

<p>Annus est concilii Nicaeni (Mai. 20-Aug. 25), cui interfuit imperator. Vicennalia eius celebrata sunt incipiens imperatoris anno vicesimo, id est hoc anno Iul. 25. Ea quod sit Hieronymus vix ipso die Iul. 25 Nicomediae celebrari potuerunt, nisi propter iter quod parabat anticipata sunt. Post actum concilium Constantini in Orientem itineris etiam subscriptiones quaedam memoriam servarunt. - Hiemem a. 325/6 Constantinus videtur exegisse in Thracie; nam Aquae videntur intellegi Constantinopolitanae, item Heraclea quae fuit Perinthus.</p> <p>12 februari 325 IDEM A. ad universos provinciales. Tyranni et iudicum eius gestis infirmatis nemo per calumniam velit quod sponte ipse fecit evertere nec quod legitime gestum est. DAT. PRID. ID. FEB. PAVLINO ET IULIANO CONSS.</p> <p>25 februari 325 IMP. CONSTANTINUS A. AD SILVIUM PAULUM MAG ITALIAE. Posta alia: Ne tua gravitas occupationibus aliis distracta huiusmodi rescriptorum cumulis oneretur, placuit has solas causas gravitatis tuae iniungere, in quibus persona potentior inferiorem aut minorem iudicem premere potest aut tale negotium emergit, quod in praesidali iudicio terminari fas non est, vel quod per eosdem praesides diu tractatum apud te debeat terminari. DAT. V K. MART. NICOM(EDIAE) PAVLINO ET IULIANO CONSUL.</p> <p>6 maart 325 IMP. CONSTANTINUS A. Nullus iudicum id, quod a re publica ex collatione suscepit, mutui interventione opposita vel invadit vel conetur invadere. DAT. PRID. NON. MART. TREVIRIS PAVLINO ET IULIANO CONSS.</p> <p>30 maart 325 IDEM A. HELLADIO. Saepius claruit quosdam ex advocatis existimationi su[ae] immensa atque illicita compendia praetulisse nomine honorarior[um].</p> <p>18 april 325 IMP. CONSTANT(INUS) A. AD DRACILIANUM AGENTEM VICES P(RAEFECTORUM) P(RAETORIO). Quicumque fruges humiditas vel arentes indigentibus mutuas dederint, usurae nomine tertiam partem superfluum consequantur, id est ut, si summa crediti in duobus modis fuerit, tertium modium amplius consequantur. Quod si conventus creditor propter commodum usurarum debitum recuperare noluerit, non solum usuris, sed etiam debiti quantitate privandus est. Quae lex ad solas pertinet fruges: nam pro pecunia ultra singulas centesimas creditor vetatur accipere. P(RO)P(OSITA) CAESAREA XV KAL. MAI. PAVLINO ET IULIANO CONSS.</p> <p><i>Interpretatio.</i> Quicumque fruges humiditas, id est vinum et oleum, vel quodcumque annonae genus alteri commodaverit, non plus ab eo propter usuram quam tertiam partem accipiat, id est ut supra duos modios, qui accepit, tertium reddat. Quod si conventus fuerit ille, qui commodat, et pro maiore usura noluerit debitum suum, adiecto tertio modio, a debitore recipere, etiam debitum perdat. Quam rem ad solas fruges praecipimus pertinere. Nam quando pecunia fuerit commodata, nisi unam tantum centesimam a creditoribus exigī non iubemus.</p> <p>22 mei 325 IDEM A. SEVERO P(RAEFECTO) U(RBI). Quotiens rescripto nostro praeciudicium vel moratoria praescriptio remittitur, aditus supplicandi pandatur: quod autem totius negotii cognitionem tollit et vires principalis negotii exhaurit, sine gravi partis alterius dispendio convelli non potest. Nec praescriptionis igitur peremptoriae relaxatio petatur, nec contra edictum supplicetur. DAT X KAL. IUN. NICIAE PAVLINO ET IULIANO CONSS.</p> <p>17 juni 325 IDEM A. ad Maximum praefectum Urbi. pr. Comitatus et ripenses milites atque protectores suum caput, patris ac matris et uxoris, si tamen eos superstites habeant, omnes excusent, si censibus inditi habeantur. Quod si aliquam ex his personis non habuerint vel nullam habuerint, tantum pro suo debent peculio excusare, quantum pro iisdem, si non deessent, excusare potuissent, ita tamen, ut non pactione cum alteris facta simulato dominio rem alienam excusent, sed vere proprias facultates.