Differences in What Christians Teach on Saints and Relics - Video

July 24, 2026

Recap of Intro to the Analytical Study of Early Church History
Pre-Nicene Christians had a consensus of at least 4 authors taught and none denied on over 1,237 teachings.
All but 7 were taught by at least one writer between 325-431 A.D. too.
All Christian churches today, would agree on all of these except for about 44.
At least one church today would agree with every teaching except six.
See www.biblequery.org; under "Church History".
Details: www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnDoctrine.html www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnExperienceAndPractice.html.

Legend
White background – A consensus of 4 or more writers taught prior to 325 A.D., and none denied. There are over 1,237 teachings; a few are shown here.
Pale yellow – No consensus
Bright yellow – Nobody taught this before 325 A.D.

SAINTS AND RELICS
-Sn1. Celebrating holy days of saints (2-0)
-Sn2. Collect relics of saints (2-0)
-Sn3. Viewing church relics builds merit (0)
-Sn4. Pay religious reverence at the tombs of martyrs (0)
-Sn5. Priest defrocked if build a church without a relic (0)
-Sn6. Pilgrimage to Jerusalem builds up merit (0)
-Sn7. Veneration / devotion to saints in heaven (0)
-Sn8. Excommunicated heretic a saint after death (0)
-Sn9. After death church can bestow sainthood (0)
-Sn10. Saints have stores of merit (0)
-Sn11. Halos drawn on pictures of people or angels (0)
-Sn12 Venerate Padre Pio who said Jesus in suffering now (0)
Ca24 Christians are [all][saints (31)

-Sn1. Celebrating holy days of saints (2-0)

God does not mention this in His word, the Bible.

Evarestus (c.169 A.D.) "Accordingly, we afterwards took up his [Polycarp's] bones, as being more precious than the most exquisite jewels, and more purified than gold, and deposited them in a fitting place, whither, being gathered together, as opportunity is allowed us, with joy and rejoicing, the Lord shall grant us to celebrate the anniversary of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps." *Martyrdom of Polycarp* ch.18 p.43

Cyprian of Carthage (c.246-258 A.D.) Finally, also, take note of their days on which they depart, that we may celebrate their commemoration among the memorials of the martyrs," *Epistles of Cyprian* Letter 36.2 p.305

Roman Catholics have many holy days of saints.
Eastern Orthodox also have many holy days; some are different and to different saints than Roman Catholicism.
Nestorians have holy days of saints, including Saint Nestorius.
Copts have holy days of saints.
Protestants do not have holy days of saints.

-Sn2. Collect relics of saints (2-0)

God does not mention this in His word, the Bible.

Evarestus (c.169 A.D.) "Accordingly, we afterwards took up his [Polycarp's] bones, as being more precious than the most exquisite jewels, and more purified than gold, and deposited them in a fitting place, whither, being gathered together, as opportunity is allowed us, with joy and rejoicing, the Lord shall grant us to celebrate the anniversary of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps." *Martyrdom of Polycarp* ch.18 p.43

Martyrdom of Habib the Deacon vol.8 p.694-695 (events c.315) (partial) says that after Habib was killed by burning, some of the bystanders took not only Habib's body, but also some pieces of wood which had been used for his burning.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Ambrose of Milan (370-390 A.D.) (Implied) "The Lord regarded indeed lowly things when He revealed to His Church the relics of the holy martyrs lying hidden under the unnoted turf, whose souls were in heaven, their bodies in the earth:" *Letter 22* no.7 p.437

Ambrose of Milan (370-390 A.D.) "This spot I had destined for myself, for it is fitting that the priest should rest where he hath been wont to offer, but I give up the right side to the sacred victims: that spot was due to the martyrs. Wherefore let us bury the hallowed relics, placing them in a worthy home, and let us employ the whole day in faithful devotion." *Letters of Ambrose* letter 22 ch.13 p.162

Genuine Acts of Peter of Alexandria (after 384 A.D. before 858 A.D.) "So, honouring him with a triumphal funeral, they covered his body with the linen sheets; but the sacred blood which had been poured forth, they collected reverently in a wallet. In the meanwhile an innumerable multitude of either sex, flocking together from the populous city, with groans and ejaculations asked each other in turn, being ignorant, in what manner this had happened. In truth, from the least to the greatest, a very great grief was prevalent amongst all. For when the chief men of the city beheld the laudable importunity of the multitude, who were busied in dividing his sacred spoils to keep them as relics, they wrapped him up the tighter in the skins and linen sheets."

