν), αἰτιῶνται διότι ἐξ ἀγράφων μετ’ εὐσεβείας νοουμένων λέξεων κατεκρίθησαν. αὐτοὶ μὲν γὰρ ὡς ἐκ κοπρίας εὐρόντες ἐλάλησαν ἀληθῶς ἀπὸ γῆς, οἱ δὲ ἐπίσκοποι, οὐχ ἑαυτοῖς εὐρόντες τὰς λέξεις ἀλλ’ ἐκ τῶν πατέρων ἔχοντες τὴν μαρτυρίαν, οὕτως ἔγραψαν.</p> <p>1.8.15 ἐπίσκοποι γὰρ ἀρχαῖοι, πρὸ ἐτῶν ἐγγύς που ἑκατὸν τριάκοντα, τῆς τε μεγάλης Ῥώμης καὶ τῆς ἡμετέρας πόλεως, ἠτιάσαντο τοὺς ποιήμα λέγοντας τὸν υἱὸν καὶ μὴ ὁμοούσιον τῷ πατρὶ. καὶ τοῦτο ἐγίνωσκεν Εὐσέβιος ὁ γενόμενος ἐπίσκοπος τῆς Καισαρείας, πρότερον μὲν συντρέχων τῇ Ἀρειανῇ αἵρέσει, ὕστερον δὲ ὑπογράψας τῇ ἐν Νικαίᾳ συνόδῳ·</p> <p>1.8.16 ἔγραψε καὶ τοῖς ἰδίοις διαβεβαιούμενος ὅτι καὶ τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας ἔγνωμεν ἐπὶ τῆς τοῦ πατρὸς καὶ τοῦ υἱοῦ θεότητος τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι.”</p>	<p>1.8.12 This was the corrupt opinion of the Arians. But at that time the bishops, when they discovered their deceitfulness, collected from Scripture those passages which say of Christ that he is the glory, the fountain, the stream, and the express image of the person, and they quoted the following words: ‘In your light we shall see light’ [Ps. 36:9], and likewise, ‘I and the Father are one’ [John 10:30].</p> <p>1.8.13 Then, with still greater clearness, they briefly declared that the Son is <i>homoousios</i> with the Father; for this, indeed, is the meaning of the passages which have been quoted.</p> <p>1.8.14 The complaint of the Arians, that these precise words are not to be found in Scripture, is proved groundless by their own practice, for their own impious assertions are not taken from Scripture (for it is not written that the Son comes from what was not, and that there was a time when he was not), and yet they complain about being condemned by expressions which, though not actually in Scripture, are in accordance with true religion. They themselves, on the other hand, as though they had found their words on a dunghill, uttered things that truly came from worldly thinking. The bishops, on the other hand, did not find their expressions for themselves, but received their testimony from the fathers and wrote accordingly.</p> <p>1.8.15 Indeed, there were bishops of old, nearly one hundred and thirty years ago, both of the great city of Rome and of our own city, who condemned those who asserted that the Son is a creature and that he is not <i>homoousios</i> with the Father. Eusebius, the bishop of Caesarea, was acquainted with these facts. He at one time favored the Arian heresy, but later signed the confession of faith of the council of Nicaea.</p> <p>1.8.16 He wrote to the people of his diocese, maintaining that the word <i>homoousios</i> was used by illustrious bishops and learned writers as a term for expressing the divinity of the Father and of the Son.”</p>
<p>1.8.17 Οὗτοι μὲν οὖν κατακρύψαντες τὴν νόσον (ἔδεισαν γὰρ τῶν ἐπισκόπων τὸ πλήθος) τοῖς ἐκτεθεῖσι συνέθεντο, τὴν προφητικὴν κατηγορίαν ἐπισπασάμενοι. βοᾷ γὰρ καὶ πρὸς αὐτοὺς ὁ τῶν ὄλων θεός· “ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.”</p> <p>1.8.18 Θεωνᾶς δὲ καὶ Σεκοῦνδος, τοῦτο δρᾶσαι μὴ βουληθέντες, παρὰ πάντων συμφώνως ἀπεκηρύχθησαν, ὡς τὴν Ἀρείου βλασφημίαν τῆς</p>	<p>1.8.17 So these men concealed their madness because they feared the majority and gave their assent to the decisions of the council, thus drawing upon themselves the condemnation of the prophet, for the God of all cries out against them, “These people honor me with their lips, but in their hearts they are far from me” [Matt. 15:8].</p> <p>1.8.18 Theonas and Secundus, however, did not want to take this course and were excommunicated by</p>