</p> <p>I. Veteranos autem post emeritae missionis epistulas tam suum quam uxoris caput excusare sancimus aut, si honestam missionem meruerint, suum caput tantummodo excusare ceteros. Omnes veteranos de quocumque exercitu una cum uxore sua unius capitis</p>	<p>1 oktober 325 CT 15.12.1 Constantine</p> <p>Since gladiatorial games are eliminated, those criminals who formerly would have been made gladiators as punishment, are now to be sent to the mines.</p> <p>325 Constantine</p> <p>Constantine is on record as having addressed the council at Nicaea three times. The first time he discouraged the bishops from accusing one another, and then burned the accusations. The second, he expressed his desire that the schism caused by the Arians be healed. Third, he dismissed the council and encouraged the use of the Nicene Creed.</p> <p>325 Gelasius, H.e. 3, appendix 1 Constantine</p> <p>Constantine explains to the congregation at Nicomedia why he exiled their bishop Eusebius. Eusebius had been the leading proponent of Arianism, and had encouraged Arians from Egypt even after the Council of Nicaea. He warns them not to defend him, or they too will be punished. [Within a few years, Eusebius of Nicomedia had regained the emperor’s favor. He was eventually made bishop of Constantinople and baptized Constantine on his deathbed.]</p> <p>325 Gelasius, H.e. 3, appendix 2 Constantine</p> <p>Constantine warns a certain Theodotus that if he does not support and uphold the ruling of the Council of Nicaea, he will be banished as other bishops already have.</p> <p>325 Eusebius, VC 3.17-20 Constantine</p> <p>Constantine encourages all churches throughout the empire to celebrate Easter according to the ruling of the Council of Nicaea. There is no penalty for disobedience, however.</p> <p>325 Socrates, H.e. 1.9 Constantine</p> <p>Constantine exhorts the Alexandrians to follow the Nicene faith, which he praises, and to disavow Arius, whom he condemns. The council is to be regarded as the will of God.</p>	<p style="text-align: center;">Nicene Creed of 325</p> <p>Πιστεύομεν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· We believe in one God, the Father Almighty, Maker of all things visible and invisible. καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς [μονογενῆ, τοῦτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, Θεοῦ ἐκ Θεοῦ,] Φῶς ἐκ Φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father; δι' οὗ τὰ πάντα ἐγένετο, [τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῆ.] By whom all things were made [both in heaven and on earth]; τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα, Who for us men, and for our salvation, came down and was incarnate and was made man; παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς τοὺς οὐρανοὺς, He suffered, and the third day he rose again, ascended into heaven; ἐρχόμενον κρῖναι ζῶντας καὶ νεκροὺς, From thence he shall come to judge the quick and the dead. Καὶ εἰς τὸ Ἅγιον Πνεῦμα. And in the Holy Ghost, [Τοὺς δὲ λέγοντας, Ἦν ποτε ὅτε οὐκ ἦν, καὶ Πῖρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι Ἐξ οὐκ ὄντων ἐγένετο, ἢ Ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτόν, ἢ ἄλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ, τοῦτους ἀναθεματίζει ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία]. [But those who say: 'There was a time when he was not,' and 'He was not before he was made;' and 'He was made out of nothing', or 'He is of another substance' or 'essence', or 'The Son of God is created', or 'changeable', or 'alterable'— they are condemned by the holy catholic and apostolic Church.] https://en.wikipedia.org/wiki/Nicene_Creed</p> <p>Canon XII van Nicaea</p> <p>XII. Quicumque vocati per gratiam, primum quidem ardorem fidemve suam ostenderunt, et cingulum militiae deposuerent, postea vero ut canes ad suum vomitum reversi sunt, ita ut aliqui et pecuniam darent, et beneficiis militiam repeterent, hi decem annis jaceant, post triennii auditionis tempus. In his autem omnibus observare oportet propositum et modum poenitentiae. Quicumque enim et timore, et lacrymis, et patientia, et bonis operibus conversionem absque simulatione demonstrant, hi definitum tempus auditionis implentes, tum demum orationibus communicabunt, et postea licebit episcopo, de his aliquid humanius cogitare. Quicumque vero indifferenter tulerunt, et habitum Ecclesiam introeundi sibi arbitrati sunt ad conversionem sufficere, hi definitum tempus omnino implent.