

Council of Nicaea Documents (English) – Part 6

Sources Used

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

Greek text: *Anonyme Kirchengeschichte (Gelasius 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
<p>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.</p> <p>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.</p> <p>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.</p>	<p>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.</p>	<p>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.</p>
Constantine’s letter to the church of Alexandria		
Socrates	Anonymous Church History	
<p>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.</p>	<p>2.36.3 The emperor also wrote other more eloquent letters against Arius and those of the same opinion as him and had them posted all over the cities.</p>	
<p>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.</p> <p>1.9.18 No longer can the devil do anything against us. Every wicked scheme he has attempted has been 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.</p> <p>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.</p> <p>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 and to the holy faith and confessed that they believe such things.</p>	<p>2.37.1 “To the catholic church of the Alexandrians and of all the orthodox, from Constantinus Augustus: Greetings, dear brothers. We have received perfect grace by God’s providence. Freed from all error, we now approve the exact same faith.</p> <p>2.37.2 No longer can the devil do anything against us. Every wicked scheme he has attempted has been 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 by name and believe that he exists.</p> <p>2.37.3 That this might happen, I by the will of God summoned very many bishops to Nicaea, with whom I myself undertook an examination of the truth, though I, like any of you, rejoice exceedingly to be your fellow servant.</p> <p>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, about our hope and life, as they proclaimed what is contrary to inspired Scripture and to the holy faith and confessed that they believe such things.</p>	

<p>1.9.21 More than three hundred bishops, who are admirable for their wisdom and discernment, confirmed the exact same faith, which is, in truth, the very faith of God’s law. It so happened that Arius alone had been defeated by the devil’s work and had spread this evil with ungodly intent among you first, and then among others.</p> <p>1.9.22 Let us therefore accept the verdict God Almighty has given us. Let us return to our dear brothers, from whom the devil’s shameless servant has separated us. Let us go with all zeal to the body of our true members.</p> <p>1.9.23 This befits your wisdom, faith, and piety: Now that the error of him who continues to be an enemy of truth has been refuted, return to God’s grace.</p> <p>1.9.24 For the resolution of the three hundred holy bishops is nothing other than the judgment of God, especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of these great men.</p> <p>1.9.25 For this reason, no one should doubt nor hesitate. Instead, you should all eagerly return to the true path so that when I come to you soon, I may with you express due thanks to God, who oversees everything, because he has restored to us the love which we prayed for by showing the pure faith. May God protect you, beloved brothers.”</p>	<p>2.37.5 More than three hundred bishops, who are admirable for their wisdom and discernment, confirmed the exact same faith, which is, in truth, the very faith of God’s law. It so happened that Arius alone had been defeated by the devil’s work and had spread this evil with ungodly intent among you first, and then among others.</p> <p>2.37.6 Let us therefore accept the faith God Almighty has given us. Let us return to our dear brothers, from whom the devil’s shameless servant has separated us. Let us together return to the body of our true members; let us go with all zeal.</p> <p>2.37.7 This befits your wisdom, faith, and piety: Now that the error of him who continues to be an enemy of truth has been refuted, return to God’s grace.</p> <p>2.37.8 For the resolution of the three hundred holy bishops is nothing other than the judgment of the Son of God alone, especially since the Holy Spirit has cast light on the will of God by dwelling in the thoughts of these great men.</p> <p>2.37.9 For this reason, no one should doubt nor hesitate. Instead, you should all eagerly return to the true path so that when I come to you soon, I may with you express due thanks to God, who oversees everything, because he has restored to us the love which we prayed for by showing the pure faith. May God protect you, beloved brothers.”</p>
Socrates	
<p>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.</p> <p>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.</p> <p>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.</p>	
Constantine’s letter concerning Arius and Porphyry	
Socrates	Anonymous Church History
<p>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.</p>	
<p>1.9.30 “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 wrote certain illegal treatises against religion, received the reward he deserved (he was disgraced from then</p>	<p>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 wrote certain illegal treatises against religion, received the reward he deserved (he was disgraced from then on, his</p>

