

**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 (NPNF<sup>2</sup> 1:73-404), updated by FCC (AGC).

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Greek	English
<p>3.4 Ταῦτα μὲν οὖν αὐτῷ καταθυμῶς συνετελεῖτο, τὰ δὲ γε τῆς τοῦ φθόνου βασκανίας δεινῶς τὰς κατὰ τὴν Ἀλεξάνδρειαν ἐκκλησίας τοῦ θεοῦ ἐκταράττοντα καὶ τὸ Θηβαίων τε καὶ Αἰγυπτίων σχισματικὸν κακὸν οὐ μικρῶς αὐτὸν ἐκίνει, προσρηγνυμένων καθ' ἐκάστην πόλιν ἐπισκόπων ἐπισκόποις, δήμων τε δήμοις ἐπανισταμένων καὶ μόνον οὐχὶ συμπληγάσι κατακοπτόντων ἀλλήλους, ὥστ' ἤδη φρενῶν ἐκστάσει τοὺς ἀπεγνωσμένους ἀνοσίοις ἐγχειρεῖν καὶ ταῖς βασιλέως τολμᾶν ἐνυβρίζειν εἰκόσιν, οὐ μὴν ὥστ' εἰς ὀργὴν ἐγείρειν τὸν βασιλέα μᾶλλον ἢ πρὸς πόνον ψυχῆς, ὑπεραλοῦντα τῆς τῶν φρενοβλαβῶν ἀπονοίας.</p>	<p>3.4 In such occupations as these he employed himself with pleasure. However, the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to greatly disturb him. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people, and almost like the fabled Symplegades, coming into violent collision with each other. Indeed, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit, for he deeply deplored the folly being exhibited by deranged men.</p>
<p>3.5 Προὔπηρχε δ' ἄρα καὶ ἄλλη τις τούτων προτέρα νόσος ἀργαλεωτάτη ἐκ μακροῦ διενοχλοῦσα, τῆς σωτηρίου ἑορτῆς διαφωνία, τῶν μὲν ἔπεσθαι δεῖν τῇ Ἰουδαίων συνηθείᾳ φασκόντων, τῶν δὲ προσήκειν τὴν ἀκριβῆ τοῦ καιροῦ παραφυλάττειν ὥραν μηδὲ πλανωμένους ἔπεσθαι τοῖς τῆς εὐαγγελικῆς ἀλλοτρίοις χάριτος. κὰν τούτῳ τοιγαροῦν μακροῖς ἤδη χρόνοις τῶν ἀπανταχοῦ λαῶν διενηγεμένων θεσμῶν τε θείων συγχεομένων, ὡς ἐπὶ μιᾶς καὶ τῆς αὐτῆς ἑορτῆς τὴν τοῦ καιροῦ παρατροπὴν μεγίστην διάστασιν ἐμποιεῖν τοῖς τὴν ἑορτὴν ἄγουσι,</p>	<p>3.5 But before this time another very dangerous disorder had existed, and long afflicted the church. I mean the difference in respect to the feast of Easter. For while one party asserted that they ought to adhere to the Jewish custom, the other affirmed that they should observe the exact date of the event, without following the authority of those who were in error and strangers to gospel grace. Accordingly, the people were in every place divided over this, and the sacred observances of religion were confounded for a long period. It went so far that the diversity of opinion</p>

<p>τῶν μὲν ἀσιτίαις καὶ κακοπαθείαις ἐνασκουμένων, τῶν δ' ἀνέσει τὴν σχολὴν ἀνατιθέντων, οὐδεὶς οἷός τ' ἦν ἀνθρώπων θεραπείαν εὐρασθαι τοῦ κακοῦ, ἰσοστασίου τῆς ἔριδος τοῖς διεστῶσιν ὑπαρχούσης, μόνῳ δ' ἄρα τῷ παντοδυνάμῳ θεῷ καὶ ταῦτα ἰᾶσθαι ῥάδιον ἦν, ἀγαθῶν δ' ὑπηρέτης αὐτῷ μόνος τῶν ἐπὶ γῆς κατεφαίνετο Κωνσταντῖνος. ὃς ἐπειδὴ τὴν τῶν λεχθέντων διεγνώ ἀκοὴν τό τε καταπεμφθὲν αὐτῷ γράμμα τοῖς κατὰ τὴν Ἀλεξάνδρειαν ἄπρακτον ἑώρα, τότε τὴν αὐτὸς ἑαυτοῦ διάνοιαν ἀνακινήσας, ἄλλον τουτονὶ καταγωνιεῖσθαι [δεῖν] ἔφη τὸν κατὰ τοῦ ταραττοντος τὴν ἐκκλησίαν ἀφανοῦς ἐχθροῦ πόλεμον.</p>	<p>concerning the time for celebrating one and the same feast caused the greatest disagreement between those who kept it. Some afflicted themselves with fastings and austerities, while others devoted their time to festive relaxation. No one seemed to be capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God Almighty alone was the healing of these differences an easy task, and Constantine appeared to be the only one on earth capable of being his minister to achieve this. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once put his mind to work and declared that he must forcefully prosecute this war also against the secret adversary who was disturbing the peace of the church.</p>
<p>3.6 Εἶθ' ὡσπερ ἐπιστρατεύων αὐτῷ φάλαγγα θεοῦ σύνοδον οἰκουμενικὴν συνεκρότει, σπεύδειν ἀπανταχόθεν τοὺς ἐπισκόπους γράμμασι τιμητικοῖς προκαλούμενος. οὐκ ἦν δ' ἀπλοῦν τὸ ἐπίταγμα, συνήργει δὲ καὶ αὐτῇ πράξει τὸ βασιλέως νεῦμα, οἷς μὲν ἐξουσίαν δημοσίου παρέχον δρόμου, οἷς δὲ νωτοφόρων ὑπηρεσίας ἀφθόνους. ὥριστο δὲ καὶ πόλις ἐμπρέπουσα τῇ συνόδῳ, νίκης ἐπώνυμος, κατὰ τὸ Βιθυνῶν ἔθνος ἢ Νίκαια. ὡς οὖν ἐφοῖτα πανταχοῦ τὸ παράγγελμα, οἷά τινος ἀπὸ νύσσης οἱ πάντες ἔθεον σὺν προθυμίᾳ τῇ πάσῃ. εἶλκε γὰρ αὐτοὺς ἀγαθῶν ἐλπίς, ἢ τε τῆς εἰρήνης μετουσία, τοῦ τε ξένου θαύματος τῆς τοῦ τοσούτου βασιλέως ὄψεως ἢ θέα. ἐπειδὴ οὖν συνῆλθον οἱ πάντες, ἔργον ἦδη θεοῦ τὸ πραττόμενον ἐθεωρεῖτο. οἱ γὰρ μὴ μόνον ψυχᾶς ἀλλὰ καὶ σώμασι καὶ χώραις</p>	<p>3.6 Then, as if to bring a divine array against this enemy, he convened a general council, and invited bishops from all over to attend with haste, sending them letters which expressed the esteem in which he held them. It was not his command alone, but also the emperor's good will, which contributed much to its being carried out. For he provided public transportation to some, while he supplied horses to transport others. Even the place selected for the synod, the city of Nicaea in Bithynia (named from "Victory"), was appropriate to the occasion. As soon as the imperial order had become well known, all hurried eagerly to Nicaea as if competing in a race. They were encouraged by the anticipation of a happy result to the conference, by the hope of enjoying present</p>