</p> <p>http://www.ccel.org/ccel/schaff/npnf214.vii.vi.xviii.html http://www.earlychurchtexts.com/main/nicaea/canon_of_nicaea_02.shtml</p> <p>Canon XII.</p> <p>As many as were called by grace, and displayed the first zeal, having cast aside their military girdles, but afterwards returned, like dogs, to their own vomit, (so that some spent money and by means of gifts regained their military stations); let these, after they have passed the space of three years as hearers, be for ten years prostrators. But in all these cases it is necessary to examine well into their purpose and what their repentance appears to be like. For as many as give evidence of their conversions by deeds, and not pretence, with fear, and tears, and perseverance, and good works, when they have fulfilled their appointed time as hearers, may properly communicate</p>	<p style="text-align: center;">Imperial Decrees of Constantine</p> <p>from Ecclesiastical History, Book 10, Ch. 5</p> <p>As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augustus, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquility of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our</p>	
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<p>frui excusatione praecipimus.</p> <p>2. Ripensis autem veteranus, qui ex priore lege post viginti quattuor stipendia honesta missione impetrata unius excusatione capitis fruebatur, etiam si viginti stipendiis completis honestam missionem meruerit, ad exemplum comitatensium militum unum caput excuset. Intra viginti etiam stipendia dimissus, quoniam inbecilli et debiles censibus non dedicantur, eodem beneficio utatur.</p> <p>3. Alares autem et cohortales dum militant, propria capita excusent, veteranis quoque eadem excusationis solacia habituris. Qui quocumque tempore in quibuscumque partibus meruerint missionem, si ex comitatensi militia senectutis vel debilitatis causa dimissi fuerint, indiscreto stipendiorum numero duo capita excusaturis, id est suum adque uxoris; et ripensibus indiscrete idem privilegium habituris, si se ob belli vulnera dimissos probaverint: ita ut, si quis eorum post quindecim stipendia intra viginti et quattuor annos ex militia decesserit, sui tantum capitis excusatione fruatur; uxorem enim ripensis, si militia decesserit post viginti et quattuor annos, excusari oportet. PROPOSITA XV KAL. IUL. ANTIOCHIAE PAVLINO ET IULIANO CONSS.</p> <p>11 juli 325 IDEM A. ad Maximum. Quoniam diversis praestitimus, ut legionibus vel cohortibus deputentur vel militiae restituantur, quisquis huiusmodi beneficium proferat, requiratur, utrum ex genere decurionum sit vel ante nominatus ad curiam, ut, si quid tale probetur, curiae suae et civitati reddatur. Quam formam circa omnes, qui iam dudum probati in militaribus officiis agunt vel restituti militiae sacramento muniuntur vel postea per suffragia probabuntur, observari conveniet. PROPOSITA V ID IUL. ANTIOCHIAE PAVLINO ET IULIANO CONSS.</p> <p>19 juli 325 IDEM A. ad Eufrasium rationalem trium provinciarum. pr. Post alia: pro multis etiam et in diversis locis constitutis liceat simul auri pondus inferre, ita ut pro omnibus fundis securitas emissis cautionibus detur, ne separatim ab unoquoque auro exacto multis et adsidiis incrementis provincialium utilitas fatigetur. Hoc quoque addimus, ut unusquisque quod debet intra anni metas, quo tempore voluerit, inferat et per tabularium apparitorem illatio cognoscatur absque omni mora auro suscipiendo, ne quis in aliena civitate sumptus faciat vel, quod est gravius, legem commissi frustratus incurrat. Nam si solvere volens a suscipiente fuerit contemptus, testibus adhibitis contestationem debeat proponere, ut hoc probato et ipse securitatem debitam commissi nexu liberatus cum emolumentis accipiat et qui suscipere neglexerit, eius ponderis quod debebatur duplum fisci rationibus per vigorem officii tui inferre cogatur. DAT. XIV KAL. AUG. PAVLINO ET IULIANO CONSS.