Council of Nicaea Documents (English) - Part 6

Sources Used

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Anonymous Church History (pseudo-Gelasius) (CPG 6034)

Greek text: *Anonyme Kirchengeschichte (Galezius Cyzicenus, CPG 6034)*, ed. Günther Christian Hansen. GCS N.F. 9 (Walter de Gruyter: Berlin, 2002). English translation by FCC (NJ and RR).

Athanasius, Letter to the Bishops of Africa (CPG 2133)

Greek text: *Athanasius Werke*, vol. 2.8, ed. H.C. Brennecke et al. (Berlin, 2000). English translation by A. Robertson (NPNF² 4:488-494), updated by FCC (AGC).

On the Nicene Definition (de Decretis) (CPG 2120)

Greek text: *Athanasius Werke*, vol. 2.1-2:1-45, ed. H.-G. Opitz (Berlin, 1935). English translation by J. H. Newman and A. Robertson (NPNF² 4:149-172), updated by FCC (AGC).

On the Synods of Ariminum and Seleucia (de Synodis) (CPG 2128)

Greek text: *Athanasius Werke*, vol. 2.6-7, ed. H.-G. Opitz (Berlin, 1940). English translation by J. H. Newman and A. Robertson (NPNF² 4:48-480), updated by FCC (AGC).

Eusebius of Caesarea, Life of Constantine (CPG 3496)

Greek text: *Eusebius Werke* 2. Die Kirchengeschichte, ed. E. Schwartz. GCS 9.1 (Leipzig, 1903).

English translation by A.C. McGiffert (NPNF² 1:73-404), updated by FCC (AGC).

Gelasius of Caesarea, Ecclesiastical History (CPG 3521) Greek Text and English translation: Ecclesiastical History: The Extant Fragments With an Appendix containing the Fragments from Dogmatic Writings. GCS, ed. M. Wallraff, J. Stutz, and N. Marinides. Translated by N. Marinides. (De Gruyter, 2018). Jerome, Dialogue Against the Luciferians (CPL 608) Latin Text: Patrologia Latina vol. 23, coll. 153-182B. ed. J.P. Migne, (Paris, 1883). English translation by W.H. Fremantle (NPNF², 6:319-34), updated by FCC (AGC). Philostorgius, Ecclesiastical History (CPG 6032) Greek Text: Philostorgius Kirchengeschichte., ed. J. Bidez. GCS 21 (Leipzig, 1913). English translation by FCC (AGC). **Rufinus of Aquileia, Ecclesiastical History** Latin text: Eusebius Werke 2.2. Die Kirchengeschichte, ed. E. Schwartz and T. Mommsen (Leipzig, 1908). English translation by FCC (AGC). Socrates, Ecclesiastical History (CPG 6028) Greek Text: ed. G.C. Hansen. GCS N.F. 1, Berlin, New York: De Gruyter, 1995. English translation by A.C. Zenos (NPNF² 2:1-178). Sozomen, Ecclesiastical History (CPG 6030) Greek Text: G.C. Hansen, Sozomenus Kirchengeschichte, 2nd ed., GCS N.F. 4.

(Berlin 1995)

English translation by C. Hartranft (NPNF² 2:179-427).

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).