<p>εὐαγγελικῆς προτετιμηκότες διδασκαλίας. Αὐθις δὲ συνελθόντες εἰς τὸ συνέδριον περὶ τῆς ἐκκλησιαστικῆς πολιτείας νόμους ἔγραψαν εἴκοσι.</p>	<p>unanimous agreement as men who lifted the Arian blasphemy above evangelical doctrine. The bishops then returned to the council and drew up twenty laws to regulate the discipline of the Church.</p>
<p>1.9.1 Ἐπειδὴ δὲ καὶ Μελίτιος τῆς ἐπίσκοπικῆς χειροτονίας ἠξιωμένος οὐ πρὸ πολλοῦ τῆς Ἀρείου μανίας, εἶτα ἐπὶ τισὶ παρανομίαις διελεγχθεὶς ὑπὸ τοῦ θειοτάτου Πέτρου τοῦ τῆς Ἀλεξανδρέων ἐπισκόπου, ὃς καὶ τοῦ μαρτυρίου τὸν στέφανον ἀνεδήσατο, καθηρέθη μὲν, οὐκ ἔστερξε δὲ τὴν τῆς καθαιρέσεως ψῆφον τὴν τε Θηβαΐδα καὶ τὴν πελάζουσαν Αἴγυπτον θορύβου καὶ ζάλης ἐνεπίμπλα, τυραννίδι κατὰ τῆς Ἀλεξάνδρου χρώμενος προεδρίας, ἔγραψαν πρὸς τὴν Ἀλεξανδρέων ἐκκλησίαν ἃ περὶ τῆς τούτου νεωτεροποιΐας ἐνομοθέτησαν. ἔστι δὲ ταῦτα·</p> <p>1.9.2 Συνοδικὴ ἐπιστολὴ, τῇ ἁγία καὶ μεγάλῃ, χάριτι τοῦ θεοῦ, Ἀλεξανδρέων ἐκκλησίᾳ καὶ τοῖς κατὰ τὴν Αἴγυπτον καὶ Λιβύην καὶ Πεντάπολιν ἀγαπητοῖς ἀδελφοῖς, οἱ ἐν Νικαίᾳ συναχθέντες καὶ τὴν μεγάλην καὶ ἁγίαν σύνοδον συγκροτήσαντες ἐπίσκοποι ἐν κυρίῳ χαίρειν.</p> <p>1.9.3 Ἐπειδὴ τῆς τοῦ θεοῦ χάριτος καὶ τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγόντος ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων ἡ μεγάλη καὶ ἁγία σύνοδος ἐν Νικαίᾳ συνεκροτήθη, ἐξ ἀπάσης τῆς ἱεραῆς συνόδου ἀναγκαῖον ἐφάνη καὶ πρὸς ὑμᾶς ἀποσταλῆναι γράμματα, ἵν' εἰδέναι ἔχοιτε τίνα μὲν ἐκινήθη καὶ ἐξητάσθη, τίνα δὲ ἔδοξε καὶ ἐκρατύνθη.</p> <p>1.9.4 Πρῶτον μὲν ἐξητάσθη τὰ κατὰ τὴν ἀσέβειαν Ἀρείου ἐπὶ τοῦ θεοφιλεστάτου βασιλέως ἡμῶν Κωνσταντίνου, καὶ παμψηφί ἔδοξεν ἀναθεματισθῆναι τὴν ἀσεβῆ αὐτοῦ δόξαν καὶ τὰ ῥήματα καὶ τὰ νοήματα αὐτοῦ τὰ βλάσφημα ὅς ἐχρήτο βλασφημῶν τὸν υἱὸν τοῦ θεοῦ, λέγων ἐξ οὐκ ὄντων εἶναι καὶ πρὶν γεννηθῆναι μὴ εἶναι καὶ εἶναι ποτε ὅτε οὐκ ἦν, καὶ αὐτεξουσιότητι κακίας καὶ ἀρετῆς δεκτικὸν τὸν υἱὸν τοῦ θεοῦ.</p> <p>1.9.5 ταῦτα πάντα ἀνεθεμάτισεν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης καὶ τῆς ἀπονοίας καὶ τῶν βλασφημῶν ῥημάτων ἀνασχομένη. καὶ τὰ μὲν κατ' ἐκεῖνον οἴου τέλους τετύχηκεν ἢ ἀκηκόατε ἢ ἀκούσεσθε, ἵνα μὴ δόξωμεν ἐπεμβαίνειν ἀνδρὶ δι' οἰκείαν ἀμαρτίαν ἄξια τὰ ἐπίχειρα κομισαμένῳ.</p> <p>1.9.6 τοσοῦτον δὲ ἴσχυσεν αὐτοῦ ἡ ἀσέβεια ὡς καὶ παραπολαῦσαι Θεωνᾶν τὸν ἀπὸ Μαρμαρικῆς καὶ Σεκοῦνδον τὸν ἀπὸ Πτολεμαΐδος· τῶν γὰρ αὐτῶν κάκεῖνοι τετυχῆκασιν. Ἄλλ' ἐπειδὴ ἡ τοῦ θεοῦ χάρις</p>	<p>1.9.1 After Melitius had been ordained bishop, which was not long before the Arian controversy, he was convicted of certain crimes by the most holy Peter, bishop of Alexandria, who also received the crown of martyrdom. After being deposed by Peter, he did not acquiesce in his deposition but filled the Thebaid and the adjacent part of Egypt with tumult and disturbance and rebelled against the primacy of Alexandria. A letter was written by the council to the church of Alexandria stating what had been decreed against his revolutionary practices. It was as follows:</p> <p>1.9.2 The council's letter: "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>1.9.3 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 necessary to send to you also letters from the entire holy council so that you would know what questions we raised and reviewed and what we decided and confirmed.</p> <p>1.9.4 First, we reviewed the ungodliness of Arius before our God-loving Emperor Constantine. We unanimously decided to anathematize his ungodly opinion and his blasphemous words and thoughts with which he blasphemed the Son of God by saying that he is from things which did not exist, that he did not exist before he was begotten, that he did not always exist, and that the Son of God is capable of evil or good by his own free will.</p> <p>1.9.5 All this the holy council anathematized, not even bothering to listen to his ungodly opinion, his insane talk, and his blasphemous words. You have 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.</p> <p>1.9.6 His ungodliness was so strong that it even destroyed Theonas of Marmarica and Secundus of Ptolemais, for these two had the same outcome. Moreover, when God's grace freed Egypt from those blasphemous heretics who dared to sow disagreement</p>

τῆς μὲν κακοδοξίας ἐκείνης καὶ τῆς βλασφημίας καὶ τῶν προσώπων τῶν τολμησάντων διάστασιν καὶ διαίρεσιν ποιήσασθαι τοῦ εἰρηνευομένου ἄνωθεν λαοῦ ἠλευθέρωσε τὴν Αἴγυπτον, ἐλείπετο δὲ τὰ κατὰ τὴν προπέτειαν Μελιτίου καὶ τῶν ὑπ' αὐτοῦ χειροτονηθέντων, καὶ περὶ τούτου τὰ δόξαντα τῆ συνόδῳ ἐμφανίζομεν ὑμῖν, ἀγαπητοὶ ἀδελφοί.

1.9.7 ἔδοξε μὲν οὖν Μελίτιον, φιλανθρωπότερον κινηθείσης τῆς συνόδου (κατὰ γὰρ τὸν ἀκριβῆ λόγον οὐδεμιᾶς συγγνώμης ἄξιος ἦν), μένειν ἐν τῇ πόλει ἑαυτοῦ καὶ μηδεμίαν ἐξουσίαν ἔχειν μήτε προχειρίζεσθαι μήτε χειροθετεῖν μήτε ἐν χώρᾳ ἢ πόλει τινὶ φαίνεσθαι ταύτης τῆς προθέσεως ἕνεκεν, ψιλὸν δὲ τὸ ὄνομα τῆς τιμῆς κεκτῆσθαι· τοὺς δὲ ὑπ' αὐτοῦ κατασταθέντας, μυστικωτέρᾳ χειροτονίᾳ βεβαιωθέντας, κοινωνηθῆναι ἐπὶ τούτοις ἐφ' ᾧ τε ἔχειν μὲν αὐτοὺς καὶ λειτουργεῖν, δευτέρους δὲ εἶναι ἐξ ἅπαντος τῶν ἐν ἐκάστη παρεια καὶ ἐκκλησίᾳ ἐξεταζομένων ὑπὸ τὸν τιμώτατον καὶ συλλειτουργῶν ἡμῶν Ἀλέξανδρον προχειροτονημένων· ὡς τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρεσκομένους αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὄνομα ἢ ὅλως ποιεῖν τι χωρὶς τῆς γνώμης τοῦ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἐπισκόπου τῶν ὑπὸ Ἀλέξανδρον·

1.9.8 τοὺς δὲ χάριτι θεοῦ καὶ εὐχαῖς ὑμετέραις ἐν μηδενὶ σχίσματι εὐρεθέντας, ἀλλ' ἀκηλιδώτους ἐν τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ ὄντας, ἐξουσίαν ἔχειν καὶ προχειρίζεσθαι καὶ ὄνομα ἐπιλέγεσθαι τῶν ἀξίων τοῦ κλήρου καὶ ὅλως πάντα ποιεῖν κατὰ νόμον καὶ θεσμὸν τὸν ἐκκλησιαστικόν.

1.9.9 εἰ δὲ τίνα συμβαίῃ ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ, τηνικαῦτα συναναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότος τοὺς ἄρτι προσληφθέντας, μόνον εἰ ἄξιοι φαίνονται καὶ ὁ λαὸς αἰροῖτο, συνεπιψηφίζοντος αὐτοῖς καὶ ἐπισφραγίζοντος τοῦ τῆς καθολικῆς Ἀλεξανδρείας ἐπισκόπου.