</p> <p>19 juli 325 IMP. CONSTANTINUS A. ad Eufrasium rationalem trium provinciarum. Si qui solidos appendere voluerit, auri cocti septem solidos quaternorum scripulorum nostris vultibus figuratos adpendat pro singulis unciis, XIV vero pro duabus, iuxta hanc formam omnem summam debiti illaturus. Eadem ratione servanda, et si materiam quis inferat, ut solidos dedisse videatur. Aurum vero quod infertur aequa lance et libramentis paribus suscipiatur, scilicet ut duobus digitis summitas lini retineatur, tres reliqui liberi ad susceptorem emineant nec pondera deprimant nullo examinis libramento servato, nec aequis ac paribus suspenso statere momentis. Et cetera. PROPOSITA XIV KAL. AUG. PAVLINO ET IULIANO CONSS.</p> <p>30 juli 325 IDEM A. AD SEVERUM P(RAEFECTUM) U(RBI). Nulli prorsus audientia praebatur, qui causae continentiam dividit et ex beneficii praerogativa id, quod in uno eodemque iudicio poterat terminari, apud diversos iudices voluerit ventilare: poena proposita, si quis contra hanc supplicaverit sanctionem atque alium super possessione alium super principali quaestione iudicem postulaverit, ut, rei quae petebatur integra aestimatione subducta, quintam portionem rei publicae eius civitatis inferat, in cuius finibus res de qua agitur constituta est. P(RO)P(OSITA) III KAL. AUG. PAVLINO ET IULIANO CONSS.</p> <p><i>Interpretatio.</i> Nullus penitus audiatur, qui unius causae propositionem apud duos iudices partiri voluerit, ut apud unum de negotio principali proponat, et ab alio sibi momenti beneficio rem</p>		<p>in prayers; and after that the bishop may determine yet more favourably concerning them. But those who take [the matter] with indifference, and who think the form of [not] entering the Church is sufficient for their conversion, must fulfil the whole time.</p> <p>Notes. ANCIENT EPITOME OF CANON XII. <i>Those who endured violence and were seen to have resisted, but who afterwards yielded to wickedness, and returned to the army, shall be excommunicated for ten years. But in every case the way in which they do their penance must be scrutinized. And if anyone who is doing penance shews himself zealous in its performance, the bishop shall treat him more leniently than had he been cold and indifferent.</i> LAMBERT. The abuse of this power, namely, of granting under certain circumstances a relaxation in the penitential exercises enjoined by the canons-led, in later times, to the practice of commuting such exercises for money payments, etc. HEFELE. In his last contests with Constantine, Licinius had made himself the representative of heathenism; so that the final issue of the war would not be the mere triumph of one of the two competitors, but the triumph or fall of Christianity or heathenism. Accordingly, a Christian who had in this war supported the cause of Licinius and of heathenism might be considered as a lapsus, even if he did not formally fall away. With much more reason might those Christians be treated as lapsi who, having conscientiously given up military service (this is meant by the soldier's belt), afterwards retracted their resolution, and went so far as to give money and presents for the sake of readmission, on account of the numerous advantages which military service then afforded. It must not be forgotten that Licinius, as Zonaras and Eusebius relate, required from his soldiers a formal apostasy; compelled them, for example, to take part in the heathen sacrifices which were held in the camps, and dismissed from his service those who would not apostatize. BRIGHT. This canon (which in the Prisca and the Isidorian version stands as part of canon 11) deals, like it, with cases which had arisen under the Eastern reign of Licinius, who having resolved to "purge his army of all ardent Christians" (Mason, Persec. of Diocl. p. 308), ordered his Christian officers to sacrifice