Constantine writes letters concerning the council			
Socrates	Sozomen	Theodoret	
 1.9.64 When the emperor had also written other letters of a more festive character against Arius and his adherents, he caused them to be published everywhere throughout the cities, exposing him to ridicule and taunting him with irony. 1.9.65 Moreover, writing to the Nicomedians against Eusebius and Theognis, he censured the misconduct of Eusebius not only on account of his Arianism but because when he was formerly well-inclined to the ruler, he had traitorously conspired against his affairs. He then exhorted them to elect another bishop instead of him. 1.9.66 But I thought it would be superfluous to insert here the letters respecting these things because of their length. Those who wish to do so may find them elsewhere and give them a perusal. This is a sufficient amount of attention given to these transactions. 	1.25.4 [Constantine] wrote to the churches in every city in order that he might make plain to those who had not been present what had been rectified by the council. Especially to the church of Alexandria he wrote more than this, urging them to lay aside all dissent and to be harmonious in the faith issued by the council, for this could be nothing else than the judgment of God since it was established by the Holy Spirit from the concurrence of so many and such illustrious high priests and approved after accurate inquiry and test of all the points subject to doubt.	1.13.4 Constantine, rejoicing in the success of his efforts, made known these happy results by letter to those who were at a distance.	
Constantine's letter to the church of Alexandria			
Socrates	Anonymous Church History		
1.9.16b Nor was it the council alone that took the trouble to write letters to the churches announcing the restoration of peace, but Emperor Constantine himself also wrote personally and sent the following address to the church of the Alexandrians.			
 1.9.17 "To the catholic church of the Alexandrians, from Constantinus Maximus Augustus: Greetings, dear brothers. We have received perfect grace by God's providence. Freed from all error, we now approve the exact same faith. 1.9.18 No longer can the devil do anything against us. Every wicked scheme he has attempted has been 	Greetings, dear brothers. We have received perfect grace by God's providence. Freed from all error, we now approve the exact same faith.		
razed to the ground. By God's command, brilliant truth conquered quarrels, divisions, confusions, and the deadly poison of discord, as I would call it. So we all worship one God by name and believe that he exists.	to the ground. By God's command, brilliant truth conquered quarrels, divisions, confusions, and the deadly poison of discord, as I would call it. So we all worship one by name and believe that he exists.		
1.9.19 That this might happen, I by God's instigation summoned very many bishops to Nicaea, with whom I undertook an examination of the truth, though I, like any of you, rejoice exceedingly to be your fellow servant.			
1.9.20 We tested and carefully examined everything which seemed to give cause for doubt and disagreement. Let God's Majesty have mercy on those who spoke so many awful indecent blasphemies about the mighty Savior, about our hope and life, as they proclaimed what is contrary to inspired Scripture	2.37.4 We tested and carefully examined everything which seemed to give cause for doubt and disagreement.Let God's Majesty have mercy on those who spoke so many awful indecent blasphemies about our Savior,		
and to the holy faith and confessed that they believe such things.	confessed that they believe such things.		

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1.9.21 More than three hundred bishops, who are admirable for their wisdom and discernment, confirmed	2.37.5 More than three hundred bishops, who are admirable for their wisdom and discernment, confirmed the
the exact same faith, which is, in truth, the very faith of God's law. It so happened that Arius alone had	exact same faith, which is, in truth, the very faith of God's law. It so happened that Arius alone had been
been defeated by the devil's work and had spread this evil with ungodly intent among you first, and then	defeated by the devil's work and had spread this evil with ungodly intent among you first, and then among
among others.	others.
1.9.22 Let us therefore accept the verdict God Almighty has given us. Let us return to our dear brothers,	2.37.6 Let us therefore accept the faith God Almighty has given us. Let us return to our dear brothers, from
from whom the devil's shameless servant has separated us. Let us go with all zeal to the body of our true	whom the devil's shameless servant has separated us. Let us together return to the body of our true members;
members.	let us go with all zeal.
1.9.23 This befits your wisdom, faith, and piety: Now that the error of him who continues to be an enemy	2.37.7 This befits your wisdom, faith, and piety: Now that the error of him who continues to be an enemy of
of truth has been refuted, return to God's grace.	truth has been refuted, return to God's grace.
1.9.24 For the resolution of the three hundred holy bishops is nothing other than the judgment of God,	2.37.8 For the resolution of the three hundred holy bishops is nothing other than the judgment of the Son of
especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of these great	God alone, especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of
men.	these great men.
1.9.25 For this reason, no one should doubt nor hesitate. Instead, you should all eagerly return to the true	2.37.9 For this reason, no one should doubt nor hesitate. Instead, you should all eagerly return to the true path
path so that when I come to you soon, I may with you express due thanks to God, who oversees	so that when I come to you soon, I may with you express due thanks to God, who oversees everything,
everything, because he has restored to us the love which we prayed for by showing the pure faith. May	because he has restored to us the love which we prayed for by showing the pure faith. May God protect you,
God protect you, beloved brothers."	beloved brothers."

Socrates

1.9.26 Thus wrote the emperor to the Christians of Alexandria, assuring them that the exposition of the faith was made neither rashly nor at random but that it was composed after much research and after strict investigation. He assured them that they did not only speak of some things while suppressing other things in silence. Whatever could be fittingly advanced in support of any opinion was fully stated. Nothing indeed was determined beforehand; everything was previously discussed with minute accuracy so that every point which seemed to furnish a pretext for ambiguity of meaning or difference of opinion was thoroughly sifted and its difficulties removed.

1.9.27 In short, he describes the thought of all those who were assembled there as the thought of God and does not doubt that the unanimity of so many eminent bishops came about by the Holy Spirit.