1.9.10 τοῦτο δὲ τοῖς μὲν ἄλλοις ἅπασιν συνεχωρήθη· ἐπὶ δὲ τοῦ Μελιτίου προσώπου οὐκέτι ταῦτα ἔδοξε διὰ τὴν ἀνέκαθεν αὐτοῦ ἀταξίαν καὶ διὰ τὸ πρόχειρον καὶ προπετεὲς τῆς γνώμης, ἵνα μηδεμίαν ἐξουσίαν αὐθεντίας αὐτῷ δοθῆ, ἀνθρώπῳ δυναμένῳ πάλιν τὰς αὐτὰς ἀταξίας ποιῆσαι.

1.9.11 ταῦτά ἐστι τὰ ἐξαιρετά καὶ διαφέροντα Αἰγύπτῳ καὶ τῇ ἁγιοτάτῃ ἐκκλησίᾳ Ἀλεξανδρείας. εἰ δὲ τι ἄλλο ἐκανονίσθη ἢ ἐδογματίσθη, συμπάροντος τοῦ κυρίου καὶ τιμωτάτου [καὶ] συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν

and division among a people who had always lived in peace, the rash actions of Melitius and of those he ordained were still unresolved. We are reporting to you what the council decided on this matter, dear brothers.

1.9.7 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 any city for this purpose but may merely possess the honorable title. Those whom he appointed, however, are to be accepted after they have been confirmed by a more legitimate ordination, with the following conditions. They shall be able to 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 apostolic 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 a member of the clergy within the church happens to fall asleep, then those who have recently been admitted shall ascend to the honorable position of the deceased, provided that they are worthy and the people choose them, with the bishop of catholic 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 authoritative power, 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 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 our holy Easter. Your prayers have succeeded in this matter. So all the brothers of the East, who previously did not celebrate Easter in harmony with the

<p>Ἀλεξάνδρου, αὐτὸς παρὼν ἀνοίσει, ἅτε δὴ καὶ κύριος καὶ κοινωνὸς τῶν γεγενημένων τυγχάνων.</p> <p>1.9.12 Εὐαγγελιζόμεθα δὲ ὑμᾶς καὶ περὶ τῆς συμφωνίας τοῦ ἀγιωτάτου ἡμῶν Πάσχα, ὅτι ταῖς ὑμετέραις εὐχαῖς κατωρθώθη καὶ τοῦτο τὸ μέρος ὥστε πάντας τοὺς τῆς Ἐφῆας ἀδελφούς, τοὺς τὸ πρότερον μὴ ποιῶντας σύμφωνα Ῥωμαίοις καὶ ὑμῖν καὶ πᾶσι τοῖς ἐξ ἀρχῆς φυλάττουσι τὸ Πάσχα, ἐκ τοῦ δεῦρο μεθ' ὑμῶν ἄγειν.</p> <p>1.9.13 χαίροντες οὖν ἐπὶ τοῖς κατορθώμασι καὶ ἐπὶ τῇ κοινῇ εἰρήνῃ καὶ συμφωνίᾳ καὶ ἐπὶ τῷ πᾶσαν αἴρεσιν ἐκκοπήναι, ἀποδέξασθε μετὰ μείζονος τιμῆς καὶ πλείονος ἀγάπης τὸν συλλειτουργὸν ἡμῶν, ἐπίσκοπον δὲ ὑμῶν Ἀλέξανδρον, τὸν εὐφράναντα ἡμᾶς τῇ παρουσίᾳ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ τοσοῦτον πόνον ὑποστάντα ὑπὲρ τοῦ εἰρηνεῦσαι τὰ παρ' ὑμῖν. εὐχέσθε δὲ καὶ ὑπὲρ ἡμῶν ἀπάντων, ἵνα τὰ καλῶς ἔχειν δόξαντα βέβαια μένοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, κατ' εὐδοκίαν γεγενημένα, ὡς γε πεπιστεύκαμεν, τοῦ θεοῦ καὶ πατρὸς ἐν πνεύματι ἀγίῳ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. ἡ τριάς ὁμοούσιος καὶ ἀίδιος.</p>	<p>Romans, with you, and with all since the beginning, will from now on celebrate with you.</p> <p>1.9.13 In joy at these victories, at the shared peace and harmony, and at the eradication of all heresy, therefore, welcome our fellow minister, your Bishop Alexander, with great honor and much love. He has gladdened us with his presence and has exerted great effort in his old age in order that you might have peace. Pray for all of us so that these decisions which we found appropriate might remain firm through our Lord Jesus Christ, for they have come about, we are confident, through the goodwill of God the Father in the Holy Spirit, to whom be glory forever and ever. Amen. The Trinity is <i>homoousios</i> and everlasting.”</p>
<p>1.9.14b ἐπέστειλε δὲ καὶ βασιλεὺς ὁ μέγας, τοὺς ἀφικέσθαι μὴ δυνηθέντας τῶν ἐπισκόπων τὰ πεπραγμένα διδάσκων· καὶ προὔργον νενόμικα καὶ ταύτην ἐνθεῖναι τῇ συγγραφῇ τὴν ἐπιστολήν, τῆς τοῦ γεγραφότος ψυχῆς τὸ θεοφιλὲς σαφῶς ἐκδιδάσκουσαν.</p> <p>1.10.1 “Κωνσταντῖνος Σεβαστὸς ταῖς ἐκκλησίαις. Πεῖραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας ὅση τῆς θείας δυνάμεως ἐφέυκε χάρις, τοῦτον πρὸ πάντων ἔκρινα εἶναι μοι προσήκειν σκοπὸν, ὅπως παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι πίστις μία καὶ εἰλικρινὴς ἀγάπη ὁμογνώμων τε περὶ τὸν παγκρατὴ θεὸν εὐσέβεια τηρῆται.</p> <p>1.10.2 ἀλλ' ἐπειδὴ τοῦτο ἐτέρως οὐχ οἶόν τε ἦν ἀκλινη καὶ βεβαίαν τάξιν λαβεῖν, εἰ μὴ, εἰς ταῦτον πάντων ὁμοῦ ἢ τῶν γούν πλειόνων ἐπισκόπων συνελθόντων, ἐκάστου τῶν προσηκόντων τῇ ἀγιωτάτῃ θρησκείᾳ διάκρισις γένοιτο, τούτου ἕνεκεν πλείστων ὅσων συναθροισθέντων (καὶ αὐτὸς δὲ καθάπερ εἷς ἐξ ὑμῶν τυγχάνων συμπαρὼν, οὐ γὰρ ἀρνησαίμην ἄν, ἐφ' ᾧ μάλιστα χαίρω, συνθεράπων ὑμέτερος πεφυκέναι), ἄχρι τοσοῦτου ἅπαντα τῆς προσηκούσης τετύχηκεν ἐξετάσεως, ἄχρις οὗ ἡ τῷ πάντων ἐφόρῳ θεῷ ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἐνότητος συμφωνίαν εἰς φῶς προήχθη, ὡς μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως ἀμφισβήτησιν ὑπολείπεσθαι.</p>	<p>1.9.14b The great emperor also wrote an account of the proceedings of the council to those bishops who were unable to attend. And I consider it worthwhile to insert this letter in my work, as it clearly evidences the piety of the writer.</p> <p>1.10.1 “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.</p> <p>1.10.2 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.</p> <p>1.10.3 When a debate arose here about the holy day of Easter, we unanimously thought it appropriate that all</p>