to the gods on pain of being cashiered (compare Euseb. H. E. x. 8; Vit. Con. i. 54). It is to be observed here that military life as such was not deemed unchristian. The case of Cornelius was borne in mind. "We serve in your armies," says Tertullian, Apol. 42 (although later, as a Montanist, he took a rigorist and fanatical view, De Cor. 11), and compare the fact which underlies the tale of the "Thundering Legion," - the presence of Christians in the army of Marcus Aurelius. It was the heathenish adjuncts to their calling which often brought Christian soldiers to a stand (see Routh. Scr. Opusc. i. 410), as when Marinus' succession to a centurionship was challenged on the ground that he could not sacrifice to the gods (Euseb. H. E. vii. 15). Sometimes, indeed, individual Christians thought like Maximilian in the Martyrology, who absolutely refused to enlist, and on being told by the proconsul that there were Christian soldiers in the imperial service, answered, "Ipsi sciunt quod ipsis expedit" (Ruinart, Act. Sanc. p. 341). But, says Bingham (Antiq. xi. 5, 10), "the ancient canons did not condemn the military life as a vocation simply unlawful... I believe there is no instance of any man being refused baptism merely because he was a soldier, unless some unlawful circumstance, such as idolatry, or the like, made the vocation sinful". After the victory of Constantine in the West, the Council of Arles excommunicated those who in time of peace "threw away their arms" (can. 2). In the case before us, some Christian officers had at first stood firm under the trial imposed on them by Licinius. They had been "called by grace" to an act of self-sacrifice (the phrase is one which St. Augustine might have used); and had shown "their eagerness at the outset" ("primum suum ardorem," Dionysius; Philo and Evarestus more laxly, "primordia bona;" compare τὴν ἀγάπην σου τὴν πρώτην, Rev. ii. 4). Observe here how beautifully the ideas of grace and free will are harmonized. These men had responded to a Divine impulse: it might seem that they had committed themselves to a noble course:</p>	<p>munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquility. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.</p> <p>Copy of another Ordinance which was issued by the Emperors, indicating that the benefit was conferred solely on the catholic (universal) church. Hail, our most esteemed Anulinus. This is the course of our benevolence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.</p> <p>Copy of the Emperor's Epistle, in which he ordains a council of bishops to be held at Rome, for the unity and peace of the church. Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Cæcilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom I have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.</p> <p>Copy of the Epistle in which the Emperor commanded another council to be held, for the purpose of removing all the dissensions of the bishops. Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the</p>	
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<p>postulet consignari. Quod si quis hoc facere fortasse praesumpserit, eiusmodi poena se noverit condemmandum, ut nec illud, quod repetit, ulla ratione recipiat, et quintam portionem facultatum suarum, de quantum ibi possederit, reipublicae civitatis illius cedat, in cuius finibus res, de qua agitur, fuerit constituta.</p> <p>29 augustus 325 IMP. CONSTANTINUS A. AD CONSTANTIUM P(RAEFECTUM) P(RAETORIO). Edicto omnes provinciales monemus, ut, si interpellantes proprios praesides contempti fuerint, gravitatem tuam interpellent, ut, si id culpa vel neglegentia praesidum admissum esse constiterit, ilico ad scientiam nostram referat gravitas tua, quo possint congrue coeceri. DAT. IV K. SEPT. ANTIOCHIAE PAULINO ET IULIANO CONSS.