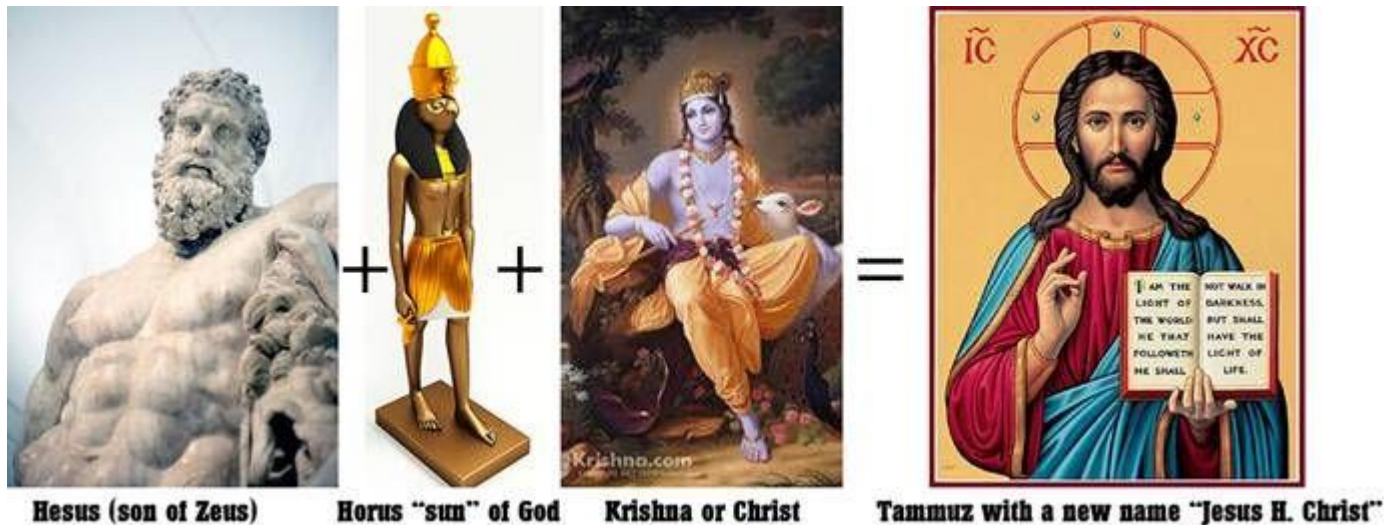


Origin of Christianity



Short Summary

The Church admits that vital elements of the proceedings at Nicaea are "strangely absent from the canons" (Catholic Encyclopaedia, Farley ed., vol. iii, p. 160). We shall see shortly what happened to them. However, according to records that endured, Eusebius "occupied the first seat on the right of the emperor and delivered the inaugural address on the emperor's behalf" (Catholic Encyclopaedia, Farley ed., vol. v, pp. 619-620).

There were no British presbyters at the council but many Greek delegates. "Seventy Eastern bishops" represented Asiatic factions, and small numbers came from other areas (Ecclesiastical History, *ibid.*). Caecilian of Carthage travelled from Africa, Paphnutius of Thebes from Egypt, Nicasius of Die (Dijon) from Gaul, and Donnus of Stridon made the journey from Pannonia.

It was at that puerile assembly, and with so many cults represented, that a total of 318 "bishops, priests, deacons, sub deacons, acolytes and exorcists" gathered to debate and decide upon a unified belief system that encompassed only one god (An Apology for Christianity, *op. cit.*). By this time, a huge assortment of "wild texts" (Catholic Encyclopaedia, New Edition, "Gospel and Gospels") circulated amongst presbyters and they supported a great variety of Eastern and Western gods and goddesses:

Jove, Jupiter, Salenus, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Rhets, Mithra, Theo, Fragapatti, Atys, Durga, Indra, Neptune, Vulcan, Kriste, Agni, Croesus, Pelides, Huit, Hermes, Thulis, Thammus, Egiptus, Iao, Aph, Saturn, Gitchens, Minos, Maximo, Hecla and Phernes (God's Book of Eskra, anon., ch. xlviii, paragraph 36).

Up until the First Council of Nicaea, the Roman aristocracy primarily worshipped two Greek gods -Apollo and Zeus- but the great bulk of common people idolized either Julius Caesar or Mithras (the Romanized version of the Persian deity Mithra). Caesar was deified by the Roman Senate after his death (15 March 44 BC) and subsequently venerated as "the Divine Julius". The word "Saviour" was affixed to his name, its literal meaning being "one who sows the seed", i.e., he was a phallic god.

Julius Caesar was hailed as, "God made manifest and universal Saviour of human life", and his successor Augustus was called the "ancestral God and Saviour of the whole human race"

(Man and his Gods, Homer Smith, Little, Brown & Co., Boston, 1952).

Emperor Nero (54-68), whose original name was Lucius Domitius Ahenobarbus (37-68), was immortalized on his coins as the "Saviour of mankind" (ibid.). The Divine Julius as Roman Saviour and "Father of the Empire" was considered "God" among the Roman rabble for more than 300 years. He was the deity in some Western presbyters' texts, but was not recognized in Eastern or Oriental writings.

Constantine's intention at Nicaea was to create an entirely new god for his empire who would unite all religious factions under one deity. Presbyters were asked to debate and decide who their new god would be. Delegates argued among themselves, expressing personal motives for inclusion of particular writings that promoted the finer traits of their own special deity.

Throughout the meeting, howling factions were immersed in heated debates, and the names of 53 gods were tabled for discussion.

"As yet, no God had been selected by the council, and so they balloted in order to determine that matter... For one year and five months the balloting lasted..."

(God's Book of Eskra, Prof. S. L. MacGuire's translation, Salisbury, 1922, chapter xlviii, paragraphs 36, 41).

At the end of that time, Constantine returned to the gathering to discover that the presbyters had not agreed on a new deity but had balloted down to a shortlist of five prospects:

Caesar

Krishna

Mithra

Horus

Zeus

(Historia Ecclesiastica, Eusebius, c. 325).

Constantine was the ruling spirit at Nicaea and he ultimately decided upon a new god for them. To involve British factions, he ruled that the name of the great Druid god, Hesus, be joined with the Eastern Saviour-god, Krishna (Krishna is Sanskrit for Christ), and thus Hesus Krishna would be the official name of the new Roman god.

A vote was taken and it was with a majority show of hands (161 votes to 157) that both divinities became one God. Following longstanding heathen custom, Constantine used the official gathering and the Roman apotheosis decree to legally deify two deities as one, and did so by democratic consent. **A new god**

was proclaimed and "officially" ratified by Constantine (Acta Concilii Nicaeni, 1618). That purely political act of deification effectively and legally placed Hesus and Krishna among the Roman gods as one individual composite.

That abstraction lent Earthly existence to amalgamated doctrines for the Empire's new religion; and because there was no letter "J" in alphabets until around the ninth century, the name subsequently evolved into "Jesus Christ".