After the Council of Ephesus I (325-431 A.D.)

Council of Nicea II (787 A.D.) (implied) "And if any bishop from this time forward is found consecrating a temple [church] without holy relics, he shall be deposed, as a transgressor of the ecclesiastical traditions." *Canons of the Council of Nice II* (787 A.D.) Canon 7 (*NPF2*) p.560.

Today the **Greek Orthodox Church** has a feast day for the relics of St. John Chrysostom. Technically this is not for John Chrysostom but for the relics of John Chrysostom. Roman Catholics do not have this.

-Sn3. Viewing church relics builds merit (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

X Eastern Orthodox, Copts, and Nestorians do not believe viewing relics builds up merit. They believe it is a way to honor the saints, commune with God and receive spiritual grace; but not merit.
X Protestants do not believe viewing relics is helpful at all. It might detract from our pure and sincere devotion to God.

-Sn4. Pay religious reverence at the tombs of martyrs (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
Jerome (406 A.D.) "The world has given birth to many monsters; in Isaiah we read of centaurs and sirens, screech-owls and pelicans. Job, in mystic language, describes Leviathan and Behemoth; … All at once Vigilantius, or, more correctly Dormitantius ('sleeper") has arisen, animated by an unclear spirit, to fight against the Spirit of Christ, and to deny that religious reverence is to paid to the tombs of the martyrs." *Against Vigilantius* ch.1 p.417.

-Sn5. Priest defrocked if build a church without a relic (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

After the Council of Ephesus I (325-431 A.D.)
Council of Nicea II (787 A.D.) (implied) "And if any bishop from this time forward is found consecrating a temple [church] without holy relics, he shall be deposed, as a transgressor of the ecclesiastical traditions." *Canons of the Council of Nice II* (787 A.D.) Canon 7 (*NPF2*) p.560.

In later times
The Catechism of the Catholic Church (1994) (partial) says that every church should have a relic. Part 2 1192 p.307

-Sn6. Pilgrimage to Jerusalem builds up merit (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
Constantine's mother Helena encouraged pilgrimages and collecting relics.

In later times
X Eastern Orthodox, Copts, Nestorians, and Protestants do not believe in building merit from pilgrimage to Jerusalem because they do not believe in building up merit. However all these accept that a pilgrimage to Jerusalem could be good for spiritual discipline and drawing closer to God.
In April, 2022 4,000 **Coptic Christians** made a pilgrimage together to Jerusalem.

-Sn7. Veneration / devotion to saints in heaven (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
Cyril of Jerusalem (c.349-386 A.D.) &&&
Jerome of Stridon (373-420 A.D.) &&&

After the Council of Ephesus I (325-431 A.D.)
Roman Catholics, **Eastern Orthodox**, **Copts**, and **Nestorians** all believe in veneration of saints and Mary.
The Catechism of the Catholic Church (1994) discusses veneration of saints. Part 1 2131 p.516
Nestorians (Assyrian Church of the East) worship God alone and do not venerate anything the cross. See https://acote.church/sacraments for more info. However, another source says they venerate Nestorius as a saint.
X Protestants do not believe in veneration of saints.

-Sn8. Excommunicated heretic a saint after death (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

After the Fourth Lateran Council (1215 A.D.)
Joan of Arc was sentenced as a witch and heretic by a church court under Pierre Cauthon, the bishop of Beauvais. She was burned at the stake in the town of Rouen 30 May 1431. She appealed to the Pope, but the Pope said and did nothing. Joan of Arc died with one word, "Jesus" on her lips.

Martin V (Pope from 11 Nov. 1417-11 Mar. 1431) was from Rome and was made Pope at the Council of Constance. He was pope during the fighting, but not when Joan of Arc was executed.