<p>on, his reputation was ruined, and his ungodly treatises were destroyed). So now it also seemed right to call Arius and those who agree with him Porphyryians so that they would have the same name as those they have 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.</p> <p>1.9.31a 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 face capital punishment. May God watch over you.”</p>	<p>reputation was ruined, and his ungodly treatises were destroyed). So now it also seemed right to call Arius and those who agree with him Porphyryians so that they would have the same name as those they have 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.</p> <p>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 face capital punishment. May God watch over you, dear brothers.”</p>		
<p>Constantine’s letter concerning the date of Easter</p>			
<p>Eusebius</p>	<p>Socrates</p>	<p>Theodoret</p>	<p>Anonymous Church History</p>
<p>3.16b He also gave information of the proceedings of the council to those who had not been present by a letter in his own handwriting. And this letter also I will inscribe, as if it were on some monument, by inserting it in this my narrative of his life. It was as follows:</p>		<p>1.9.14b The great emperor also wrote an account of the proceedings of the council to those bishops who were unable to attend. And I consider it worthwhile to insert this letter in my work, as it clearly evidences the piety of the writer.</p>	
<p>3.17. “To the churches, from Constantinus Victor Maximus Augustus. From the prosperity of the state I have learned the extent of God’s powerful grace. I therefore decided that the most fitting goal for me would be the preservation of one faith, of pure love, and of unanimous piety toward God Almighty among the blessed multitudes of the catholic church. But this could not become steadfast and secure unless all or most of the bishops would gather in the same place and make a decision on every matter pertaining to holy religion. For this reason, very many assembled (including myself, for I happened to be there just like one of you, and I confess that I am thrilled to be your fellow servant) and carefully examined every pertinent matter until the opinion of God, who oversees all things, came to light, resulting in harmonious unity and leaving</p>	<p>1.9.32 “To the churches, from Constantinus Augustus. From the prosperity of the state I have learned the extent of God’s powerful grace. I therefore decided that the most fitting goal for me would be the preservation of one faith, of pure love, and of unanimous piety toward God Almighty among the blessed multitudes of the catholic church.</p> <p>1.9.33 But this could not become steadfast and secure unless all or most of the bishops would gather in the same place and make a decision on every matter pertaining to holy religion. For this reason, very many assembled (including myself, for I happened to be there just like one of you, and I confess that I am thrilled to be your fellow servant) and carefully examined every pertinent matter until the opinion of God, who oversees all things, came</p>	<p>1.10.1 “To the churches, from Constantinus Augustus. From the prosperity of the state I have learned the extent of God’s powerful grace. I therefore decided that the most fitting goal for me would be the preservation of one faith, of pure love, and of unanimous piety toward God Almighty among the blessed multitudes of the catholic church.</p> <p>1.10.2 But this could not become steadfast and secure unless all or most of the bishops would gather in the same place and make a decision on every matter pertaining to holy religion. For this reason, very many assembled (including myself, for I happened to be there just like one of you, and I confess that I am thrilled to be your fellow servant) and carefully examined every pertinent matter until the opinion of God, who oversees all things, came</p>	<p>2.37.10 “To the churches and bishops who were unrepresented at the holy great council at Nicaea, from Constantinus Augustus: Greetings. From the prosperity of the state I have learned the extent of God’s powerful grace. I therefore decided that the most fitting goal for me would be the preservation of one faith, of pure love, and of unanimous piety toward God Almighty among the blessed multitudes of the catholic church.</p> <p>2.37.11 But this could not become steadfast and secure unless all or most of the bishops would gather in the same place and make a decision on every matter pertaining to holy religion. For this reason, very many God-loving bishops assembled in this city, Nicaea (including myself, for I happened to be there just like one of you, and I confess that I am thrilled to be your fellow servant) and carefully examined every</p>