</p> <p>17 september 325 IMP. CONSTANTINUS A. Aurelio Helladio. IDEM A. AD UNIVERSOS PROVINCIALES. Si quis est cuiuscumque loci ordinis dignitatis, qui se in quemcumque iudicum comitum amicorum vel palatinorum meorum aliquid veraciter et manifeste probare posse confidit, quod non integre adque iuste gessisse videatur, intrepidus et securus accedat, interpellat me: ipse audiam omnia, ipse cognoscam et si fuerit conprobatum, ipse me vindicabo. Dicat, securus et bene sibi conscius dicat: si probaverit, ut dixi, ipse me vindicabo de eo, qui me usque ad hoc tempus simulata integritate deceperit, illum autem, qui hoc prodiderit et comprobaverit, et dignitatibus et rebus augebo. Ita mihi summa divinitas semper propitia sit et me incolumem praestet, ut cupio, felicissima et florente re publica. P(RO)P(OSITA) XV KAL. OCTOB. NICOMED(AE) PAULINO ET IULIANO CONSS.</p> <p>17 september 325 IMP. CONSTANTINUS A. Aurelio Helladio. Etsi veteris iuris definitio et retro principum rescripta in iudicio petitori eius rei quam petit necessitatem probationis dederunt, tamen nos aequitate et iustitia moti iubemus, ut, si quando talis emergerit causa, in primordio iuxta regulam iuris petitor debeat probare, unde res ad ipsum pertineat; sed si deficiat pars eius in probationibus, tunc demum possessori necessitas imponatur probandi, unde possideat vel quo iure teneat, ut sic veritas examinetur. DAT. NAISSO XV KAL. OCTOB. PAULINO ET IULIANO CONSS.</p> <p>1 oktober 325 IMP. CONSTANTINUS A. Maximo praefecto praetorio. Cruenta spectacula in otio civili et domestica quiete non placent. Quapropter, qui omnino gladiatores esse prohibemus eos, qui forte delictorum causa hanc condicionem adque sententiam mereri consueverant, metallo magis facies inservire, ut sine sanguine suorum scelerum poenas agnoscant. PROPOSITA BERYTO KAL. OCTOB. PAULINO ET IULIANO CONSS.</p> <p>7 oktober 325 IDEM A. ad Constantium praefectum praetorio. Quoniam relictis curiis nonnulli ad militiae praesidia confugiunt, omnes, qui nondum primipilo inveniuntur obnoxii, solutos militia ad eandem curiam reverti praecipimus: his solis in militia permansuris, qui pro loco atque ordine iam pastui adtinentur. DAT. NON. OCTOB. PAULINO ET IULIANO CONSS.</p> <p>25 december 325 IDEM A. ad Maximum vicarium Orientis. Si qui vel ex maiore vel ex minore civitate originem ducit, si eandem evitare studens ad alienam se civitatem incolatus occasione contulerit, et super hoc vel preces dare tentaverit vel qualibet fraude niti, ut originem propriae civitatis eludat, duarum civitatum decurionatus onera sustineat, in una voluntatis, in una originis gratia. PP. VIII. KAL. IAN. PAULINO ET IULIANO COSS.</p> <p><i>Interpretatio.</i> Si quicumque curialis de ea, in qua natus est, civitate ad aliam transire voluerit, condicionem curiae debitam nullatenus possit evadere, nec si hoc ipsum mereri interposita supplicatione tentaverit, nec ullo argumento necessitates aut servitia civitatis suae pro eo, quod habitationem mutare voluit, possit evadere. Nam quicumque hoc fecerit et se in aliam civitatem transtulerit, hoc iubet, ut in utraque serviat civitate, id est in una pro condicione nascendi et in alia pro habitandi voluntate deserviat.</p>		<p>they had cast aside the "belts" which were their badge of office (compare the cases of Valentinian and Valens, Soc. iii. 13, and of Benevolus throwing down his belt at the feet of Justina, Soz. vii. 13). They had done, in fact, just what Auxentius, one of Licinius' notaries, had done when, according to the graphic anecdote of Philostorgius (Fragm. 5), his master bade him place a bunch of grapes before a statue of Bacchus in the palace-court; but their zeal, unlike his, proved to be too impulsive - they reconsidered their position, and illustrated the maxim that in morals second thoughts are not best (Butler, Sermon. 