Eugene IV (Pope 11 Mar 1431-1447) was an Augustinian monk from Venice. This is the pope who did nothing for Joan of Arc. What was important to Pope Eugene IV at this time instead? According to Wikipedia [6 Dec 2007], "By a written agreement made before his election he agreed with the cardinals to distribute to them one-half of all the revenues of the Church and promised to consult with

them on all questions of importance, both spiritual and temporal. Upon taking the Papal Chair, Eugene IV took violent measures against the numerous Colonna relations of his predecessor [Martin V]" Eugene IV also struggled with the church at the Council of Florence (1431-1439)

24 years later [1455 A.D.], after Pope Eugene IV died, the church, with the Pope's blessing, had a "revision" of the trial of Joan of Arc, where they declared her innocent.
Pope Pius X beatified Joan of Arc in 1909.
Pope Benedict XV canonized here as a saint in 1920.
source: http://www.newadvent.org/cathen/08409c.htm

-Sn9. After death church can bestow sainthood (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

Roman Catholic popes bestowed sainthood.

-Sn10. Saints have stores of merit (0)

God does not mention this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

This ideas started in **Roman Catholicism** in the 13th century. **Thomas Aquinas** (1248-1274) taught that as person could transfer come of his merit to another person.
X Eastern Orthodox, Copts, Nestorians, and Protestants do not believe saints have stores of merit or a treasury of merit.

-Sn11. Halos drawn on pictures of people or angels (0)

Tertullian (198-220 A.D.) (partial) "That whole halo which encircles the Church is represented (as consisting) of holiness. Priesthood is (a function) of widowhood and of celibacies among the nations." *To His Wife* book 1 ch.7 p.43

After the Council of Nicea I (325- A.D.)
Jesus was drawn with a halo as early as the third or fourth century. Halos were drawn around angels and saints starting in the fifth century.

In later times
Roman Catholic, Eastern Orthodox, Copts, and Nestorians drew saints with halos around their head.
X Protestants generally doe not have art like that.

-Sn12. Venerate Padre Pio who said Jesus in suffering now (0)

Padre Pio (lived 1887-1968). Had stigmata, forbidden to preach or given communion to others because thought the stigmata were fake, a cult of personality was forming, and accusations of immoral relationships with some of the women he counseled. However, the **Roman Catholic Church** canonized him as a saint in 2002.

Padre Pio (April 7, 1913) wrote that "Jesus is in agony until the end of the world, for the sake of the souls that most benefited from me." *Letter from Pade Prio to Father Agostino* https://www.youtube.com/watch?v=I7Y_GUo-krQ

X Eastern Orthodox, Copts, Nestorians, and Protestants do not venerate Padre Pio. They all disagree with Padre Pio's teaching on papal infallibility and purgatory.

Ca25. Christians are [all] Saints (31)

(implied) Acts 9:13; 1 Corinthians 6:1; 16:1

Clement of Rome (96-98 A.D.) (partial) &&& Epistle of Clement to the Corinthians

Papias (95-117 A.D.) (implied) "The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty metretes of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me; bless the Lord through me.' In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man.'" *Fragments of Papias* ch.4 p.153-154

Epistle of Barnabas (c.70-130 A.D.) ch.6 p.141 "For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?' He says, 'I will confess to thee in the Church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints.'"

Polycarp (100-155 A.D.) "But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who "raised Him from the dead. Pray for all the saints." Polycarp's *Epistle to the Philippians* ch.12 p.35-36

Justin Martyr (c.138-165 A.D.) (implied) quotes Psalm 50. "Fire shall burn before Him, and it shall be very temptestuous round about Him. He shall call to the heavens above, and to the earth, that He may judge His people. Assemble to Him His saints; those that have made a covenant with Him by sacrifices. And the heavens shall declare His righteousness, for God is judge. Hear, O My people, and I will speak to thee; O Israel, and I will testify to thee, I am God, even thy God." *Dialogue with Trypho, a Jew* ch.28 p.205

Evarestus (c.169 A.D.) (implied) "To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever. Amen. Salute all the saints. They that are with us salute you, and Evarestus, who wrote this Epistle, with all his house" *Martyrdom of Polycarp* ch.20 p.43

Irenaeus of Lyons (182-188 A.D.) (implied) "He [Daniel] says: "And, behold, eyes were in this horn as the eyes of a man, and a mouth speaking great things, and his look was more stout than his

fellows. I was looking, and this horn made war against the saints, and prevailed against them, until the Ancient of days came and gave judgment to the saints of the most high God, and the time came, and the saints obtained the kingdom." *Irenaeus Against Heresies* book 5 ch.25.3 p.553