1.9.28 Sabinus, however, the chief of the heresy of the Macedonians, willfully rejects these authorities and calls those who were convened there ignorant and illiterate people; no, he almost accuses Eusebius of Caesarea himself of ignorance. He does not consider that even if those who constituted that council had been laymen, yet because they were illuminated by God and the grace of the Holy Spirit, they were utterly unable to err from the truth.

Constantine's letter concerning Arius and Porphyry				
Socrates	Anonymous Church History			
1.9.29 Nevertheless, hear what the emperor further decreed in another circular letter both against Arius and				
those who held his opinions, sending it in all directions to the bishops and people.				
1.9.30 "To the bishops and laypeople, from Victor Constantinus Maximus Augustus. Since Arius imitates	2.36.1 "To the bishops and laypeople, from Victor Constantinus Maximus Augustus. Since Arius imitates			
evil and ungodly people, he deserves the same dishonor they do. Porphyry, an enemy of godliness who	evil and ungodly people, he deserves the same dishonor they do. Porphyry, an enemy of godliness who wrote			
wrote certain illegal treatises against religion, received the reward he deserved (he was disgraced from then	certain illegal treatises against religion, received the reward he deserved (he was disgraced from then on, his			

on, his reputation was ruined, and his ungodly treatises were destroyed). So now it also seemed right to call	reputation was ruined, and his ungodly treatises were destroyed). So now it also seemed right to call Arius
Arius and those who agree with him Porphyryians so that they would have the same name as those they	and those who agree with him Porphyryians so that they would have the same name as those they have
have imitated. In addition, anything written by Arius should be burned. In this way his bad teaching will be	imitated. In addition, anything written by Arius should be burned. In this way his bad teaching will be
obliterated and absolutely no memory of him will survive.	obliterated and absolutely no memory of him will survive.
1.9.31a Moreover, I declare that anyone caught hiding a work written by Arius rather than immediately	2.36.2 Moreover, I declare that anyone caught hiding a work written by Arius rather than immediately
handing it over to be burned shall incur the death penalty. Upon conviction on this charge, he shall at once	handing it over to be burned shall incur the death penalty. Upon conviction on this charge, he shall at once
face capital punishment. May God watch over you."	face capital punishment. May God watch over you, dear brothers."

Constantine's letter concerning the date of Easter

Eusebius	Socrates	Theodoret	Anonymous Church History
3.16b He also gave information of the proceedings		1.9.14b The great emperor also wrote an account of	
of the council to those who had not been present by		the proceedings of the council to those bishops who	
a letter in his own handwriting. And this letter also I		were unable to attend. And I consider it worthwhile	
will inscribe, as if it were on some monument, by		to insert this letter in my work, as it clearly	
inserting it in this my narrative of his life. It was as		evidences the piety of the writer.	
follows:			
3.17. "To the churches, from Constantinus Victor	1.9.32 "To the churches, from Constantinus	1.10.1 "To the churches, from Constantinus	2.37.10 "To the churches and bishops who were
Maximus Augustus. From the prosperity of the state	Augustus. From the prosperity of the state I have	Augustus. From the prosperity of the state I have	unrepresented at the holy great council at Nicaea,
I have learned the extent of God's powerful grace. I	learned the extent of God's powerful grace. I	learned the extent of God's powerful grace. I	from Constantinus Augustus: Greetings. From the
therefore decided that the most fitting goal for me	therefore decided that the most fitting goal for me	therefore decided that the most fitting goal for me	prosperity of the state I have learned the extent of
would be the preservation of one faith, of pure love,	would be the preservation of one faith, of pure love,	would be the preservation of one faith, of pure love,	God's powerful grace. I therefore decided that the
and of unanimous piety toward God Almighty	and of unanimous piety toward God Almighty	and of unanimous piety toward God Almighty	most fitting goal for me would be the preservation of
among the blessed multitudes of the catholic	among the blessed multitudes of the catholic	among the blessed multitudes of the catholic	one faith, of pure love, and of unanimous piety toward
church. But this could not become steadfast and	church.	church.	God Almighty among the blessed multitudes of the
secure unless all or most of the bishops would	1.9.33 But this could not become steadfast and	1.10.2 But this could not become steadfast and	catholic church.
gather in the same place and make a decision on	secure unless all or most of the bishops would	secure unless all or most of the bishops would	2.37.11 But this could not become steadfast and
every matter pertaining to holy religion. For this	gather in the same place and make a decision on	gather in the same place and make a decision on	secure unless all or most of the bishops would gather
reason, very many assembled (including myself, for	every matter pertaining to holy religion. For this	every matter pertaining to holy religion. For this	in the same place and make a decision on every matter
I happened to be there just like one of you, and I	reason, very many assembled (including myself, for	reason, very many assembled (including myself, for	pertaining to holy religion. For this reason, very many
confess that I am thrilled to be your fellow servant)	I happened to be there just like one of you, and I	I happened to be there just like one of you, and I	God-loving bishops assembled in this city, Nicaea
and carefully examined every pertinent matter until	confess that I am thrilled to be your fellow servant)	confess that I am thrilled to be your fellow servant)	(including myself, for I happened to be there just like
the opinion of God, who oversees all things, came	and carefully examined every pertinent matter until	and carefully examined every pertinent matter until	one of you, and I confess that I am thrilled to be your
to light, resulting in harmonious unity and leaving	the opinion of God, who oversees all things, came	the opinion of God, who oversees all things, came	fellow servant) and carefully examined every