7), by making unworthy attempts - in some cases by bribery - to recover what they had worthily resigned. (Observe the Grecised Latinism βενεφικίους and compare the Latinisms of St. Mark, and others in Euseb. iii. 20, vi. 40, x. 5.) This the Council describes in proverbial language, probably borrowed from 2 Pet. ii. 22, but, it is needless to say, without intending to censure enlistment as such. They now desired to be received to penance: accordingly they were ordered to spend three years as Hearers, during which time "their purpose, and the nature (εἶδος) of their repentance" were to be carefully "examined". Again we see the earnest resolution of the Council to make discipline a moral reality, and to prevent it from being turned into a formal routine; to secure, as Rufinus' abridgment expresses it, a repentance "fructuosam et attentam". If the penitents were found to have "manifested their conversion by deeds, and not in outward show (σχήματα), by awe, and tears, and patience, and good works" (such, for instance, Zonaras comments, as almsgiving according to ability), "it would be then reasonable to admit them to a participation in the prayers," to the position of Consistentes, "with permission also to the bishop to come to a yet more indulgent resolution concerning them," by admitting them to full communion. This discretionary power of the bishop to dispense with part of a penance-time is recognized in the fifth canon of Ancyra and the sixteenth of Chalcedon, and mentioned by Basil, Epist. 217, c. 74. It was the basis of "indulgences" in their original form (Bingham, xviii. 4, 9). But it was too possible that some at least of these lapsi might take the whole affair lightly, "with indifference" ἀδιαφόρως - not seriously enough, as Hervetas renders - just as if, in common parlance, it did not signify: the fourth Ancyrene canon speaks of lapsi who partook of the idol-feast ἀδιαφόρως as if it involved them in no sin (see below on Eph. 5, Chalc. 4). It was possible that they might "deem" the outward form of "entering the church" to stand in the narthex among the Hearers (here, as in c. 8, 19, σχῆμα denotes an external visible fact) sufficient to entitle them to the character of converted penitents, while their conduct out of church was utterly lacking in seriousness and self-humiliation. In that case there could be no question of shortening their penance time, for they were not in a state to benefit by indulgence: it would be, as the Roman Presbyters wrote to Cyprian, and as he himself wrote to his own church, a "mere covering over of the wound" (Epist. 30, 3), an "injury" rather than "a kindness" (De Lapsis, 16); they must therefore "by all means" go through ten years as Kneelers, before they can become Consistentes.</p> <p>There is great difficulty about the last phrase and Gelasius of Cyzicus, the Prisca, Dionysius Exiguus, the pseudo-Isidore, Zonaras and most others have considered the "not" an interpolation. I do not see how dropping the "not" makes the meaning materially clearer.</p> <p>Canon 12 Readmission for those who returned to the military As for those who were called by grace and at first zealously threw away their military uniforms, but then later returned like dogs to their own vomit (so that some regained their military positions through bribes and gifts), let these spend three years as hearers and ten years as prostrators. But in all such cases it is necessary to carefully examine their intentions and their repentance. If they give evidence of their conversions by their actions (and not mere pretence), with fear, tears, perseverance, and good works, then they may properly join the assembly in prayers once they have fulfilled their appointed time as hearers. Beyond that, the bishop may make an even more lenient (<i>philanthropion</i>) decision concerning them. But</p>	<p>catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many. Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years.</p> <p>http://wadsworth.com/history_d/special_feature_s/ilrn_legacy/wawclc01c/content/wciv1/readings/eusebius.html</p>	
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		those who take the matter with indifference, and who think the prescribed form of entering the church is sufficient for their readmission, must fulfill the whole time.		
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