Tertullian (207-208 A.D.) "For as much, then, as there is but one Son of man whose advent is placed between the two issues of catastrophe and promise, it must needs follow that to that one Son of man belong both the judgments upon the nations, and the prayers of the saints." *Five Books Against Marcion* book 4 ch.39 p.215

Cyprian of Carthage (c.248-256 A.D.) (implied) "Likewise in the thirty-third Psalm: "O taste and see how sweet is the Lord. Blessed is the man that hopeth in Him. Fear the Lord God, all ye His saints: for there is no want to them that fear Him." *Treatises of Cyprian* Treatise 12 part 1 ch.22 p.514

Athanasius of Alexandria (c.318 A.D.) "This, too, is what Paul means to point out when he says: "That ye [6] being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." *Incarnation of the Word* ch.16.2 p.45

Eusebius of Caesarea (318-325 A.D.) "Thus, too, His own body was raised up, and many bodies of the sleeping saints arose, and came together with Him into the holy and real City of Heaven, as rightly is said by the holy words: "Death has prevailed and swallowed men up"; and again: "The Lord God has taken away every tear from every face." *Demonstration of the Gospel* ch.12

***Mathetes to Diognetus*, *Shepherd of Hermas*, *Didache*, Christians of Vienna and Lugdunum, Tatian's *Diatessaron*, Melito of Sardis (implied), Polycrates, Dionysius of Corinth (implied), Clement of Alexandria, Tertullian, Theodotus the probable Montanist, Hippolytus, Origen,** *Origen on Prayer*, **Roman Clergy to Cyprian, Firmilian, Gregory Thaumaturgus, Dionysius of Alexandria, Anatolius of Alexandria, Victorinus of Petau, Methodius, Pamphilus, Alexander of Alexandria too**

From the Council of Nicea I to the Council of Ephesus I (325-431 A.D.)

Apostolic Constitutions (compiled c.380) &&&

In later times

Catechism of the Catholic Church (1994) 1 823 p.218 "The church then, is 'the holy People of God,' and her members are called 'saints.'"

Roman Catholics, Eastern Orthodox, Copts, and Nestorians all theca that all Christians are saints in one sense. But only a few individual are saints in a higher sense.

Protestants say that all saved people are saints.

Among Corrupt of Spurious works

pseudo-Ignatius (after 117 A.D.) "Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being 'a royal priesthood, a holy nation, a peculiar people,' on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with 'the saints which are at Ephesus, the faithful in Christ Jesus.' I rejoice, therefore, over you, that ye do not give heed to vanity, and love nothing according to the flesh, but according to God." *Epistle of Ignatius to the Ephesians (Latin version)* ch.9 p.53

Testament of the Twelve Patriarchs (70-135 A.D.)

Pre-Nicene Differences on Saints and Relics Grid – July 2026

		Legend for Cells
-Sn1. Celebrating holy days of saints (2-0)	-Sn7. Veneration/ devotion to saints in heaven (0)	**W** = wrote explicitly on this
-Sn2. Collect relics of saints (2-0)	-Sn8. Excommunicate heretic a saint after death (0)	I = Implied
-Sn3. Viewing church relics builds merit (0)	-Sn9. After death church can bestow sainthood (0)	m = Mixed or Inconsistent
-Sn4. Pay religious reverence at tombs of martyrs (0)	-Sn10. Saints have stores of merit (0)	P = partial
-Sn5. Priest defrocked if build a church without a relic (0)	-Sn11. Halos drawn on pictures of people or angels	- = no reference found
-Sn6. Pilgrimage to Jerusalem builds up merit (0)	-Sn12 Venerate Padre Pio, who said that Jesus is in suffering even now (0)	**X** = Disagree