nothing which could cause division or religious controversy.	to light, resulting in harmonious unity and leaving nothing which could cause division or religious controversy.	to light, resulting in harmonious unity and leaving nothing which could cause division or religious controversy.	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.
Eusebius	Socrates	Theodoret	Anonymous Church History
3.18 When a debate arose here about the holy day	1.9.34 When a debate arose here about the holy day	1.10.3 When a debate arose here about the holy day	2.37.12 When a debate arose here about the holy day
of Easter, we unanimously thought it appropriate	of Easter, we unanimously thought it appropriate	of Easter, we unanimously thought it appropriate	of Easter, we unanimously thought it appropriate that
that all Christians everywhere celebrate the saving	that all Christians everywhere celebrate the saving	that all Christians everywhere celebrate the saving	all Christians everywhere celebrate the saving festival
festival of holy Easter on one day. For what could	festival of holy Easter on one day.	festival of holy Easter on one day. For what could	of holy Easter on one day. For what could be more
be more appropriate, more sacred for us all than to	1.9.35 For what could be more appropriate, more	be more appropriate, more sacred for us all than to	appropriate, more sacred for us all than to unerringly
unerringly observe this festival, from which we	sacred for us all than to unerringly observe this	unerringly observe this festival, from which we	observe this festival, from which we have received
have received hope of immortality, with uniform	festival, from which we have received hope of	have received hope of immortality, with uniform	true hope, with uniform order by a clear principle?
order by a clear principle? Above all, it seemed	immortality, with uniform order by a clear	order by a clear principle? Above all, it seemed	Above all, it seemed inappropriate to follow the
inappropriate to follow the custom of the Jews in	principle? Above all, it seemed inappropriate to	inappropriate to follow the custom of the Jews in	custom of the Jews in observing the holy festival.
observing the holy festival. They defile their hands	follow the custom of the Jews in observing the holy	observing the holy festival. They defile their hands	They defile their hands with unlawful sin and are
with unlawful sin and are spiritually blind, unclean	festival. They defile their hands with unlawful sin	with unlawful sin and are spiritually blind, unclean	spiritually blind, unclean as they are. Now that we
as they are. Now that we have rejected their custom,	and are spiritually blind, unclean as they are. Now	as they are. Now that we have rejected their custom,	have rejected their custom, we can establish the
we can establish the celebration of this festival,	that we have rejected their custom, we can establish	we can establish the celebration of this festival,	celebration of this festival, which we have observed
which we have observed from the first day of the	the celebration of this festival, which we have	which we have observed from the first day of the	from the first day of the passion up to the present, in
passion up to the present, in more legitimate order	observed from the first day of the passion up to the	passion up to the present, in more legitimate order	more legitimate order for ages to come.
for ages to come. Let us therefore have nothing in	present, in more legitimate order for ages to come.	for ages to come.	2.37.13 Let us therefore have nothing in common with
common with the hostile Jewish people. We have	1.9.36 Let us therefore have nothing in common	1.10.4 Let us therefore have nothing in common	the hostile Jewish people. We have received another
received another way from the Savior; the lawful	with the hostile Jewish people. We have received	with the hostile Jewish people. We have received	way from the Savior; the path and proper law for our
and proper path for our holy religion lies ahead. Let	another way from the Savior; the lawful and proper	another way from the Savior; the lawful and proper	holy religion lies ahead. Let us with one accord cling
us with one accord cling to it and tear ourselves	path for our holy religion lies ahead. Let us with	path for our holy religion lies ahead. Let us with	to it and tear ourselves away from that shameful
away from that shameful complicity, honorable	one accord cling to it and tear ourselves away from	one accord cling to it and tear ourselves away from	complicity, honorable brothers.
brothers. It is truly most absurd for them to boast	that shameful complicity, honorable brothers. It is	that shameful complicity, honorable brothers.	2.37.14 It is indeed horrendous that they boast over
that we are incapable of rightly observing these	indeed horrendous that they boast over us, as if we	1.10.5 It is indeed horrendous that they boast over	us, as if we would be incapable of observing this
things without their instruction. It is indeed	would be incapable of observing this festival were it	us, as if we would be incapable of observing this	festival were it not for their instruction. What could
horrendous that they boast over us, as if we would	not for their instruction.	festival were it not for their instruction. What could	they rightly comprehend now that they have lost their
be incapable of observing this festival were it not	1.9.37 What could they rightly comprehend now	they rightly comprehend now that they have lost	minds after killing the Lord? They are not led by
for their instruction. What could they rightly	that they have lost their minds after killing the	their minds after killing the Lord? They are not led	rational thought any longer, but rather by
comprehend now that they have lost their minds	Lord? They are not led by rational thought any	by rational thought any longer, but rather by	uncontrollable impulses, wherever their inborn
after killing the Lord and committing parricide?	longer, but rather by uncontrollable impulses,	uncontrollable impulses, wherever their inborn	madness carries them. Thus they fail to see the truth

