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. 	s1.25.4 [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 all1.13.4 Constantine, rejoicing in the such his efforts, made kn these happy results 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.	e 2.36.3 The emperor also wrote other more eloquent letters against Arius and those of the same opinion as		
 1.9.17 "To the catholic church of the Alexandrians, from Constantine 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 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. 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 and to the holy faith and confessed that they believe such things. 	 Greetings, dear brothers. We have received perfect grace by God's providence. Freed from all error, we now approve the exact same faith. 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. 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. 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, 		

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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 Constantine Maximus Augustus. Since Arius imitates	2.36.1 "To the bishops and laypeople, from Victor Constantine Maximus Augustus. Since Arius imitates evil		
evil and ungodly people, he deserves the same dishonor they do. Porphyry, an enemy of godliness who	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 Constantine Victor	1.9.32 "To the churches, from Constantine	1.10.1 "To the churches, from Constantine	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 Constantine 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	to light, resulting in harmonious unity and leaving	to light, resulting in harmonious unity and leaving	pertinent matter until the opinion of God, who
controversy.	nothing which could cause division or religious nothing which could cause division or religious		oversees all things, came to light, resulting in
	controversy.	controversy.	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	1.10.3 "When a debate arose here about the holy	2.37.12 "When a debate arose here about the holy day
of Easter, we unanimously thought it appropriate	day of Easter, we unanimously thought it	day of Easter, we unanimously thought it	of Easter, we unanimously thought it appropriate that
that all Christians everywhere celebrate the saving	appropriate that all Christians everywhere celebrate	appropriate that all Christians everywhere celebrate	all Christians everywhere celebrate the saving festival
festival of holy Easter on one day. For what could	the saving festival of holy Easter on one day.	the saving festival of holy Easter on one day. For	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	what could be more appropriate, more sacred for us	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	all than to unerringly observe this festival, from	observe this festival, from which we have received
have received hope of immortality, with uniform	festival, from which we have received hope of	which we have received hope of immortality, with	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	uniform order by a clear principle? Above all, it	Above all, it seemed inappropriate to follow the
inappropriate to follow the custom of the Jews in	principle? Above all, it seemed inappropriate to	seemed inappropriate to follow the custom of the	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	Jews in observing the holy festival. They defile	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	their hands with unlawful sin and are spiritually	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	blind, unclean as they are. Now that we have	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	rejected their custom, we can establish the	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	celebration of this festival, which we have observed	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	from the first day of the passion up to the present, in	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.	more legitimate order 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