<p>καὶ τόποις καὶ ἔθνεσι πορρωτάτω διεστῶτες ἀλλήλων ὁμοῦ συνήγοντο, καὶ μία τοὺς πάντας ὑπεδέχετο πόλις. ἦν θ' ὄραν μέγιστον ἱερέων στέφανον ἐξ ὠραίων ἀνθέων καταπεποικιλμένον.</p>	<p>peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared obvious that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together. Comprised within the walls of a single city, they formed as it were a vast garland of priests, composed of a variety of the choicest flowers.</p>
<p>3.7 Τῶν γοῦν ἐκκλησιῶν ἀπασῶν, αἱ τὴν Εὐρώπην ἅπασαν Λιβύην τε καὶ τὴν Ἀσίαν ἐπλήρουν, ὁμοῦ συνήκτο τῶν τοῦ θεοῦ λειτουργῶν τὰ ἀκροθίνια, εἷς τ' οἶκος εὐκτήριος ὥσπερ ἐκ θεοῦ πλατυνόμενος ἔνδον ἐχώρει κατὰ τὸ αὐτὸ Σύρους ἅμα καὶ Κίλικας, Φοινίκας τε καὶ Ἀραβίους καὶ Παλαιστίνους, ἐπὶ τούτοις Αἰγυπτίους, Θηβαίους, Λίβυας, τοὺς τ' ἐκ μέσης τῶν ποταμῶν ὀρμωμένους· ἤδη καὶ Πέρσης ἐπίσκοπος τῇ συνόδῳ παρῆν, οὐδὲ Σκύθης ἀπελιμπάνετο τῆς χορείας, Πόντος τε καὶ Γαλατία, Καππαδοκία τε καὶ Ἀσία, Φρυγία τε καὶ Παμφυλία τοὺς παρ' αὐτοῖς παρεῖχον ἐκκρίτους· ἀλλὰ καὶ Θραῖκες καὶ Μακεδόνες, Ἀχαιοὶ τε καὶ Ἑπειρῶται, τούτων θ' οἱ ἔτι προσωτέρω οἰκοῦντες ἀπήντων, αὐτῶν τε Σπάνων ὁ πάνυ βοώμενος εἷς ἦν τοῖς πολλοῖς ἅμα συνεδρεύων. τῆς δέ γε βασιλευούσης πόλεως ὁ μὲν προεστὼς ὑστέρει διὰ γῆρας, πρεσβύτεροι δ' αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν ἐπλήρουν. τοιοῦτον μόνος ἐξ αἰῶνος εἷς βασιλεὺς Κωνσταντῖνος Χριστῷ στέφανον δεσμῶ συνάσας εἰρήνης, τῷ αὐτοῦ σωτῆρι τῆς κατ' ἐχθρῶν καὶ πολεμίων νίκης θεοπρεπὲς ἀνετίθει χαριστήριον, εἰκόνα</p>	<p>3.7 The most distinguished of God's ministers from all the churches across Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, was sufficient to contain at one time Syrians and Cilicians, Phoenicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference. Their number did not even lack a Scythian. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia all furnished their most distinguished bishops, while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were also in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The bishop of the imperial city was prevented from attending by extreme old age, but his presbyters were present and took his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Savior as a thank-offering for the victories he had obtained over every foe, thus exhibiting</p>

<p>χορείας ἀποστολικῆς ταύτην καθ’ ἡμᾶς συστησάμενος.</p>	<p>in our own times a semblance of the company of apostles.</p>
<p>3.8 Ἐπεὶ καὶ καθ’ ἐκείνους συνῆχθαι λόγος <b>“ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἄνδρας εὐλαβεῖς,”</b> ἐν οἷς ἐτύγγανον <b>“Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, οἳ τ’ ἐπίδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες,”</b> πλὴν ὅσον ἐκείνοις ὑστέρει τὸ μὴ ἐκ θεοῦ λειτουργῶν συνεστάναι τοὺς πάντας· ἐπὶ δὲ τῆς παρούσης χορείας ἐπισκόπων μὲν πληθὺς ἦν πενήκοντα καὶ διακοσίων ἀριθμὸν ὑπερακοντίζουσα, ἐπομένων δὲ τούτοις πρεσβυτέρων καὶ διακόνων ἀκολουθῶν τε πλείστων ὅσων ἐτέρων οὐδ’ ἦν ἀριθμὸς εἰς κατάληψιν.</p>	<p>3.8 For it is said that in the Apostles’ age, there were gathered “devout men from every nation under heaven; among whom were Parthians, Medes, Elamites, the dwellers in Mesopotamia, Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and visitors from Rome, both Jews and proselytes, Cretans and Arabians” [Acts 2:5, 9-11]. But that assembly was less, in that not all who composed it were ministers of God. However, at this council, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons and the crowd of acolytes and other attendants was altogether beyond counting.</p>
<p>3.9 Τῶν δὲ τοῦ θεοῦ λειτουργῶν οἱ μὲν διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι καὶ καρτερίας ὑπομονῇ, οἱ δὲ τῷ μέσῳ τρόπῳ κατεκοσμοῦντο. ἦσαν δὲ τούτων οἱ μὲν χρόνου μήκει τετιμημένοι, οἱ δὲ νεότητι καὶ ψυχῆς ἀκμῇ διαλάμποντες, οἱ δ’ ἄρτι παρελθόντες ἐπὶ τὸν τῆς λειτουργίας δρόμον· οἷς δὴ πᾶσι βασιλεὺς ἐφ’ ἐκάστης ἡμέρας τὰ σιτηρέσια δαμιλῶς χορηγεῖσθαι διετέτακτο.</p>	<p>3.9 Of these ministers of God, some were distinguished by wisdom and eloquence, others by the seriousness of their lives, and by patient strength of character, while others possessed all these graces together. There were among them men whose age deserved respect, while others were younger and in the prime of mental vigor. Some had but recently entered on the course of their ministry. Generous provisions were daily supplied at the emperor’s command.</p>
<p>3.10 Ἐπεὶ δ’ ἡμέρας ὀρισθείσης τῇ συνόδῳ, καθ’ ἣν ἐχρῆν λύσιν ἐπιθεῖναι τοῖς ἀμφισβητούμενοις, παρῆν ἐκάτερος ταύτην ἄγων, ἐν αὐτῷ δὴ τῷ μεσαιτάτῳ οἴκῳ τῶν βασιλείων, ὃς δὴ καὶ ὑπερφέρειν ἐδόκει μεγέθει τοὺς πάντας, βάρθρων δ’ ἐν τάξει</p>	<p>3.10 Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior were</p>