 ranker by uncontrollable impulses, wherever their mit smarter so that they constantly err similar and they fail to see the truth even in this matter so that they constantly err similar and they constantly err sin than they same constant they err similar the similar err sim				
 inhor madness carries them. Thus they fail to see the trunk even in the same even instead of making a proper improvement. inhor do we follow these people who are animited in stands of making a proper improvement. i.3.3.1 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of making a proper improvement. i.3.3.4 SW high en do we follow these people who are almined in stands of faster 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 always insering to always insering to alwars insering to always insering to alwars insering to share in the custom of those attrety evel people. 3.3.9 Furthermore, it is obvious that disgreement is inhosis in segret a matter as this festival of our great religion. 3.3.9 Furthermore, it is obvious that disgreement is instand of making a proper instand of making a proper instand on any step epople who are admined with the stands of the stand of the stands of the stands of the stands of the stands of t	They are not led by rational thought any longer, but		madness carries them. Thus they fail to see the truth	even in this matter so that they constantly err severely
 the turk even in this matter so that they err severely inded marking a proper improvement. 1.10, 6 Why then do we follow these people who are an initially 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. 1.3.3 Furthermore, it is obvious that disagreement is unlawful in so great a matter as this festival of our great religion. 2.3.5 Furthermore, it is obvious that disagreement is unlawful in so great a matter as this festival of us a singular day of freedom, the day of this holy suffering. He has willed that his catholic church be one. Although is parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God. 2.3.6 Why then do we follow these people who are a matter as this festival of us a singular day of freedom, the day of freedom, the days first holy suffering. He has willed that his catholic church be one. Although is parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God. 2.3.7.1 Why then do we follow these people who are a matter as this festival of us a singular day of freedom, the days of his holy suffering. He has willed that his catholic church be one. Although is parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God. 2.3.7.1 Why then do we follow these people who are almited in the same days one devote themselves to fasting while others celebrate cash and that after Tasters more are found fasting in anter asht is feasial of us and that days for the component dats. This is why God's providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees. Exechuse	rather by uncontrollable impulses, wherever their	they fail to see the truth even in this matter so that	even in this matter so that they constantly err	and celebrate the Passover twice in the same year
 Indeed and celebrate the Passover twice in the same year instead of making a proper improvement. Why the do we follow these people who are admittedly sick with terrible error? We would never allow tho 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 our pure souls from seeming to share in the custom of those utterly evil people. Furthermore, it is obvious that disagreement, is unlavful in so great a matter as this festival of our great religion. Our savior granted to us a singular day of freedom, the day of this 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. 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 surender themselves to fasting while others surender themselves to the agnorting fasts. This is why God's providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees. Exercise to fasting while others surender themselves to that after Exercise cone afform	inborn madness carries them. Thus they fail to see	they constantly err severely and celebrate the	severely and celebrate the Passover twice in the	instead of making a proper improvement.
year instead of making a proper improvement. Why then do we follow these people who are admittedly sick with terrible error? We would never admittedly sick with terrible admittedly sick with terrible admittedly sick with terrible error? We would never admittedly sick with terrible admittedly sick with terrible admittedly sick with terrible error? We would never admittedly sick with terrible admittedly sick with terrible error? We would never admittedly sick with terrible error? We	the truth even in this matter so that they err severely	Passover twice in the same year instead of making a	same year instead of making a proper improvement.	2.37.15 Why then do we follow these people who are