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

<p>They are not led by rational thought any longer, but rather by uncontrollable impulses, wherever their inborn madness carries them. Thus they fail to see the truth even in this matter so that they err severely indeed and celebrate the Passover twice in the same year instead of making a proper improvement. Why then do we follow these people who are admittedly sick with terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, you by your intellect ought to be able through effort and prayer to always keep your pure souls from seeming to share in the custom of those utterly evil people. Furthermore, it is obvious that disagreement is unlawful 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 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. Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others celebrate feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. This is why God’s providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.</p>	<p>wherever their inborn madness carries them. Thus they fail to see the truth even in this matter so that they constantly err severely and celebrate the Passover twice in the same year instead of making a proper improvement. 1.9.38 Why then do we follow these people who are admittedly sick with terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, you by your intellect ought to be able through effort and prayer to always keep your pure souls from sharing or seeming to share in the custom of those utterly evil people. 1.9.39 Furthermore, it is obvious that disagreement is impious 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 his holy suffering. He has willed that his catholic church be one. Although its parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God. 1.9.40 Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others celebrate feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. 1.9.41a This is why God’s providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.</p>	<p>madness carries them. Thus they fail to see the truth even in this matter so that they constantly err severely and celebrate the Passover twice in the same year instead of making a proper improvement. 1.10.6 Why then do we follow these people who are admittedly sick with terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, you by your intellect ought to be able through effort and prayer to always keep your pure souls from seeming to share in the custom of those utterly evil people. 1.10.7 Furthermore, it is obvious that disagreement is unlawful in so great a matter as this festival of our great religion. 1.10.8 Our Savior granted to us a singular day of freedom, the day of his holy suffering. He has willed that his catholic church be one. Although its parts are distributed in many different places, one Spirit nevertheless comforts it, namely, the will of God. 1.10.9 Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others celebrate feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. This is why God’s providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.</p>	<p>even in this matter so that they constantly err severely and celebrate the Passover twice in the same year instead of making a proper improvement. 2.37.15 Why then do we follow these people who are admittedly in terrible error? We would never allow two celebrations of Easter in one year. But even if this were not prescribed, we by our intellect ought to be able through effort and prayer to always keep our pure souls from seeming to appear similar to those utterly evil people. 2.37.16 Furthermore, it is obvious that disagreement is unlawful in so great a matter as this festival of our great religion. 2.37.17 Our Savior granted to us a singular day of freedom, the day of his holy suffering. He has willed that his catholic church be one. Although its members gather in many different places, one Spirit nevertheless comforts it, namely, the will of God. 2.37.18 Now let your pious wisdom consider how terrible and improper it is that on the same days some devote themselves to fasting while others celebrate feasts and that after Easter some are found feasting and relaxing while others surrender themselves to the appointed fasts. This is why God’s providence wants us to make appropriate improvement and establish a uniform regulation, as I think everyone sees.</p>
<p>Eusebius</p>	<p>Socrates</p>	<p>Theodoret</p>	<p>Anonymous Church History</p>
<p>3.19 It was therefore proper to improve this in such a way that we would have nothing in common with the nation of those parricides and dominicides.</p>	<p>1.9.41b It was therefore proper to improve this in such a way that we would have nothing in common with those parricides and dominicides. There is a</p>	<p>1.10.10 It was therefore proper to improve this in such a way that we would have nothing in common with those parricides and dominicides. There is a</p>	<p>2.37.19 It was therefore proper to improve this in such a way that we would have nothing in common with those parricides and dominicides. There is a proper</p>