1.10.3 Ἐνθα καὶ περὶ τῆς ἀγιωτάτης τοῦ πάσχα ἡμέρας γενομένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν ἐπὶ μιᾶς ἡμέρας πάντας τοὺς ἀπανταχοῦ ἐπιτελεῖν. τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξει δυνήσεται τοῦ τὴν ἑορτὴν ταύτην, παρ' ἧς τὴν τῆς ἀθανασίας εὐλήφωμεν ἐλπίδα, μιᾶ τάξει καὶ φανερῶ λόγῳ παρὰ πᾶσιν ἀδιαπτῶτως φυλάττεσθαι; καὶ πρῶτον μὲν ἀνάξιον ἔδοξεν εἶναι τὴν ἀγιωτάτην ἐκείνην ἑορτὴν τῆ τῶν Ἰουδαίων ἐπομένους συνηθεία πληροῦν, οἱ τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι χράναντες εἰκότως τὰς ψυχὰς οἱ μιαιοὶ τυφλώττουσιν. ἔξεστι γὰρ τοῦ ἐκείνων ἔθνος ἀποβληθέντος ἀληθεστέρᾳ τάξει. ἦν ἐκ πρώτης τοῦ πάθους ἡμέρας μέχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐγγίνεσθαι.

1.10.4 μηδὲν τοίνυν ἔστω ἡμῖν κοινὸν μετὰ τοῦ ἐχθίστου τῶν Ἰουδαίων ὄχλου. εὐλήφωμεν γὰρ παρὰ τοῦ σωτήρος ἐτέραν ὁδόν· πρόκειται δρόμος τῆ ἱερωτάτῃ ἡμῶν θρησκείᾳ καὶ νόμιμος καὶ πρέπων. τούτου συμφώνως ἀντιλαμβανόμενοι, τῆς αἰσχρᾶς ἐκείνης ἑαυτοὺς συνειδήσεως ἀποσπάσωμεν, ἀδελφοὶ τιμιώτατοι.

1.10.5 ἔστι γὰρ ὡς ἀληθῶς ἀτοπώτατον ἐκείνους αὐχεῖν, ὡς ἄρα παρεκτὸς τῆς αὐτῶν διδασκαλίας ταῦτα φυλάττειν οὐκ εἴημεν ἱκανοί. τί δὲ φρονεῖν ὀρθὸν ἐκεῖνοι δυνήσονται, οἱ μετὰ τὴν κυριοκτονίαν ἐκείνην ἐκστάντες τῶν φρενῶν ἄγονται οὐ λογισμῶ τινι ἀλλ' ὀρμῇ ἀκατασχέτῳ, ὅπου ἂν αὐτοὺς ἡ ἔμφυτος αὐτῶν ἀπάγη μαρία; ἐκεῖθεν τοίνυν κἂν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὀρθῶσιν, ὡς αἰεὶ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον τὸ πάσχα ἐπιτελεῖν.

1.10.6 τίνοις οὖν χάριν τούτοις ἐπόμεθα, οἱ δεινὴν πλάνην νοσεῖν ὠμολόγηται; δεύτερον γὰρ τὸ πάσχα ἐν ἐνὶ ἐνιαυτῷ οὐκ ἂν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προὔκειτο, τὴν ὑμετέραν ἀγχινοῖαν ἐχρῆν καὶ διὰ σπουδῆς καὶ δι' εὐχῆς ἔχειν πάντοτε ἐν μηδενὸς ὁμοιότητι τὸ καθαρὸν τῆς ὑμετέρας ψυχῆς κοινωνεῖν δοκεῖν ἀνθρώπων ἔθεσι παγκάκων.

1.10.7 πρὸς τούτοις κάκεινο πάρεστι συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι καὶ τοιαύτης θρησκείας ἑορτῆ διαφωνίαν ὑπάρχειν ἐστὶν ἀθέμιτον.

1.10.8 μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τουτέστι τὴν τοῦ ἀγιωτάτου πάθους, ὃ ἡμέτερος παρέδωκε σωτήρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται· ἧς εἰ καὶ τὰ μάλιστα εἰς πολλοὺς τε καὶ διαφοροὺς τόπους τὰ μέρη διήρηται,

Christians everywhere celebrate the saving festival of holy Easter on one day. For what could be more appropriate, more sacred for us all than to unerringly observe this festival, from which we have received 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.

1.10.4 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.

1.10.5 It is indeed horrendous that they boast over us, as if we would be incapable of observing this festival were it not for their instruction. What could they rightly comprehend now that they have lost their minds after killing the Lord? They are not led by rational thought any longer, but rather by uncontrollable impulses, wherever their inborn madness carries them. Thus they fail to see the truth even in this matter so that they constantly err severely and celebrate the Passover twice in the same year instead of making a proper improvement.

1.10.6 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 seeming to share in the custom of those utterly evil people.

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

1.10.8 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.

1.10.9 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

ἀλλ' ὁμως ἐν ἐνὶ πνεύματι, τουτέστι τῷ θείῳ βουλήματι, θάλλεται.

1.10.9 λογισάσθω δὲ ἡ τῆς ὑμετέρας ὁσιότητος ἀγκύβωτος, ὅπως ἐστὶ δεινόν τε καὶ ἀπρεπὲς κατὰ τὰς αὐτὰς ἡμέρας ἐτέρους μὲν ταῖς νηστείαις σχολάζειν, ἐτέρους δὲ συμπόσια συντελεῖν, καὶ μετὰ τὰς τοῦ πάσχα ἡμέρας ἄλλους μὲν ἐν ἑορταῖς καὶ ἀνέσειν ἐξετάζεσθαι, ἄλλους δὲ ταῖς ὠρισμέναις ἐκδεδῶσθαι νηστείαις. διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο ἡ θεία πρόνοια βούλεται, ὡς ἔγωγε ἅπαντας ἡγοῦμαι συνορᾶν.

1.10.10 ὅθεν ἐπειδὴ τοῦτο οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν μετὰ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων εἶναι κοινόν, ἐστὶ τε τάξις εὐπρεπής, ἣν ἅπασαι αἱ τῶν δυτικῶν τε καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν παραφυλάττουσιν ἐκκλησίαι καὶ τινες τῶν κατὰ τὴν ἑῶν τόπων, ὧν ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἡγήσαντο, καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγκύβωτος ἀρέσειν ὑπεσχόμην, ἵν' ὅπερ δὴν κατὰ τὴν Ῥωμαίων πόλιν Ἰταλίαν τε καὶ Ἀφρικὴν ἅπασαν. Αἴγυπτον, Σπανίας, Γαλλίας, Βρετανίας, Λιβύας, ὅλην Ἑλλάδα, Ἀσιανὴν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν μὲν καὶ συμφώνῳ φυλάττηται γνώμη, ἀσμένως τοῦτο καὶ ἡ ὑμετέρα προσδέξεται σύνεσις, λογιζομένη ὡς οὐ μόνον πλείων ἐστὶν ὁ τῶν κατὰ τοὺς προειρημένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὁσιωτάτων ἐστὶ βούλεσθαι, ὅπερ καὶ ὁ ἀκριβῆς λογισμὸς ἀπαιτεῖν δοκεῖ, καὶ οὐδεμίαν μετὰ τῆς Ἰουδαίων ἐπιπορείας ἔχειν κοινωνίαν.