πλειόνων ἐφ' ἑκατέραις τοῦ οἴκου πλευραῖς διατεθέντων, εἴσω παρήσαν οἱ κεκλημένοι καὶ τὴν προσήκουσαν ἔδραν οἱ πάντες ἀπελάμβανον. ἀλλ' ὅτε δὴ σὺν κόσμῳ τῷ πρέποντι ἢ πᾶσα καθῆστο σύνοδος, σιγὴ μὲν τοὺς πάντας εἶχεν προσδοκία τῆς βασιλέως παρόδου, εἰσῆει δέ τις πρῶτος κᾶπειτα δεύτερος καὶ τρίτος τῶν ἀμφὶ βασιλέα. ἡγοῦντο δὲ καὶ ἄλλοι οὐ τῶν συνήθων ὀπλιτῶν τε καὶ δορυφόρων, μόνων δὲ τῶν πιστῶν φίλων. πάντων δ' ἐξαναστάντων ἐπὶ συνθήματι, ὃ τὴν βασιλέως εἴσοδον ἐδήλου, αὐτὸς δὴ λοιπὸν διέβαινε μέσος οἷα θεοῦ τις οὐράνιος ἄγγελος, λαμπρᾷ μὲν ὥσπερ φωτὸς μαρμαρυγαῖς ἐξαστραπούση περιβολῆ, ἀλουργίδος πυρωποῖς καταλαμπόμενος ἀκτῖσι, χρυσοῦ τε καὶ λίθων πολυτελῶν διαυγέσι φέγγεσι κοσμούμενος. ταῦτα μὲν οὖν ἀμφὶ τὸ σῶμα. τὴν δὲ ψυχὴν θεοῦ φόβῳ καὶ εὐλαβείᾳ δῆλος ἦν κεκαλλωπισμένος· ὑπέφαινον δὲ καὶ ταῦτ' ὀφθαλμοὶ κάτω νεύοντες, ἐρύθημα προσώπου, περιπάτου κίνησις, τό τ' ἄλλο εἶδος, τὸ μέγεθός τε ὑπερβάλλον μὲν τοὺς ἀμφ' αὐτὸν ἅπαντας <\*\*\*> τῷ τε κάλλει τῆς ὥρας καὶ τῷ μεγαλοπρεπεῖ τῆς τοῦ σώματος εὐπρεπείας ἀλκῆ τε ρώμης ἀμάχου, ἃ δὴ τρόπων ἐπιεικείᾳ πραότητι τε βασιλικῆς ἡμερότητος ἐγκεκραμένα τὸ τῆς διανοίας ὑπερφυῆς παντὸς κρεῖττον ἀπέφαινον λόγου. ἐπεὶ δὲ παρελθὼν ἐπὶ τὴν πρώτην τῶν ταγμάτων ἀρχὴν μέσος ἔστη, σμικροῦ τινος αὐτῷ καθίσματος <ἐξ> ὕλης χρυσοῦ πεποιημένου προτεθέντος, οὐ πρότερον ἢ τοὺς ἐπισκόπους ἐπινεῦσαι ἐκάθιζε. ταῦτὸν δ' ἔπραττον οἱ πάντες μετὰ βασιλέως.

many seats arrayed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly sat down in orderly fashion, there arose a general silence, in expectation of the emperor's arrival. First three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly like some heavenly messenger of God, his clothes glittering as if they were rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person. With regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal distinctions, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of appearance, and invincible strength and vigor. All these, united in a graceful demeanor along with a calmness suitable to his imperial position, declared the excellence of his mental qualities to be above all praise. As soon as he had proceeded to the upper end of the seats, at first he remained standing, and when a low chair fashioned of gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