Rows: white=Christian writer, orange=schism, pink=strange writer

Christian writer	Pages	Date A.D.	Sn 1	Sn 2	Sn 3	Sn 4	Sn 5	Sn 6	Sn 7	Sn 8	Sn 9	Sn 10	Sn 11	Sn 12
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-	-	-	-	-	-
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-	-	-	-	-	-
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-	-	-	-	-	-
Ignatius disciple of John (shortest version)	**13**	c.100-117	-	-	-	-	-	-	-	-	-	-	-	-
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	-	-	-	-	-	-	-	-	-	-	-
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-	-	-	-	-	-
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-	-	-	-	-	-
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	-	-	-	-	-	-	-	-	-
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-	-	-	-	-	-
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-	-	-	-	-	-
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	-	-	-	-
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	0	0	0	0	0	0	0
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	-	-	-	-
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	-	-	-	-	-	-	-	-	-
Evarestus *Martyrdom of Polycarp*	**5**	c.169	**W**	**W**	-	-	-	-	-	-	-	-	-	-
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	-	-	-
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-	-	-	-	-	-
Athenagoras (apologist)	**33.5**	177	-	-	-	-	-	-	-	-	-	-	-	-
Melito/Meleto of Sardis (Quartodecimian)	**11**	170-177	-	-	-	-	-	-	-	-	-	-	-	-
Hegesippus (chronicler)	**2.5**	170-180	-	-	-	-	-	-	-	-	-	-	-	-
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	-	-	-	-	-	-	-	-	-	-	-	-
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	-	-	-	-	-	-	-	-	-	-	-	-
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-	-	-	-	-	-
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-	-	-	-	-	-
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-	-	-	-	-	-
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	-	-	-	-	-
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-	-	-	-	-	-	-	-

Clement of Alexandria	**389**	193-202	-	-	-	-	-	-	-	-	-	-	-	-
Tertullian	**891**	198-220	-	-	-	-	-	-	-	-	-	-	-	-
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-	-	-	-	-	-	-	-
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	-	-	-	-	-
Instructions of Commodianus	**16**	ca.240	-	-	-	-	-	-	-	-	-	-	-	-
Julius Africanus (undisputed writings)	**9**	232-245	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of the Holy Martyrs	**1.5**	< 250	-	-	-	-	-	-	-	-	-	-	-	-
Origen (heterodox teacher)	**1005.15**	225-253/254	-	-	-	-	-	-	-	-	-	-	-	-
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-	-	-
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-	-	-	-	-	-
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-	-	-	-	-	-	-	-
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	**W**	-	-	-	-	-	-	-	-	-	-	-
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-	-	-	-	-	-
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-	-	-	-	-	-
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	-	-	-	-	-	-	-	-	-	-	-	-
Maximus, et al. to Cyprian (letter 49)	**0.25**	c.246-256	-	-	-	-	-	-	-	-	-	-	-	-
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	256	-	-	-	-	-	-	-	-	-	-	-	-
Seventh Council of Carthage (85 bishops)	**7.25**	258	-	-	-	-	-	-	-	-	-	-	-	-
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	-	-	-	-	-	-	-	-	-	-	-
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-	-	-	-	-	-	-	-
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	-	-	-	-	-	-	-	-	-	-	-
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	-	-	-	-	-	-	-	-
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	-	-	-
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-	-	-	-	-	-
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	-	-	-	-	-	-	-
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-	-	-	-	-	-
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	-	-	-	-	-	-	-	-	-
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-	-	-	-	-	-	-	-
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-	-	-	-	-	-
Peter of Alexandria (undisputed)	**8.5**	306-311	-	-	-	-	-	-	-	-	-	-	-	-
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-	-	-
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-	-	-	-	-	-	-	-
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-	-	-	-	-	-
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	**W**	-	-	-	-	-	-	-	-	-	-
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-	-	-	-	-	-	-	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	-	-	-	-	-	-	-	-	-	-	-
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-	-	-	-	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-	-	-	-	-	-
25 others that do not have references.	**49.11**	170-325	-	-	-	-	-	-	-	-	-	-	-	-
92 Christian writer totals: all symbols except P's + Eusebius of Caesarea prior to 325 A.D.	**4425+ 1055.4**	up to 325:	2-0	2-0	0	0	0	0	0	0	0	0	0	0
Christian writer	Pages	Date A.D.	Sn	Sn	Sn	Sn	Sn	Sn	Sn	Sn	Sn	Sn	Sn	Sn

			1	2	3	4	5	6	7	8	9	10	11	12