1.10.11 ἵνα δὲ τὸ κεφαλαιωδέστατον συντόμως εἶπω, κοινῇ πάντων ἤρесе κρίσει τὴν ἀγιωτάτην τοῦ Πάσχα ἑορτὴν μὲν καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι· οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἀγιότητι εἶναι τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ ἐν ἧ ὁδεμία ἐστὶ ἀλλοτριᾶς πλάνης καὶ ἀμαρτήματος ἐπιμιξία.

1.10.12 τούτων οὕτως στοιχοῦντων, ἀσμένως δέχεσθε τὴν οὐράνιον χάριν καὶ θεῖαν ὡς ἀληθῶς ἐντολήν· πᾶν γὰρ ὅ τι δὴν ἐν τοῖς ἀγίοις τῶν ἐπισκόπων συνεδρίοις πράττηται, τοῦτο πρὸς τὴν θεῖαν βούλησιν ἔχει τὴν ἀναφορὰν. 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 μὲν καὶ τῇ αὐτῇ ἡμέρᾳ τὴν ἀγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι

feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. This is why God's providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.

1.10.10 It was therefore proper to improve this in such a way that we would have nothing in common with those parricides and killers of their Lord. 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) 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.

1.10.11 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.

1.10.12 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. 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. 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."

1.11.1a This is what he wrote to those absent.

<p>δυνηθῶ καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω, συνορῶν τὴν διαβολικὴν ὠμότητα ὑπὸ τῆς θείας δυνάμεως διὰ τῶν ἡμετέρων πράξεων ἀνηρημένην, ἀκμαζούσης πανταχοῦ τῆς ἡμετέρας πίστεως καὶ εἰρήνης καὶ ὁμονοίας. ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.”</p> <p>1.11.1a Ταῦτα μὲν οὖν τοῖς ἀπολειφθεῖσιν ἐπέστειλε.</p>	
<p>1.11.1b τοὺς δὲ συνεληλυθότας (ὀκτωκαίδεκα δὲ ἦσαν καὶ τριακόσιοι) πολλοὺς μὲν ἐφιλοφρονήσατο καὶ λόγοις καὶ δώροις, πολλὰς δὲ στιβάδας εὐτρεπισθῆναι κελεύσας κατὰ ταῦτόν εἰστίασεν ἅπαντας, τοὺς μὲν ἀξιωτέρους ὁμοτραπέζους λαβῶν, τοὺς δὲ ἄλλους διελὼν εἰς τὰς ἄλλας. θεασάμενος δὲ τινὰς τοὺς δεξιούτους ὀφθαλμοὺς ἐκκεκομμένους καὶ μαθὼν ὡς τὸ περὶ τὴν εὐσέβειαν ἐδραῖον τοῦ πάθους ἐγένετο πρόξενον, τὰ χεῖλη τοῖς τραύμασι προσενήνοχεν, ἐλκύσειν ἐκεῖθεν τῷ φιλήματι τὴν εὐλογίαν πιστεῶν. πέρασ δὲ τοῦ συμποσίου λαβόντος, ἕτερα πάλιν αὐτοῖς προσενήνοχε δῶρα.</p> <p>1.11.2 πέρασ δὲ τοῦ συμποσίου λαβόντος, ἕτερα πάλιν αὐτοῖς προσενήνοχε δῶρα. καὶ μέντοι καὶ γράμματα πρὸς τοὺς τῶν ἐθνῶν προστατεύοντας δέδωκεν ἄρχοντας, καθ' ἑκάστην πόλιν χορηγεῖσθαι παρεγγυῶν ταῖς ἀειπαρθένους καὶ χήραις καὶ τοῖς ἀφιερωμένοις τῇ θεῷ λειτουργία ἐτήσια σιτηρέσια, φιλοτιμία μᾶλλον ἢ χρεία ταῦτα μετρήσας.</p> <p>1.11.3 τούτων τὸ τρίτημόριον μέχρι καὶ τήμερον χορηγεῖται, Ἰουλιανοῦ μὲν τοῦ δυσσεβοῦς πάντα καθάπαξ ἀφελομένου, τοῦ δὲ μετ' ἐκεῖνον τὰ νῦν χορηγούμενα παρασχεθῆναι προσεταχότος. ὁ γὰρ λιμὸς ὀλίγην ἐποίησε τότε τὴν εἰσφοράν. εἰ δὲ τοῦ νῦν χορηγούμενου τριπλάσιον ἦν τὸ τῆνικαῦτα παρασχεθὲν, ῥάδιον τὴν τοῦ βασιλέως μεγαλοφυχίαν τῷ βουλομένῳ καταμαθεῖν.</p> <p>1.11.4 Οὐ μὴν δὲ οὐδὲ ἐκεῖνο δίκαιον ἡγοῦμαι παραδοῦναι σιγῇ· φιλαπεχθήμονες γὰρ ἄνδρες ἐγράψαντο τῶν ἐπισκόπων τινὰς καὶ τῷ βασιλεῖ τὰς ἐγγράφους κατηγορίας ἐπέδωσαν.</p> <p>1.11.5 ὁ δὲ πρὸ τῆς γεγενημένης ὁμονοίας ταύτας δεξάμενος, εἶτα δεσμὸν ἐπιθείς καὶ τῷ δακτυλίῳ σημηνάμενος, φυλαχθῆναι προσέταξεν. ἔπειτα τὴν σύμβασιν ἐργασάμενος, ταύτας κομίσας παρόντων αὐτῶν κατέκαυσεν, ὁμομοκῶς ἢ μὴν μηδὲν τῶν ἐγγεγραμμένων ἀνεγνωκέναι. οὐ γὰρ ἔφη χρῆναι τῶν ἱερέων τὰ πλημμελήματα δηλὰ γίνεσθαι τοῖς πολλοῖς, ἵνα μὴ σκανδάλου πρόφασιν ἐντεῦθεν λαμβάνοντες ἀδεῶς ἀμαρτάνωσιν.</p>	<p>1.11.1b To those who attended the council, three hundred and eighteen in number, he manifested great kindness, addressing them with much gentleness and presenting them with gifts. He ordered numerous couches to be prepared for their accommodation and entertained them all at one banquet. Those who were most worthy he received at his own table, distributing the rest at the others. Observing that some among them had had their right eye torn out and learning that this mutilation had been undergone for the sake of religion, he placed his lips upon the wounds, believing that he would extract a blessing from the kiss. After the conclusion of the feast, he again presented other gifts to them.</p> <p>1.11.2 He then wrote to the governors of the provinces, directing that provision-money should be given in every city to virgins and widows and to those who were consecrated to the divine service. He measured the amount of their annual allowance more by the impulse of his own generosity than by their need.</p> <p>1.11.3 One third of the amount is distributed to this day. Julian impiously withheld the entire amount. His successor conferred the sum which is now dispensed because the famine which then prevailed had lessened the resources of the state. If the pensions were formerly triple in amount to what they are at present, the generosity of the emperor can by this fact be easily seen.</p> <p>1.11.4 I do not account it right to pass over the following circumstance in silence. Some quarrelsome individuals wrote accusations against certain bishops and presented their indictments to the emperor.</p> <p>1.11.5 This occurred before the establishment of concord. He received the lists, formed them into a packet which he sealed with his ring, and ordered them to be kept safely. After the reconciliation had been effected, he brought out these writings and burned them in their presence, at the same time declaring upon oath that he had not read a word of them. He said that the crimes of priests ought not to be made known to the</p>