<p>3.11 Τῶν δ' ἐπισκόπων ὁ τοῦ δεξιοῦ τάγματος πρωτεύων διαναστὰς μεμετρημένον ἀπεδίδου λόγον, προσφωνῶν τὸν βασιλέα τῷ τε παντοκράτορι θεῷ χαριστήριον ἐπ' αὐτῷ ποιούμενος ὕμνον. ἐπειδὴ δὲ καὶ αὐτὸς καθῆστο, σιγὴ μὲν ἐγένετο πάντων ἀτενὲς εἰς βασιλέα βλεπόντων, ὁ δὲ φαιδροῖς ὄμμασι τοὺς πάντας γαληνῶς ἐμβλέψας κᾶπειτα συναγαγὼν αὐτὸς πρὸς ἑαυτὸν τὴν διάνοιαν ἡσύχῳ καὶ πραεῖα φωνῇ τοῖον ἀπέδωκε λόγον·</p>	<p>3.11 The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention. He looked around the assembly calmly and cheerfully and, having collected his thoughts, in a relaxed and gentle tone spoke the following words.</p>
<p>3.12 “Εὐχῆς μὲν ἐμοὶ τέλος ἦν, ὦ φίλοι, τῆς ὑμετέρας ἀπολαῦσαι χορείας. τούτου δὲ τυχὼν εἰδέναι τῷ βασιλεῖ τῶν ὄλων τὴν χάριν ὁμολογῶ, ὅτι μοι πρὸς τοῖς ἄλλοις ἅπασι καὶ τοῦτο κρεῖττον ἀγαθοῦ παντὸς ἰδεῖν ἐδωρήσατο, φημὶ δὴ τὸ συνηγμένους ὁμοῦ πάντας ἀπολαβεῖν μίαν τε κοινὴν ἀπάντων ὁμόφρονα γνώμην θεάσασθαι. μὴ δὴ οὖν βάσκανός τις ἐχθρὸς τοῖς ἡμέτεροις λυμαινέσθω καλοῖς, μηδὲ τῆς τῶν τυράννων θεομαχίας ἐκποδῶν ἀρθείσης θεοῦ σωτῆρος δυνάμει ἐτέρως ὁ φιλοπόνηρος δαίμων τὸν θεῖον νόμον βλασφημίαις περιβαλλέτω· ὡς ἔμοιγε παντὸς πολέμου καὶ μάχης δεινῆς καὶ χαλεπωτέρας ἢ τῆς ἐκκλησίας τοῦ θεοῦ ἐμφύλιος νενόμισται στάσις καὶ μᾶλλον ταῦτα τῶν ἐξωθεν λυπηρὰ καταφαίνεται. ὅτε γοῦν τὰς κατὰ τῶν πολεμίων νίκας νεύματι καὶ συνεργίᾳ τοῦ κρείττονος ἠράμην, οὐδὲν γε λείπειν ἐνόμιζον ἢ θεῷ μὲν γινώσκειν τὴν χάριν, συγχαίρειν δὲ καὶ τοῖς ὑπ' αὐτοῦ δι' ἡμῶν ἡλευθερωμένοις. ἐπειδὴ δὲ τὴν ὑμετέραν διάστασιν παρ' ἐλπίδα πᾶσαν ἐπυθόμην, οὐκ ἐν δευτέρῳ τὴν ἀκοὴν ἐθέμην, τυχεῖν δὲ καὶ τοῦτο θεραπείας δι' ἐμῆς εὐξάμενος ὑπηρεσίας τοὺς πάντας ἀμελλήτως μετεστειλάμην. καὶ χαίρω μὲν ὁρῶν τὴν ὑμετέραν ὁμήγυριν, τότε δὲ μάλιστα κρίνω</p>	<p>“It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence. Now that this desire is fulfilled, I feel myself bound to give thanks to God the universal King because, in addition to all his other benefits, he has granted me a blessing higher than all the rest in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to disrupt our happy condition. I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Savior, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous slander. For, in my judgment, internal strife within the church of God is far more evil and dangerous than any kind of war or conflict, and these our differences appear to me more grievous than any outward trouble. Accordingly when, by the will and with the cooperation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him and sympathize in the joy of those whom he had restored to freedom through me. As soon as I heard that news which I had least</p>

<p>κατ' εὐχὰς ἐμαυτὸν πράξειν, ἐπειδὴν ταῖς ψυχαῖς ἀνακραθέντας ἴδοιμι τοὺς πάντας μίαν τε κοινὴν βραβεύουσαν τοῖς πᾶσιν εἰρηρικὴν συμφωνίαν, ἣν καὶ ἑτέροις ὑμᾶς πρέπον ἄν εἴη πρεσβεύειν τοὺς τῷ θεῷ καθιερωμένους. μὴ δὴ οὖν μέλλετε, ὧ φίλοι δὴ λειτουργοὶ θεοῦ καὶ τοῦ κοινοῦ πάντων ἡμῶν δεσπότου τε καὶ σωτῆρος ἀγαθοὶ θεράποντες, τὰ τῆς ἐν ὑμῖν διαστάσεως αἷτια ἐντεῦθεν ἤδη φέρειν εἰς μέσον ἀρξάμενοι, πάντα σύνδεσμον ἀμφιλογίας νόμοις εἰρήνης ἐπιλύσασθαι. οὕτω γὰρ καὶ τῷ ἐπὶ πάντων θεῷ τὰ ἀρεστὰ διαπεπραγμένοι εἴητε ἄν, κἀμοὶ τῷ ὑμετέρῳ συνθεράποντι ὑπερβάλλουσαν δώσετε τὴν χάριν.”</p>	<p>expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that I might help find a remedy for this evil, I immediately sent to require your presence. And now I rejoice in beholding your assembly! But I feel that my desires will be most completely fulfilled when I can see you all united in one judgment, and that common spirit of peace and concord prevailing amongst you all. This is fitting to you, as consecrated to the service of God, to commend to others. Delay not, then, dear friend! Delay not, you ministers of God, and faithful servants of him who is our common Lord and Savior! Begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow servant.”</p>
<p>3.13 Ὁ μὲν δὴ ταῦτ' εἰπὼν Ῥωμαία γλώττη, ὑφερμηνεύοντος ἑτέρου, παρεδίδου τὸν λόγον τοῖς τῆς συνόδου προέδροις. ἐντεῦθεν δ' οἱ μὲν ἀρξάμενοι κατητιῶντο τοὺς πέλας, οἱ δ' ἀπελογοῦντό τε καὶ ἀντεμέμφοντο. πλείστων δῆτα ὑφ' ἑκατέρου τάγματος προτεινομένων πολλῆς τ' ἀμφιλογίας τὰ πρῶτα συνισταμένης, ἀνεξικάκως ἐπηκροῶτο βασιλεὺς τῶν πάντων σχολῇ τε εὐτόνῳ τὰς προτάσεις ὑπεδέχετο, ἐν μέρει τ' ἀντιλαμβανόμενος τῶν παρ' ἑκατέρου τάγματος λεγομένων, ἡρέμα συνήγαγε τοὺς φιλονείκως ἐνισταμένους πρῶως τε ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας ἐλληνίζων τε τῇ φωνῇ, ὅτι μηδὲ ταύτης</p>	<p>3.13 As soon as the emperor had spoken these words in Latin, which another translated, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbors, who defended themselves and recriminated in their turn. In this manner countless accusations were put forth by each party, and a violent controversy arose at the very beginning of the council. Despite this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a</p>