They are not led by rational thought any longer, but	wherever their inborn madness carries them. Thus	madness carries them. Thus they fail to see the truth	even in this matter so that they constantly err severely
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
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.
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
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
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
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
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
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
were not prescribed, you by your intellect ought to	intellect ought to be able through effort and prayer	to always keep your pure souls from seeming to	evil people.
be able through effort and prayer to always keep	to always keep your pure souls from sharing or	share in the custom of those utterly evil people.	2.37.16 Furthermore, it is obvious that disagreement
your pure souls from seeming to share in the	seeming to share in the custom of those utterly evil	1.10.7 Furthermore, it is obvious that disagreement	is unlawful in so great a matter as this festival of our
custom of those utterly evil people. Furthermore, it	people.	is unlawful in so great a matter as this festival of	great religion.
is obvious that disagreement is unlawful in so great	1.9.39 Furthermore, it is obvious that disagreement	our great religion.	2.37.17 Our Savior granted to us a singular day of
a matter as this festival of our great religion. Our	is impious in so great a matter as this festival of our	1.10.8 Our Savior granted to us a singular day of	freedom, the day of his holy suffering. He has willed
Savior granted to us a singular day of freedom, the	great religion. Our Savior granted to us a singular	freedom, the day of his holy suffering. He has	that his catholic church be one. Although its members
day of his holy suffering. He has willed that his	day of freedom, the day of his holy suffering. He	willed that his catholic church be one. Although its	gather in many different places, one Spirit
catholic church be one. Although its parts are	has willed that his catholic church be one. Although	parts are distributed in many different places, one	nevertheless comforts it, namely, the will of God.
distributed in many different places, one Spirit	its parts are distributed in many different places,	Spirit nevertheless comforts it, namely, the will of	2.37.18 Now let your pious wisdom consider how
nevertheless comforts it, namely, the will of God.	one Spirit nevertheless comforts it, namely, the will	God.	terrible and improper it is that on the same days some
Now let your pious wisdom consider how terrible	of God.	1.10.9 Now let your pious wisdom consider how	devote themselves to fasting while others celebrate
and improper it is that on the same days some	1.9.40 Now let your pious wisdom consider how	terrible and improper it is that on the same days	feasts and that after Easter some are found feasting
devote themselves to fasting while others celebrate	terrible and improper it is that on the same days	some devote themselves to fasting while others	and relaxing while others surrender themselves to the
feasts and that after Easter some are found feasting	some devote themselves to fasting while others	celebrate feasts and that after Easter some are found	appointed fasts. This is why God's providence wants
and relaxing while others surrender themselves to	celebrate feasts and that after Easter some are found	feasting and relaxing while others surrender	us to make appropriate improvement and establish a
the appointed fasts. This is why God's providence	feasting and relaxing while others surrender	themselves to the appointed fasts. This is why	uniform regulation, as I think everyone sees.
wants us to make appropriate improvement and	themselves to the appointed fasts.	God's providence wants us to make appropriate	
establish a uniform regulation, as I think everyone	1.9.41a This is why God's providence wants us to	improvement and establish a uniform regulation, as	
sees.	make appropriate improvement and establish a	I think everyone sees.	
	uniform regulation, as I think everyone sees.		
Eusebius	Socrates	Theodoret	Anonymous Church History
3.19 "It was therefore proper to improve this in	1.9.41b "It was therefore proper to improve this in	1.10.10 "It was therefore proper to improve this in	2.37.19 "It was therefore proper to improve this in
such a way that we would have nothing in common	such a way that we would have nothing in common	such a way that we would have nothing in common	such a way that we would have nothing in common
with the nation of those parricides and killers of	with those parricides and killers of their Lord. There	with those parricides and killers of their Lord. There	with those parricides and killers of their Lord. There

 the clusters in the western, southern, and northern parts of the world observe, as well as soure in the castern regions. All therefore now found it good (and 1 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, Ialay, all Africa. Egypt, the Spains, the Gaush, the Spains, the Gaush and Citicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned regions, but als on that it is most pions that all wish by common consent not to share in the periptive of the Jews, as careful reasoning also scens to demand. 19,43 To Kriefly summarize the most important point: I 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. Spains Gauth Kerter follow the opinion in which foreign deceit and sin are not mingled. Spains Gauth Kereregins of Holy deceit and sin are not mingled. S				
parts of the world observe, as well as some in the castern eastern regions. All therefore now found is good (and myself maintained that it would be satisfactory to your wisdom) that you also, wise as you revisdom) that you also, wise as you are, should glady accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Caster, ber Prints, the Caster, Britins, Noth Libys, all Greece, the district of Asia, Pontus, and Clicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the aforementioned 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 glady accept what is observed in Rome, Italy, all Africa, Egypt, the Spains, the Caste, the Britins, Solt Albys, all Greece, the district of Asia, Pontus, and Clicia with one entirely harmonious mind, recognizing not only that the majority of churches are in the dromentioned regions, but als observed in Rome, Italy, all the Libys, all Greece, the district of Asia, Pontus, and in the off none entirely harmonious mind, recognizing not only that the majority of churches are in the dromentioned regions, but als observed in Rome, Italy, all the resoning also scems to that all wish by common consent not to share in the perjury of the Lew, as careful reasoning also scems to most in portari point. I 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 fusition of Easter on the same day. Disagreement is not proper in such a holy fusition of Easter on the same day. Disagreement is not proper in such a holy fusition of Easter on the same day. Disagreement is not proper in such a holy fusition of Easter on the same day. Disagreement is not proper in such a holy fusition of Easter on the same 	their Lord. There is a proper arrangement which all	is a proper arrangement which all the churches in	is a proper arrangement which all the churches in	is a proper arrangement which all the churches in the
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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' destroyed the devil's cruelty th because our faith, peace, and he everywhere. May God watch o 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 An		Anonymous Church 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. 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 theand those consecrated a.37.26 Eusebius P with great reverence mindset finally pre 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 . He bade them farewell and dismissed them all to retur ailed before the emperor himself when those long divid emperor rejoiced at his success, he shared this abundar	Imperor Constantine thus refreshed the holy bishops in home, which they did with much joy. One unanimous ed joined together like one body.	

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