<p>1.11.6 φασὶ δὲ αὐτὸν καὶ τότε προσθεῖναι, ὡς εἰ αὐτόπτης ἐπισκόπου γάμον ἀλλότριον διορύττοντος γένοιτο, συγκαλύψαι ἂν τῇ πορφυρίδι τὸ παρανόμως γινόμενον, ὡς ἂν μὴ βλάβῃ τοὺς θεωμένους τῶν δρωμένων ἢ ὄψις. οὕτω παραινέσας καὶ τοσαύτης ἀξιώσας τοὺς ἱερέας τιμῆς, καταλαβεῖν ἕκαστον τὴν οἰκίαν παρηγγύησε ποιμνῆν.</p>	<p>multitude, lest they should become an occasion of offense and lead them to sin without fear. 1.11.6 It is reported also that he added that if he were to detect a bishop in the very act of committing adultery, he would throw his imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured. Thus did he admonish all the priests, as well as confer honors upon them, and then exhorted them to return each to his own flock.</p>
<p>1.11.7 Ἐγὼ δὲ τῆς τῶν Ἀρειανῶν ἕνεκα βδελυρίας, οἱ οὐ μόνον τῶν κοινῶν ἡμῶν καταφρονοῦσι πατέρων ἀλλὰ καὶ τοὺς σφετέρους ἀρνοῦνται, τὴν Εὐσεβίου τοῦ Καισαρέως ἐπιστολὴν ἣν περὶ τῆς πίστεως ἔγραψεν ἐνθεῖναι βούλομαι τῇ συγγραφῇ, τῆς τούτων λύττης ἔλεγχον ἔχουσαν ἑναργῆ. 1.11.8 τοῦτον γὰρ γεραίροντες ὡς ὁμόφρονα, τοῖς ὑπὸ τούτου γραφεῖσιν ἀντικρυς ἀντιλέγουσιν. γέγραφε δὲ τὴν ἐπιστολὴν πρὸς τινὰς τὰ Ἀρείου φρονοῦντας, προδοσίαν, ὡς εἰκός, ἐγκαλοῦντας αὐτῷ. δηλοῖ δὲ ἄμεινον τὰ γεγραμμένα τὸν τοῦ γεγραφότος σκοπόν. “Εὐσεβίου τοῦ Καισαρείας τῆς Παλαιστίνης ἐπισκόπου ἐπιστολὴ ἣν ἀπὸ τῆς Νικαίας ἀπέστειλεν ὅτε ἡ μεγάλη σύνοδος συνεκροτήθη.</p>	<p>1.11.7 I will insert here the letter concerning the faith, written by Eusebius, bishop of Caesarea. It describes the indecency of the Arians, who not only despise our fathers, but reject their own. It contains a convincing proof of their madness. 1.11.8 For even though they honor Eusebius as having the same opinions as them, they openly contradict his writings. He wrote this epistle to some of the Arians, who were accusing him, it seems, of treachery. The letter itself explains the writer’s purpose. Epistle of Eusebius, Bishop of Caesarea, which he wrote from Nicaea when the great council was assembled.</p>
<p>1.12.1 Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν ὑμᾶς καὶ ἄλλοθεν μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ τῶν πραττομένων ἀκριβῆ λόγον. ἀλλ’ ἵνα μὴ ἐκ τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῶν ἀπαγγέλληται, ἀναγκαίως διεπεμψάμεθα ὑμῶν πρῶτον μὲν τὴν ὑφ’ ἡμῶν προταθεῖσαν περὶ τῆς πίστεως γραφὴν, ἔπειτα τὴν δευτέραν, ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασι. 1.12.2 τὸ μὲν οὖν παρ’ ἡμῶν γράμμα, ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν εὖ τε ἔχειν καὶ δοκίμως ἀποφανθὲν, τοῦτον ἔχει τὸν τρόπον· 1.12.3 Ἡ ὑφ’ ἡμῶν ἐκτεθεῖσα πίστις. καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηγήσει καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν αὐτῷ τῷ πρεσβυτερίῳ καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύομεν τε καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες τὴν ἡμετέραν πίστιν προσαναφέρομεν. ἔστι δὲ αὕτη· 1.12.4 Πιστεύομεν εἰς ἕνα θεόν, πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ</p>	<p>1.12.1 “Beloved, since rumors usually travel faster than accurate information, you have probably learned from other sources what happened concerning the church’s faith at the great council assembled at Nicaea. As we do not want the facts to be misrepresented by such reports, we have been obliged to transmit to you, first, the formula of faith which we ourselves [i.e. Eusebius] presented, and next, the second, which the assembled fathers put forth with some additions to our words. 1.12.2 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: 1.12.3 ‘We report now to you our faith, which we have received from the bishops who preceded us when we were first instructed and received the washing [of baptism], which we have also come to know from the divine Scriptures; as we believed and taught in the priesthood, and in the episcopate itself, and as we also believe at the present time: 1.12.4 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</p>

ἀοράτων ποιητήν, καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, τὸν τοῦ θεοῦ λόγον, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, ζῶην ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι’ οὗ καὶ ἐγένετο πάντα, τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα καὶ ἐν ἀνθρώποις πολιτευσάμενον καὶ παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ ἀνελθόντα πρὸς τὸν πατέρα καὶ ἵξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον.

1.12.5 Τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, πατέρα, ἀληθινῶς πατέρα, καὶ υἱόν, ἀληθινῶς υἱόν, καὶ πνεῦμα ἅγιον, ἀληθινῶς πνεῦμα ἅγιον, καθὰ καὶ ὁ κύριος ἡμῶν ἀποστόλων εἰς τὸ κήρυγμα τοῦ εἰρηνοῦ μαθητῆς εἶπεν· **“πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,”** περὶ ὧν καὶ διαβεβαιούμεθα οὕτως ἔχειν καὶ οὕτως φρονεῖν, καὶ πάλαι οὕτως ἐσχηκέναι καὶ μέχρι θανάτου ὑπὲρ ταύτης συνίστασθαι τῆς πίστεως, ἀναθεματίζοντες *“πᾶσαν ἄθεον αἵρεσιν·*

1.12.6 ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πεφρονηκέναι ἐξ οὐπὲρ ἴσμεν ἑαυτούς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας, ἐπὶ τοῦ θεοῦ τοῦ παντοκράτορος καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρούμεθα, δεικνύοντες ἔχοντες καὶ δι’ ἀποδείξεως καὶ πείθειν ὑμᾶς ὅτι καὶ τοὺς παρεληλυθότας χρόνους οὕτως ἐπιστευόμεν τε καὶ ἐκηρύσσομεν.”