<p>ἀμαθῶς εἶχε, γλυκερός τις ἦν καὶ ἡδύς, τοὺς μὲν συμπείθων, τοὺς δὲ καταδυσωπῶν τῷ λόγῳ, τοὺς δ' εὖ λέγοντας ἐπαινῶν, πάντας τ' εἰς ὁμόνοιαν ἐλαύνων, εἰσόθ' ὁμογνώμονας καὶ ὁμοδόξους αὐτοὺς ἐπὶ τοῖς ἀμφισβητούμενοις ἅπασιν κατεστήσατο,</p>	<p>reconciliation. At the same time, by the warmth of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and opinion over every disputed question.</p>
<p>3.14 ὡς ὁμόφωνον μὲν κρατῆσαι τὴν πίστιν, τῆς σωτηρίου δ' ἑορτῆς τὸν αὐτὸν παρὰ τοῖς πᾶσιν ὁμολογηθῆναι καιρόν. ἐκυροῦτο δ' ἤδη καὶ ἐν γραφῇ δι' ὑποσημειώσεως ἐκάστου τὰ κοινῇ δεδομένα. ὧν δὴ πραχθέντων, δευτέραν ταύτην νίκην ἄρασθαι εἰπὼν βασιλεὺς κατὰ τοῦ τῆς ἐκκλησίας ἐχθροῦ ἐπινίκιον ἑορτὴν τῷ θεῷ συνετέλει.</p>	<p>3.14 The result was that they were not only united as concerning the faith, but that the time for the celebration of the feast of Easter was agreed on by all. Those points also which were agreed to by all of them were committed to writing, and received the signature of each member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to celebrate a triumphal festival in honor of God.</p>
<p>3.15 Κατὰ τὸ αὐτὸ δὲ αὐτῷ καὶ τῆς βασιλείας εἰκοσαετῆς ἐπληροῦτο χρόνος. ἐφ' ᾧ πάνδημοι μὲν ἤγοντο πανηγύρεις τοῖς λοιποῖς ἔθνεσι, τοῖς δέ γε τοῦ θεοῦ λειτουργοῖς εὐωχίας αὐτὸς ἐξῆρχε βασιλεύς, συμποσιάζων εἰρηνεύσασσι καὶ οἰονεῖ θυσίαν ταύτην ἀποδιδούς ἐμπρέπουσαν τῷ θεῷ δι' αὐτῶν· οὐδ' ἀπελείπετό τις ἐπισκόπων βασιλικῆς ἐστιάσεως. κρεῖττον δ' ἦν παντὸς λόγου τὸ γινόμενον· δορυφόροι μὲν γὰρ καὶ ὀπλίται γυμναῖς ταῖς τῶν ξιφῶν ἀκμαῖς ἐν κύκλῳ τὰ πρόθυρα τῶν βασιλείων ἐφρούρουν, μέσοι δὲ τούτων ἀδεεῖς οἱ τοῦ θεοῦ διέβαινον ἄνθρωποι ἐνδοτάτω τε ἀνακτόρων ἐχώρουν. εἶτα οἱ μὲν αὐτῷ συνανεκλίνοντο, οἱ δ' ἀμφὶ τὰς ἐκατέρων προσανεπαύοντο κλινάδας. Χριστοῦ βασιλείας ἔδοξεν ἄν τις φαντασιουῖσθαι</p>	<p>3.15 About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered, as it were, through them, a suitable sacrifice to God. No bishop lacked anything at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either</p>



<p>εικόνα, ὄναρ τ' εἶναι ἀλλ' οὐχ ὕπαρ τὸ γιγνώμενον.</p>	<p>side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.</p>
<p>3.16 Ἐπει δὲ λαμπρῶς τὰ τῆς εὐωχίας προὔχῳρει, ἔτι καὶ τοῦτο βασιλεὺς δεξιούμενος τοὺς παρόντας προσετίθει, μεγαλοψύχως ἕκαστον κατὰ τὴν πρέπουσαν ἀξίαν τοῖς παρ' αὐτοῦ τιμῶν ξενίοις. τῆς δὲ συνόδου ταύτης καὶ τοῖς μὴ παροῦσι τὴν μνήμην δι' οἰκείου παρεδίδου γράμματος, ὃ δὴ καὶ αὐτὸ ὡσπερ ἐν στήλῃ τῆδε τῆ περι αὐτοῦ συνάψω διηγῆσει, τοῦτον ἔχον τὸν τρόπον.</p>	<p>3.16 After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each of them according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own handwriting. And this letter also I will inscribe as if on some monument by inserting it in this my narrative of his life. It was as follows:</p>
<p>3.17 Κωνσταντῖνος Νικητῆς Μέγιστος Σεβαστὸς ταῖς ἐκκλησίαις. Πειραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας, ὅση τῆς θείας δυνάμεως πέφυκε χάρις, τοῦτόν προδ γε πάντων ἔκρινα εἶναί μοι προσήκειν σκοπόν, ὅπως παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι πίστις μία καὶ εἰλικρινῆς ἀγάπη ὁμογνώμων τε περι τὸν παγκρατῆ θεὸν εὐσέβεια τηρηται. ἀλλ' ἐπειδὴ τοῦτο οὐχ οἶόν τ' ἦν ἀκλινη καὶ βεβαίαν τάξιν λαβεῖν, εἰ μή, εἰς ταῦτόν πάντων ὁμοῦ ἢ τῶν γοῦν πλειόνων ἐπισκόπων συνελθόντων, ἐκάστου τῶν προσηκόντων τῆ ἀγιοτάτῃ θρησκεία διάκρισις γένοιτο, τούτου ἔνεκεν πλείστων ὄσων συναθροισθέντων (καὶ αὐτὸς δὲ καθάπερ εἷς ἐξ ὑμῶν ἐτύγγανον συμπαρών· οὐ γὰρ ἀρνησαίμην ἄν, ἐφ' ᾧ μάλιστα χαίρω, συνθεράπων ὑμέτερος πεφυκέναι), ἄχρι τοσοῦτου ἅπαντα τῆς προσηκούσης τετύχηκεν ἐξετάσεως, ἄχρις οὔ ἢ τῷ πάντων ἐφόρῳ θεῷ ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἐνότητος συμφωνίαν εἰς φῶς προήχθη, ὡς</p>	<p>3.17 "Constantine Augustus, to the churches. Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first of my endeavors that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the catholic church. Since this could not be effectively and absolutely ensured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all issues relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present among you. And far be it from me to deny that which is my greatest joy, that I am your fellow-servant! Every question received due and full examination, until that judgment which God, who sees all things, could approve, and which tended to unity and concord, was brought to</p>