Include we follow these people who are adminizedly sick with terrible error? We would never allow two celebrations of Easter in one year. But even if his were not prescribed, you by your inclect ought to be able through effort and prayer to allow two celebrations of Easter in one year. But even if his were not prescribed, you by your inclect ought to be able through effort and prayer to allow two celebrations of Easter in one year. But even if his were not prescribed, you by your inclect ought to be able through effort and prayer to allow two celebrations of Easter in one year. But even if his were not prescribed, you by your inclect ought to be able through effort and prayer to always keep your pure souls from sacring to to always keep your pure souls from sacring to the swilled that his catholic church be one. Although if parts are distributed in many different places, one sprint enterest weight of dod. 1.10.9 Nw let your pious wisdom consider how trible and improper it is that on the same days some devote themselves to fasting while others surrender the sacring while others surrender the sacring while others surrender the sacring while others surrender the sacring while others surrender <td>indeed and celebrate the Passover twice in the same</td> <td>proper improvement.</td> <td>1.10.6 Why then do we follow these people who are</td> <td>admittedly in terrible error? We would never allow</td>	indeed and celebrate the Passover twice in the same	proper improvement.	1.10.6 Why then do we follow these people who are	admittedly in terrible error? We would never allow
 sick with errible 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 our pure souls from seeming to always keep your pure souls from seemi	year instead of making a proper improvement. Why	1.9.38 Why then do we follow these people who are	admittedly sick with terrible error? We would never	two celebrations of Easter in one year. But even if this
 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 stering or base in the custom of those utterly evil people. custom of those utterly evil people. Furthermore, it is obvious that disagreement is individ in so great a matter as this festival of our great religion. Our Savior granted to us a singular day of freedom, the day of freedom the may different places, one Spirit nevertheless comforts it, namely, the will of God. 1.00 Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others surender 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. Eusebius A way that we would have nothing in common with 	then do we follow these people who are admittedly	admittedly sick with terrible error? We would never	allow two celebrations of Easter in one year. But	were not prescribed, we by our intellect ought to be
 were not prescribed, you by your intellect ought to be able through effort and prayer to always kcep your pure souls from seming to always kcep your pure souls from seeming to share in the custom of those utterly evil people. 10.3 Surfaring. He has willed that his catholic church be one. Although its 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. 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 surrender th	sick with terrible error? We would never allow two	allow two celebrations of Easter in one year. But	even if this were not prescribed, you by your	able through effort and prayer to always keep our pure
be able through effort and prayer to always keep your pure souls from stering or seeming to share in the custom of those utterly evil people. It is obvious that disagreement 	celebrations of Easter in one year. But even if this	even if this were not prescribed, you by your	intellect ought to be able through effort and prayer	souls from seeming to appear similar to those utterly
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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."	1.9.46 Then I can celebrate the you on the same day and will re every respect, seeing that God's destroyed the devil's cruelty th because our faith, peace, and ha everywhere. May God watch or brothers."	ejoice with you in s power has rough our deeds armony flourish	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."	arrangements. I will come to check on your condition, as I have long desired. 2.37.22 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, I will offer up hymns of thanksgiving with you to God, the omnibenevolent Savior. May God watch over you, dear brothers."
The emperor transmitted a faithful copy of this letter to every province so that those who read it might discern, as if in a mirror, the pure sincerity of his thoughts and his piety toward God.			1.11.1a This is what he wrote to those absent.	2.37.23a This is what he wrote to those absent from the council.
Constantine institutes imperial allow	wances for the church			
Theodoret		Anonymous Ch	urch History	
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.and those c 2.37.26 Eus with great r1.11.3 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 theand those c 2.37.26 Eus with great r		and those consecrate 2.37.26 Eusebius Pa with great reverence mindset finally prev 2.37.27 Because the through letters, and	ed for divine service in each city. He did this more in ke mphilus also treats of this: "The praiseworthy faithful E	mperor Constantine thus refreshed the holy bishops n home, which they did with much joy. One unanimous ed joined together like one body. It fruit with the bishops not present at the council