1.12.7 Ταύτης ὑφ’ ἡμῶν ἐκτεθείσης τῆς πίστεως, οὐδεὶς παρῆν ἀντιλογίας τόπος, ἀλλ’ αὐτός τε πρῶτος ὁ θεοφιλέστατος ἡμῶν βασιλεὺς ὀρθότατα περιέχειν αὐτὴν ἐμαρτύρησεν, οὕτω τε καὶ ἑαυτὸν φρονεῖν συνωμολόγησε καὶ ταύτη τοὺς πάντας συγκατατίθεσθαι ὑπογράφειν τε τοῖς δόγμασι καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύετο, ἐνὸς μόνου προσεγγραφέντος ῥήματος τοῦ ὁμοουσίου· Ὁ καὶ αὐτὸς ἠρμήνευσεν λέγων ὅτι μὴ κατὰ σωμάτων πάθη λέγοιτο ὁμοούσιος, οὔτε κατὰ διαίρεσιν οὔτε κατὰ τινα ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι· μηδὲ γὰρ δύνασθαι τὴν αἴθλην καὶ νοεράν καὶ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίστασθαι, θείοις δὲ καὶ ἀπορρήτοις λόγοις προσήκειν τὰ τοιαῦτα νοεῖν. καὶ ὁ μὲν σοφώτατος ἡμῶν καὶ εὐσεβέστατος βασιλεὺς τὰ τοιαῦτα διεφιλοσόφει, οἱ δὲ προφάσει τῆς τοῦ ὁμοουσίου προσθήκης τήνδε τὴν γραφὴν πεποιήκασιν. Ἡ ἐν τῇ συνόδῳ ὑπαγορευθεῖσα πίστις.

1.12.8 Πιστεύομεν εἰς ἓνα θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων

Son, firstborn of every creature, begotten from the Father before all the ages, by whom also all things were made; who for our salvation was made flesh, and lived among men, and suffered, and rose again the third day, and ascended to the Father, and will come again in glory to judge the living and the dead. And we believe also in one Holy Spirit.

1.12.5 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]. 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.

1.12.6 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.’

1.12.7 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*. 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. Such were the theological remarks of our most wise and most pious emperor. But they were intent on adding the word *homoousios* and drew up the following statement:

1.12.8 ‘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

ποιητήν, 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 τῷ 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 τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ ἅγιον πνεῦμα. τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι “ἐξ οὐκ ὄντων ἐγένετο,” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, ἀναθεματίζει ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

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

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

1.12.11 “Κατὰ ταῦτα δὲ καὶ τὸ “γεννηθέντα καὶ οὐ ποιηθέντα” κατεδεξάμεθα, ἐπειδὴ τὸ ποιηθὲν κοινὸν ἔφασκον εἶναι πρόσρημα τῶν λοιπῶν κτισμάτων τῶν διὰ τοῦ υἱοῦ γενομένων, ὧν οὐδὲν ὅμοιον ἔχειν τὸν υἱόν· διὸ δὴ μὴ εἶναι αὐτὸν ποίημα τοῖς δι' αὐτοῦ γενομένοις ἐμφορές, κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἢν ἐκ τοῦ πατρὸς γεγεννηθῆται τὰ θεῖα διδάσκει λόγια, τοῦ τρόπου τῆς γεννήσεως καὶ ἀνεκφράστου καὶ ἀνεπιλογίστου πάσης γεννητῆ φύσει τυγχάνοντος.

1.12.12 Οὕτως δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ πατρὸς τὸν υἱὸν ἐξεταζόμενος ὁ λόγος συνίστησιν, οὐ κατὰ τὸν τῶν σωμάτων τρόπον οὐδὲ τοῖς θνητοῖς ζῴοις παραπλησίως· οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας οὔτε κατὰ ἀποτομήν, ἀλλ' οὐδὲ κατὰ τι πάθος ἢ

the Father, by whom all things were made, both things in heaven and things on earth, who for us men and for our salvation came down and was made flesh, was made man, suffered, and rose again the third day, ascended into heaven, and will come to judge the living and the dead; and we believe in the Holy Spirit. But those who say, “Once he did not exist,” and “He did not exist before he was begotten,” and “He came to be from nothing,” or those who pretend that the Son of God is “of another subsistence or being,” or “created,” or “alterable,” or “changeable,” the catholic church anathematizes.’

1.12.9 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.’ 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.

1.12.10 We felt we could agree to this word when used in this sense, to teach, as it did, that the Son was from the Father, not however a part of his essence. On this account we agreed to the sense ourselves, without denying even the term, since maintaining peace was our goal, provided we did not depart from the orthodox understanding.

1.12.11 In the same way we also accepted the phrase ‘begotten, not made,’ since the council asserted that ‘made’ was a term used to designate other creatures which came to be through the Son, to whom the Son had no similarity. So according to their reasoning, he was not something made that resembled the things which came to exist through him but was of an essence which is too high to be put on the same level as anything which was made. The divine sayings teach us that his essence was begotten from the Father and that the mode of his being begotten is inexpressible and unable to be conceived by any nature which has had a beginning of its existence.

1.12.12 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

τροπήν ἢ ἀλλοίωσιν τῆς τοῦ πατρὸς δυνάμεως· τούτων γὰρ ἀπάντων ἀλλότριον εἶναι τὴν ἀγέννητον τοῦ πατρὸς φύσιν·

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

1.12.14 Ταῦτα μὲν 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.

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

1.12.16 ᾧ καὶ αὐτῷ καλῶς δόξαντι συνεθέμεθα, ἐπεὶ μηδὲ ἐν τῷ πρὸ τούτου χρόνῳ τούτοις εἰώθειμεν συγγραῖσθαι τοῖς ῥήμασιν. Ἔτι μὴν τὸ ἀναθεματίζεσθαι τὸ “πρὸ τοῦ γεννηθῆναι οὐκ ἦν” οὐκ ἄτοπον ἐνομίσθη, τῷ παρὰ πᾶσιν ὁμολογεῖσθαι εἶναι αὐτὸν υἱὸν τοῦ θεοῦ καὶ πρὸ τῆς κατὰ σάρκα γεννήσεως.

1.12.17 Ἦδη δὲ ὁ θεοφιλέστατος ἡμῶν βασιλεὺς τῷ λόγῳ κατεσκευάζε καὶ κατὰ τὴν ἔνθεον αὐτοῦ γέννησιν τὸ πρὸ πάντων αἰώνων εἶναι αὐτόν, ἐπεὶ καὶ πρὶν ἐνεργεῖα γεννηθῆναι δυνάμει ἦν ἐν τῷ πατρὶ ἀγεννήτως, ὄντος τοῦ πατρὸς αἰεὶ πατρός, ὡς καὶ βασιλέως αἰεὶ καὶ σωτήρος καὶ δυνάμει πάντα ὄντος, αἰεὶ τε καὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντος.

1.12.18 Ταῦτα ὑμῖν ἀναγκαιῶς διεπεψάμεθα, ἀγαπητοί, τὰ κεκριμένα τῆς ἡμετέρας ἐξετάσεώς τε καὶ συγκαταθέσεως φανερά καθιστῶντες, ὡς εὐλόγως τότε μὲν καὶ μέχρις ὑστάτης ὥρας ιστάμεθα, ὅθ' ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτε, τότε δὲ ἀφιλονείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅθ' ἡμῖν εὐγνωμόνως τῶν λόγων ἐξετάζουσι τὴν διάνοιαν ἐμφανῆ σύμπραξιν ἔχειν ἔδοξε τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει ὁμολογημένοις.”