<p>μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως ἀμφισβήτησιν ὑπολείπεσθαι.</p>	<p>light, so that no room was left for further discussion or controversy in relation to the faith.</p>
<p>3.18 Ἐνθα καὶ περὶ τῆς τοῦ πάσχα ἀγιωτάτης ἡμέρας γενομένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν ἐπὶ μιᾶς ἡμέρας πάντα τοὺς ἀπανταχοῦ ἐπιτελεῖν. τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξει δυνήσεται τοῦ τὴν ἑορτὴν ταύτην, παρ' ἧς τὴν τῆς ἀθανασίας εὐλήφωμεν ἐλπίδα, μιᾶ τάξει καὶ φανερῶ λόγῳ παρὰ πᾶσιν ἀδιαπτώτως φυλάττεσθαι; καὶ πρῶτον μὲν ἀνάξιον ἔδοξεν εἶναι τὴν ἀγιωτάτην ἐκείνην ἑορτὴν τῇ τῶν Ἰουδαίων ἐπομένους συνηθείᾳ πληροῦν, οἱ τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι χράναντες εἰκότως τὰς ψυχὰς οἱ μισροὶ τυφλώττουσιν. ἔξεστι γὰρ τοῦ ἐκείνων ἔθνους ἀποβληθέντος ἀληθεστέρᾳ τάξει, ἣν ἐκ πρώτης τοῦ πάθους ἡμέρας ἄχρι τοῦ παρόντος ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐκτείνεσθαι. μηδὲν τοίνυν ἔστω ἡμῖν κοινὸν μετὰ τοῦ ἐχθίστου τῶν Ἰουδαίων ὄχλου. εὐλήφωμεν γὰρ παρὰ τοῦ σωτῆρος ἑτέραν ὁδόν, πρόκειται δρόμος τῇ ἱερωτάτῃ ἡμῶν θρησκείᾳ καὶ νόμιμος καὶ πρέπων. τούτου συμφώνως ἀντιλαμβανόμενοι τῆς αἰσχυρᾶς ἐκείνης ἑαυτοὺς συνειδήσεως ἀποσπάσωμεν, ἀδελφοὶ τιμιώτατοι. ἔστι γὰρ ὡς ἀληθῶς ἀτοπώτατον ἐκείνους αὐχεῖν, ὡς ἄρα παρεκτὸς τῆς αὐτῶν διδασκαλίας ταῦτα φυλάττειν οὐκ ἤμεν ἱκανοί. τί δὲ φρονεῖν ὀρθὸν ἐκείνοι δυνήσονται, οἱ μετὰ τὴν κυριοκτονίαν τε καὶ πατροκτονίαν ἐκείνην ἐκστάντες τῶν φρενῶν ἄγονται οὐ λογισμῶ τινι ἀλλ' ὀρμῇ ἀκατασκέτῳ, ὅπῃ δᾶν αὐτοὺς ἡ ἔμφυτος αὐτῶν ἀγάγη μανία; ἐκεῖθεν τοίνυν κἂν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὀρῶσιν. ὡς δὲ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους</p>	<p>3.18 “At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more suitable or honorable to us than that this feast from which we date our hopes of immortality should be observed unfailingly by all alike, according to one determined order and arrangement? First of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this rule to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way. A course at once legitimate and honorable lies open to our most holy religion. Beloved brethren, let us with one mind adopt this course, and withdraw ourselves from all participation in their wickedness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are</p>

ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον τὸ πάσχα ἐπιτελεῖν. τίνας οὖν χάριν τούτοις ἐπόμεθα, οὐς δεινὴν πλάνην νοσεῖν ὠμολόγηται; δεύτερον γὰρ τὸ πάσχα ἐν ἐνὶ ἐνιαυτῷ οὐκ ἂν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προὔκειτο, τὴν ὑμετέραν ἀγχίνοιαν ἐχρῆν καὶ διὰ σπουδῆς καὶ δι' εὐχῆς ἔχειν πάντοτε, ἐν μηδενὸς ὁμοιότητι τὸ καθαρὸν τῆς ὑμετέρας ψυχῆς κοινωνεῖν δοκεῖν ἀνθρώπων ἕθεσι παγκάκων. πρὸς τούτοις κάκεῖνο πάρεστι συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι καὶ τοιαύτης θρησκείας ἐορτῇ διαφωνίαν ὑπάρχειν ἐστὶν ἀθέμιτον. μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας ἡμέραν, τουτέστιν τὴν τοῦ ἀγιωτάτου πάθους, ὃ ἡμέτερος παρέδωκε σωτήρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται, ἥς εἰ καὶ τὰ μάλιστα εἰς πολλοὺς τε καὶ διαφόρους τόπους τὰ μέρη διήρηται, ἀλλ' ὅμως ἐνὶ πνεύματι, τουτέστι τῷ θείῳ βουλήματι, θάλπεται. λογισάσθω δ' ἡ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια, ὅπως ἐστὶ δεινὸν τε καὶ ἀπρεπὲς κατὰ τὰς αὐτὰς ἡμέρας ἐτέρους μὲν ταῖς νηστείαις σχολάζειν, ἐτέρους δὲ συμπόσια συντελεῖν, καὶ μετὰ τὰς τοῦ πάσχα ἡμέρας ἄλλους μὲν ἐν ἐορταῖς καὶ ἀνέσεσιν ἐξετάζεσθαι, ἄλλους δὲ ταῖς ὀρισμέναις ἐκδεδόσθαι νηστείαις. διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο ἡ θεία πρόνοια βούλεται, ὡς ἔγωγε ἅπαντας ἡγοῦμαι συνορᾶν.

swayed by every impulse of the mad spirit that is in them? Therefore they have no perception of the truth on this point or any other, so that, being altogether ignorant of the true adjustment of this issue, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we should never consent to keep this feast a second time in the same year. But supposing these reasons were not sufficient, still it would be incumbent on your good judgment to strive and pray continually that the purity of your souls may not seem in anything to be tarnished by fellowship with the customs of these most wicked men. We must consider, too, that a conflicting judgment in a case of such an important issue concerning a religious festival is wrong. For our Savior has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion. And he has willed that his catholic church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' wisdom reflect how grievous and scandalous it is that on the same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