<p>There is a proper arrangement which all the churches in the western, southern, and northern parts of the world observe, as well as some in the eastern regions. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom) that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Gauls, the Britains, both Libyas, all Greece, the district of Asia, Pontus, and Cilicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but also that it is most pious that all wish by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand. To briefly summarize the most important point: It pleased the common judgment of all to celebrate the holy festival of Easter on the same day. Disagreement is not proper in such a holy matter, and it is better to follow the opinion in which foreign deceit and sin are not mingled.</p>	<p>proper arrangement which all the churches in the western, southern, and northern parts of the world observe, as well as some in the eastern regions. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom)</p> <p>1.9.42 that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Gauls, the Britains, both Libyas, all Greece, the district of Asia, Pontus, and Cilicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but also that it is most pious that all wish by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand.</p> <p>1.9.43 To briefly summarize the most important point: It pleased the common judgment of all to celebrate the holy festival of Easter on the same day. Disagreement is not proper in such a holy matter, and it is better to follow the opinion in which foreign deceit and sin are not mingled.</p>	<p>proper arrangement which all the churches in the western, southern, and northern parts of the world observe, as well as some in the eastern regions. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom) that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Gauls, the Britains, both Libyas, all Greece, the district of Asia, Pontus, and Cilicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but also that it is most pious that all wish by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand.</p> <p>1.10.11 To briefly summarize the most important point: It pleased the common judgment of all to celebrate the holy festival of Easter on the same day. Disagreement is not proper in such a holy matter, and it is better to follow the opinion in which foreign deceit and sin are not mingled.</p>	<p>arrangement which all the churches in the western, southern, and northern parts of the world observe but which some in the eastern regions do not accept. All therefore now found it good (and I myself maintained that it would be satisfactory to your wisdom) that you also, wise as you are, should gladly accept what is observed in Rome, Italy, all Africa, Spain, Gaul, the Britains, Egypt, both Libyas, all Greece, the district of Asia, Pontus, and Cilicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but also that it is most pious that all decide by common consent not to share in the perjury of the Jews, as careful reasoning also seems to demand.</p> <p>2.37.20 To briefly summarize the most important point: It pleased the common judgment of all to celebrate the holy festival of Easter on the same day. Disagreement is not proper in such a holy matter, and it is better to follow the opinion in which foreign deceit and sin are not mingled.</p>
<p>Eusebius</p>	<p>Socrates</p>	<p>Theodoret</p>	<p>Anonymous Church History</p>
<p>3.20. Since this is the case, gladly accept heavenly grace and the genuine command of God. Everything which the holy meetings of bishops decided, they decided with God’s will as their standard. You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement and the observance of the holy day and make the necessary arrangements. I will come to check on your condition, as I have long desired. Then I can celebrate the holy festival with you on the same day</p>	<p>1.9.44 Since these things are consistent, gladly accept heavenly grace and the genuine command of God. Everything which the holy meetings of bishops decided, they decided with God’s will as their standard.</p> <p>1.9.45 You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement and the observance of the holy day and make the necessary arrangements. I will come to check on your condition, as I have long desired.</p>	<p>1.10.12 Since these things are consistent, gladly accept heavenly grace and the genuine command of God. Everything which the holy meetings of bishops decided, they decided with God’s will as their standard. You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement and the observance of the holy day and make the necessary arrangements. I will come to check on your condition, as I have long desired. Then I can celebrate the holy festival with you on</p>	<p>2.37.21 Since God’s decision has taken this form through so many great holy bishops, gladly accept heavenly grace and the genuine command of God. Everything which the holy meetings of bishops decided, they decided with God’s will as their standard. You should therefore announce what was written above to all our dear brothers. Then you should also take up the previously mentioned statement of the catholic faith and the observance of the holy day of Easter and make the necessary</p>

<p>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.”</p>	<p>1.9.46 Then I can celebrate the holy festival with you on the same day and will rejoice with you in every respect, seeing that God’s power has destroyed the devil’s cruelty through our deeds because our faith, peace, and harmony flourish everywhere. May God watch over you, dear brothers.”</p>	<p>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.”</p>	<p>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.”</p>
<p>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.</p>		<p>1.11.1a This is what he wrote to those absent.</p>	<p>2.37.23a This is what he wrote to those absent from the council.</p>

Constantine institutes imperial allowances for the church

Theodoret	Anonymous Church History
<p>1.11.2 He then wrote to the governors of the provinces, directing that provision-money should be given in every city to virgins and widows and to those who were consecrated to the divine service. He measured the amount of their annual allowance more by the impulse of his own generosity than by their need. 1.11.3 One third of the amount is distributed to this day. Julian impiously withheld the entire amount. His successor conferred the sum which is now dispensed because the famine which then prevailed had lessened the resources of the state. If the pensions were formerly triple in amount to what they are at present, the generosity of the emperor can by this fact be easily seen.</p>	<p>2.37.25 He also gave letters to the provincial governors with orders to provide yearly pensions to the perpetual virgins, the widows, and those consecrated for divine service in each city. He did this more in keeping with generosity than with need. 2.37.26 Eusebius Pamphilus also treats of this: “The praiseworthy faithful Emperor Constantine thus refreshed the holy bishops with great reverence. He bade them farewell and dismissed them all to return home, which they did with much joy. One unanimous mindset finally prevailed before the emperor himself when those long divided joined together like one body. 2.37.27 Because the emperor rejoiced at his success, he shared this abundant fruit with the bishops not present at the council through letters, and he had bountiful quantities of goods distributed to all the people in the countryside and around the cities. Thus he festively celebrated the twentieth year of his reign.”</p>