Father's nature has no beginning to its existence, and therefore none of those descriptions apply to it).

1.12.13 '*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. 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.

1.12.14 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.

1.12.15 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. 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.

1.12.16 Additionally, it did not seem out of place to condemn the statement, 'Before he was begotten he did not exist,' because everyone confesses that the Son of God existed before he was begotten according to the flesh.

1.12.17 At this point in the discussion, our most pious emperor maintained that the Son existed before all ages even according to his divinely inspired begetting, since even before the act of begetting was performed, in potentiality he was with the Father, even before he was begotten by him, since the Father is always Father, just as he is always king and always Savior; he has the potentiality to be all things and remains exactly the same forever.

1.12.18 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>1.13.1 Ὅτι μὲν οὖν οὐ καινὴ τις ἢ τοῦ ὁμοουσίου πρόσρησις οὐδὲ ὑπὸ τῶν τότε συναθροισθέντων πατέρων ἐξευρεθεῖσα, ἀλλ’ ἄνωθεν ἐκ προγόνων εἰς ἐγγόνους καταγομένη, σαφῶς μεμαρτύρηκεν ὁ Εὐσέβιος· ὅτι δὲ καὶ ἅπαντες οἱ τηρικαῦτα συναθροισθέντες συμφώνως τὴν ἐκτεθεῖσαν κατεδέξαντο πίστιν, κἀνταῦθα ἔφη καὶ πάλιν ἐν ἑτέρῳ συγγράμματι μαρτυρεῖ, τοῦ μεγάλου Κωνσταντίνου τὴν πολιτείαν εὐφημίαις γεραίρων. Ὅτι δὲ καὶ ἅπαντες οἱ τηρικαῦτα συναθροισθέντες συμφώνως τὴν ἐκτεθεῖσαν κατεδέξαντο πίστιν, κἀνταῦθα ἔφη καὶ πάλιν ἐν ἑτέρῳ συγγράμματι μαρτυρεῖ, τοῦ μεγάλου Κωνσταντίνου τὴν πολιτείαν εὐφημίαις γεραίρων. Λέγει δὲ οὕτως·</p> <p>1.13.2 “Ὁ μὲν δὴ ταῦτ’ εἰπὼν Ῥωμαία γλώττη, ὑπερμηνεύοντος ἑτέρου, παρεδίδου τὸν λόγον τοῖς τῆς συνόδου προέδροις. ἐντεῦθεν δ’ οἱ μὲν ἀρξάμενοι κατητιῶντο τοὺς πέλας, οἱ δ’ ἀπελογοῦντό τε καὶ ἀντεμέφοντο. πλείστων δὴτα ὑφ’ ἑκατέρου τάγματος προτεινομένων πολλῆς τε ἀμφιλογίας τὰ πρῶτα συνισταμένης, ἀνεξικάκως ἐπηκροῶτο ὁ βασιλεὺς τῶν πάντων σχολῆ τε εὐτόνῳ τὰς προτάσεις ὑπεδέχτο, ἐν μέρει τε ἀντιλαμβάνομενος τῶν παρ’ ἑκάστου τάγματος λεγομένων, ἡρέμα συνῆγε τοὺς φιλονείκως ἐνισταμένους, πρᾶως τε ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας ἐλληγίζων τε τῇ φωνῇ, ὅτι μηδὲ ταύτης ἀμαθῶς εἶχε, γλυκερός τις ἦν καὶ ἡδύς, τοὺς μὲν συμπεῖθων, τοὺς δὲ καταδυσωπῶν τῷ λόγῳ, τοὺς δ’ εὖ λέγοντας ἐπαινῶν, πάντας δὲ εἰς ὁμόνοιαν ἐλαύνων, ἕως ὅτε ὁμογνώμονας καὶ ὁμοδόξους αὐτοὺς ἐπὶ τοῖς ἀμφισβητούμενοις ἅπασιν κατεστήσατο, ὡς ὁμόφωνον μὲν κρατῆσαι τὴν πίστιν, τῆς δὲ σωτηρίου ἐορτῆς τὸν αὐτὸν παρὰ τοῖς πᾶσιν ὁμολογηθῆναι καιρόν. ἐκυροῦτο δὲ ἤδη καὶ ἐν γραφῇ δι’ ὑποσημειώσεως ἑκάστου τὰ κοινῇ δεδογμένα.”</p> <p>1.13.3 καὶ μετὰ βραχέα πάλιν καὶ ταῦτα προστέθεικεν· “Οὕτω δὲ συνταξάμενος ἐπὶ τὰ σφῶν οἰκεῖα τοὺς πάντας ἐπανίεναι ἠφίει. οἱ δὲ ἐπανήεσαν σὺν εὐφροσύνῃ, ἐκράτει τε λοιπὸν παρὰ τοῖς πᾶσι μία γνώμη, παρ’ αὐτῷ βασιλεῖ συμφωνηθεῖσα, συναπτομένων ὥσπερ ὑφ’ ἐνὶ σώματι τῶν ἐκ μακροῦ διηρημένων.</p>	<p>1.13.1 Eusebius clearly testifies that the aforesaid term <i>homousios</i> is not a new one nor the invention of the fathers assembled at the council, but that from the very first it has been handed down from father to son. He states that all those then assembled unanimously received the creed then published. [Eusebius] again bears testimony to the same fact in another work, in which he highly extols the conduct of the great Constantine. He writes as follows:</p> <p>1.13.2 “The emperor having delivered this discourse in Latin, it was translated into Greek by an interpreter, and then he gave liberty of speech to the leaders of the council. Some at once began to bring forward complaints against their neighbors, while others had recourse to recriminations and reproaches. 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. 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, and excited all to unanimity; until, at length, he reduced them all to oneness of mind and opinion on all the disputed points, so that they all agreed to hold the same faith and to celebrate the festival of Salvation upon the same day. What had been decided was committed to writing and was signed by all the bishops.”</p> <p>1.13.3 Soon after, the author thus continues the narrative: “When matters had been thus arranged, the emperor gave them permission to return to their own dioceses. They returned with great joy and have ever since continued to be of the one opinion, agreed upon in the presence of the emperor, and, though once widely separated, now united together, as it were, in one body.</p> <p>1.13.4 Constantine, rejoicing in the success of his efforts, made known these happy results by letter to</p>

<p>1.13.4. χαίρων δῆτα βασιλεὺς ἐπὶ τῷ κατορθώματι τοῖς μὴ παρατυχοῦσι τῇ συνόδῳ καρπὸν εὐθαλῆ δι' ἐπιστολῶν ἐδωρεῖτο, λαοῖς τε ἅπασιν τοῖς τε κατ' ἀγροῦς καὶ τοῖς ἀμφὶ τὰς πόλεις χρημάτων ἀφθόνους διαδόσεις ποιεῖσθαι παρεκελεύετο, ᾧ δέ πη γεραίρων τὴν ἑορτὴν τῆς εἰκοσαετοῦς βασιλείας.”</p>	<p>those who were at a distance. He ordered large sums of money to be liberally distributed among both the inhabitants of the country and of the cities, in order that the twentieth anniversary of his reign might be celebrated with public festivities.”</p>
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