<p>3.19 Ὅθεν ἐπειδὴ τοῦθ' οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν μετὰ τοῦ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων ἔθνος εἶναι κοινόν, ἔστι δὲ τάξις εὐπρεπῆς, ἣν πᾶσαι αἱ τῶν δυτικῶν τε καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν παραφυλάττουσιν ἐκκλησίαι καὶ τινες τῶν κατὰ τὴν ἑῴαν τόπων, οὗ ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἠγήσαντο, καὶ αὐτὸς δὲ τῇ ὑμετέρα ἀγχινοῖα ἀρέσειν ὑπεσχόμην, ἵν' ὅπερ δᾶν κατὰ τὴν Ῥωμαίων πόλιν Ἰταλίαν τε καὶ Ἀφρικὴν ἅπασαν, Αἴγυπτον, Σπανίας, Γαλλίας, Βρεττανίας, Λιβύας, ὅλην Ἑλλάδα, Ἀσιανὴν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν μιᾶ καὶ συμφώνῳ φυλάττηται γνώμη, ἀσμένως τοῦτο καὶ ἡ ὑμέτερα προσδέξεται σύνεσις, λογιζομένη ὡς οὐ μόνον πλείων ἐστὶν ὁ τῶν κατὰ τοὺς προειρημένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὀσιώτατόν ἐστι βούλεσθαι, ὅπερ καὶ ὁ ἀκριβῆς λόγος ἀπαιτεῖν δοκεῖ καὶ οὐδεμίαν μετὰ τῆς Ἰουδαίων ἐπιπορκίας ἔχει κοινωνίαν· ἵνα δὴ τὸ κεφαλαιωδέστατον συντόμως εἶπω, κοινῇ πάντων ἤρесе κρίσει τὴν ἀγιωτάτην τοῦ πάσχα ἑορτὴν μιᾶ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι. οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἀγιότητι εἶναι τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ, ἐν ἧ οὐδεμία ἔσται ἀλλοτριὰς πλάνης καὶ ἀμαρτήματος ἐπιμιξία.</p>	<p>3.19 “Therefore, since this matter needed to be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord, and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also; for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your good judgment, in the hope that all you wise men will gladly admit that practice which is observed in the city of Rome, and in Africa, throughout Italy, Egypt, Spain, the Gauls, Britain, Libya, and the whole of Greece, in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgment. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the wicked conduct of the Jews. To express my meaning in as few words as possible, it has been determined by the common judgment of all that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is not proper, and on the other it is surely best to act on a decision which is free from strange folly and error.</p>
<p>3.20 Τούτων οὖν οὕτως ἐχόντων, ἀσμένως δέχεσθε τὴν τοῦ θεοῦ χάριν καὶ θεῖαν ὡς ἀληθῶς ἐντολήν· πᾶν γὰρ ὅτι δᾶν ἐν τοῖς ἀγίοις τῶν ἐπισκόπων συνεδρίοις πράττηται, τοῦτο πρὸς τὴν θεῖαν βούλησιν ἔχει τὴν</p>	<p>3.20 “Therefore receive with all willingness this truly divine command, and truly regard it as a gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the divine will.</p>

<p>ἀναφοράν. διὸ πᾶσι τοῖς ἀπαγητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ προγεγραμμένα, ἤδη καὶ τὸν προειρημένον λόγον καὶ τὴν παρατήρησιν τῆς ἀγιωτάτης ἡμέρας ὑποδέχεσθαι τε καὶ διατάττειν ὀφείλετε, ἵνα ἐπειδὴν πρὸς τὴν πάλαι μοι ποθουμένην τῆς ὑμετέρας διαθέσεως ὄψιν ἀφίκωμαι, ἐν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ τὴν ἀγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι δυνηθῶ καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω, συνορῶν τὴν διαβολικὴν ὀμότητα ὑπὸ τῆς θείας δυνάμεως διὰ τῶν ἡμετέρων πράξεων ἀνηρημένην, ἀκμαζούσης πανταχοῦ τῆς ὑμετέρας πίστεως καὶ εἰρήνης καὶ ὁμονοίας. ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί. ταύτης βασιλεὺς τῆς ἐπιστολῆς ἰσοδυναμοῦσαν γραφὴν ἐφ' ἐκάστης ἐπαρχίας διεπέμπετο, ἐνοπτρίζεσθαι τῆς αὐτοῦ διανοίας τὸ καθαρῶτατον τῆς πρὸς τὸ θεῖον ὁσίας παρέχων τοῖς ἐντυγχάνουσιν.</p>	<p>Therefore as soon as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt them for yourselves and to lead others to adopt the arrangement mentioned above, and the due observance of this most sacred day, so that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by divine aid through our work, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brothers!" The emperor transmitted a faithful copy of this letter to every province, so that they who read it might discern as if in a mirror the pure sincerity of his thoughts, and his piety toward God.</p>
<p>3.21 Ἐπειδὴ δὲ λοιπὸν ἡ σύνοδος ἀναλύειν ἤμελλεν, συντακτικὴν μὲν τοῖς ἐπισκόποις παρεῖχεν ὁμιλίαν, ὁμοῦ μὲν ἅπαντας ὑπὸ μίαν συγκαλέσας ἡμέραν, παροῦσι δὲ τὴν πρὸς ἀλλήλους ὑποθέμενος εἰρήνην περισπούδαστον ποιεῖσθαι τὰς δὲ φιλονείκους ἔριδας ἐκτρέπεσθαι, μηδὲ βασκαίνειν, εἴ τις εὐδοκιμῶν ἐν ἐπισκόποις φαίνοιτο σοφίας ἐν λόγῳ, κοινὸν δ' ἠγεῖσθαι τὰγαθὸν τῆς ἐνὸς ἀρετῆς, μηδὲ μὴν τῶν μετριωτέρων κατεπαίρεσθαι τοὺς κρείττονας, θεοῦ γὰρ εἶναι τὸ κριτήριον τῶν ἀληθεῖ λόγῳ κρειττόνων, καὶ τοῖς ἀσθενεστέροις δὲ δεῖν ὑποκατακλίνεσθαι λόγῳ συγγνώμης, τῷ τὸ τέλειον ἅπανταχοῦ σπάνιον τυγχάνειν. διὸ καὶ ἀλλήλοις δεῖν τὰ μικρὰ πταιοῦσι συγγνώμην νέμειν χαρίζεσθαι τε καὶ συγχωρεῖν ὅσα ἀνθρώπινα, πάντων περὶ πολλοῦ τιμωμένων τὴν σύμφωνον ἀρμονίαν, ὡς ἂν μὴ πρὸς</p>	<p>3.21 When the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations amongst themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence. Rather he exhorted them to esteem the excellence of one as a blessing common to all. On the other hand, he reminded them that the more gifted should refrain from exalting themselves to the prejudice of their humbler brothers, since it is God's prerogative to judge real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed.</p>

<p>ἀλλήλους στασιαζόντων γλεῦθς αἰτία παρέχεται τοῖς τὸν θεῖον βλασφημεῖν νόμον παρεσκευασμένοις, ὧν μάλιστα κήδεσθαι δεῖν τὰ πάντα, σωθῆναι δυναμένων, εἰ τὰ καθ' ἡμᾶς αὐτοῖς ζηλωτὰ φαίνοιτο, κακεῖνο δὲ μὴ ἀμφιγνοεῖν ὡς οὐ τοῖς πᾶσιν ἢ ἐκ λόγων ὠφέλεια συντελεῖ. οἱ μὲν γὰρ τὰ πρὸς τροφήν χαίρουσιν ἐπικουρούμενοι, οἱ δὲ τὰς προστασίας ὑποτρέχειν εἰώθασιν, ἄλλοι τοὺς δεξιῶσεσι φιλοφρονουμένους ἀσπάζονται, καὶ ξενίοις τιμώμενοι ἀγαπῶσιν ἕτεροι, βραχεῖς δ' οἱ λόγων ἀληθῶν ἐρασταί, καὶ σπάνιος αὖ ὁ τῆς ἀληθείας φίλος. διὸ πρὸς πάντας ἀρμόττεσθαι δεῖν, ἱατροῦ δίκην ἐκάστῳ τὰ λυσιτελεῖ πρὸς σωτηρίαν ποριζομένους, ὥστ' ἐξ ἅπαντος τὴν σωτήριον παρὰ τοῖς πᾶσι δοξάζεσθαι διδασκαλίαν. τοιαῦτα μὲν ἐν πρώτοις παρήνει, τέλος δ' ἐπετίθει τὰς ὑπὲρ αὐτοῦ πρὸς τὸν θεὸν ἰκετηρίας ἐσπουδασμένως ποιεῖσθαι. οὕτω δὲ συνταξάμενος ἐπὶ τὰ σφῶν οἰκεῖα τοὺς πάντας ἐπανιέναι ἠφίει· οἱ δ' ἐπανήεσαν σὺν εὐφροσύνῃ, ἐκράτει τε λοιπὸν παρὰ τοῖς πᾶσι μία γνώμη παρ' αὐτῷ βασιλεῖ συμφωνηθεῖσα, συναπτομένων ὥσπερ ὑφ' ἐνὶ σώματι τῶν ἐκ μακροῦ διηρημένων.</p>	<p>Each then should be willing to tolerate the other for slight offenses, to regard charitably and pass over mere human weaknesses, holding mutual harmony in the highest honor, so that their dissensions might never give a reason for mockery to those who are ever ready to blaspheme the word of God, whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony by no means brings blessing to all, since some who hear are focused merely on attaining bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honored with presents, love their benefactors in return. But few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, like a physician, to administer to each that which brings health to his soul, with the hope that all may honor the teaching of salvation. Such was the former part of his exhortation. In conclusion he instructed them to offer diligent prayers to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries, and this they did with joy, and from then on that unity of judgment at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.</p>
<p>3.22 Χαίρων δῆτα βασιλεὺς ἐπὶ τῷ κατορθώματι τοῖς μὴ παρατυχοῦσι τῇ συνόδῳ καρπὸν εὐθαλῆ δεδώρητο δι' ἐπιστολῶν,</p>	<p>3.22 Full of joy at this success, the emperor presented, as it were, pleasant fruits in the way of letters to those who had not been</p>

<p>λαοῖς θ' ἅπασι τοῖς τε κατ' ἀγροῦς καὶ τοῖς ἀμφὶ τὰς πόλεις χρημάτων ἀφθόνους διαδόσεις ποιῆσθαι παρεκελεύετο, ὧδέ πη γεραίρων τὴν ἑορτὴν τῆς εἰκοσαετοῦς βασιλείας.</p>	<p>present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, in honor of the festive occasion of the twentieth anniversary of his reign.</p>
<p>3.23 Ἀλλὰ γὰρ ἀπάντων εἰρηνευομένων μόνοις Αἰγυπτίοις ἄμικτος ἦν ἡ πρὸς ἀλλήλους φιλονεικία, ὡς καὶ αὐθις ἐνοχλεῖν βασιλέα, οὐ μὴν καὶ πρὸς ὀργὴν ἐγείρειν. οἷα γοῦν πατέρας ἢ καὶ μᾶλλον προφήτας θεοῦ πάσῃ περιέπων τιμῇ καὶ δεύτερον ἐκάλει καὶ πάλιν ἐμεσίτευε τοῖς αὐτοῖς ἀνεξικάκως, καὶ δώροις ἐτίμα πάλιν, ἐδήλου τε τὴν δίαιταν δι' ἐπιστολῆς, καὶ τὰ τῆς συνόδου δόγματα κυρῶν ἐπεσφραγίζετο, παρεκάλει τε συμφωνίας ἔχεσθαι μηδὲ διασπᾶν καὶ κατατέμνειν τὴν ἐκκλησίαν, τῆς δὲ τοῦ θεοῦ κρίσεως ἐν νῶ τὴν μνήμην λαμβάνειν. καὶ ταῦτα δὲ βασιλεὺς δι' οἰκειᾶς ἐπέστελλε γραφῆς.</p>	<p>3.23 And now, when all else was at peace, among the Egyptians alone a relentless conflict still raged, so as once more to disturb the emperor's tranquility, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, no rather, as prophets of God! Again he summoned them to his presence, and again patiently acted as mediator between them, honored them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for peace, and not to distract and rend the church, but to keep in mind God's judgment. And these instructions the emperor sent by a letter written with his own hand.</p>
<p>3.24 Καὶ ἄλλα δὲ τούτοις ἔγραφεν ἀδελφὰ μυρία πλείστας θ' ὅσας ἐπιστολάς διετύπου, ἐν μέρει μὲν ἐπισκόποις ὑπὲρ τῶν ἐκκλησιῶν τοῦ θεοῦ τὰ πρόσφορα διαταττόμενος, ἤδη δὲ καὶ αὐτοῖς προσεφώνει τοῖς πλήθεσιν, ἀδελφοὺς ἀποκαλῶν καὶ συνθεράποντας ἑαυτοῦ τοὺς τῆς ἐκκλησίας λαοὺς ὁ τρισμακάριος. σχολῆς δ' ἂν δέοιτο ταῦτα ἐπ' οἰκειᾶς ὑποθέσεως συναγαγεῖν, ὡς ἂν μὴ τὸ σῶμα τῆς παρούσης ἡμῖν διακόπτοιο ἱστορίας.</p>	<p>3.24 But besides these, his writings on similar subjects are very numerous, and he was the author of many letters, some to the bishops, in which he laid instructions in regards to tending to the advantage of the churches of God; and sometimes the one who was three times blessed addressed the people of the churches generally, calling them his own brothers and fellow-servants. But perhaps we may hereafter find leisure to collect these letters in a separate form, in order that the continuity of our present history may not be impaired by their insertion.</p>