

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).This work is licensed under [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/)

Greek	English
<p>1.17.1 Ἐπει δὲ παρ' ἐλπίδας ἐχώρει τὸ πρᾶγμα καὶ κρείττων ἦν διαλλαγῶν ἢ ἔρις, ἄπρακτός τε ἐπανήει ὁ τὴν εἰρήνην βραβεῦσαι ἀπεσταλμένος, συνεκάλεσε σύνοδον εἰς Νίκαιαν τῆς Βιθυνίας καὶ πανταχῆ τοῖς προεστῶσι τῶν ἐκκλησιῶν ἔγραψεν εἰς ῥητὴν ἡμέραν παρεῖναι.</p> <p>1.17.2 Ἐκοινωνοῦν δὲ τούτου τοῦ συλλόγου τῶν μὲν ἀποστολικῶν θρόνων Μακάριος ὁ Ἱεροσολύμων καὶ Εὐστάθιος ἤδη τὴν Ἀντιοχείας τῆς πρὸς τῷ Ὀρόντη ἐκκλησίαν ἐπιτραπείς καὶ Ἀλέξανδρος ὁ Ἀλεξανδρείας τῆς παρὰ τὴν Μαρίαν λίμνην. Ἰούλιος δὲ ὁ Ῥωμαίων ἐπίσκοπος διὰ γῆρας ἀπελιμπάνετο· παρήσαν δὲ ἀντ' αὐτοῦ Βίτων καὶ Βικέντιος πρεσβύτεροι τῆς αὐτῆς ἐκκλησίας. Ἐπὶ τούτοις δὲ καὶ ἄλλοι πλεῖστοι καλοὶ καὶ ἀγαθοὶ ἐκ διαφόρων ἐθνῶν συνήλθον, οἱ μὲν νοεῖν καὶ λέγειν ἱκανοὶ εἰδήσει τε τῶν ἱερῶν βιβλίων καὶ τῆς ἄλλης παιδείσεως ἐπίσημοι ἢ ἀρετῇ βίου διαπρέποντες, οἱ δὲ κατ' ἀμφοτέρων εὐδοκιμοῦντες.</p> <p>1.17.3a Ἦσαν δὲ ἐπίσκοποι ὑπὲρ ἀμφὶ τριακόσιοι εἴκοσι· πρεσβυτέρων τε καὶ διακόνων ὡς εἰκὸς ἐπομένων οὐκ ἦν ὀλίγον πλῆθος. συμπαρήσαν δὲ αὐτοῖς ἄνδρες διαλέξεως ἔμπειροι ἐκεῖνοις βοηθεῖν λόγοις σπουδάζοντες.</p>	<p>1.17.1 Matters turned out differently than the emperor had hoped. The disagreement was too great for reconciliation, and the one who had been sent to make peace returned without accomplishing his mission. Because of this, Constantine convened a council at Nicaea in Bithynia and wrote to the most eminent men of the churches in every country, directing them to be there on an appointed day.</p> <p>1.17.2 Of those who occupied the apostolic sees, the following participated in this conference: Macarius of Jerusalem, Eustathius, who already presided over the church of Antioch on the Orontes, and Alexander of Alexandria near Lake Mareotis. Julius, bishop of Rome, was unable to attend on account of extreme old age, but his place was supplied by Vito and Vicentius, presbyters of his church. Many other excellent and good men from different nations were gathered together. Some were celebrated for their learning, their eloquence, their knowledge of the sacred books and other learning, some for the virtuous quality of their life, and others for a combination of all these qualifications.</p> <p>1.17.3a About three hundred and twenty bishops were present, accompanied by a multitude of presbyters and deacons. There were, likewise, men present who were skilled in dialectics and ready to assist in the discussions.</p>
<p>1.17.3b Οἷα δὲ φιλεῖ γίνεσθαι, πολλοὶ τῶν ἱερέων, ὡς ὑπὲρ ἰδίων πραγμάτων ἀγωνίσασθαι συνελθόντες, καιρὸν ἔχειν ἐνόμισαν τῆς τῶν λυπούντων διορθώσεως· καὶ περὶ ὧν ἕκαστος τὸν ἄλλον ἐμέμφετο, βιβλίον ἐπιδοὺς βασιλεῖ τὰ εἰς αὐτὸν ἡμαρτημένα προσήγγελλεν.</p> <p>1.17.4 ἐπει δὲ ἐφ' ἐκάστης εὐχερῶς τοῦτο συνέβαινε, προσέταξεν ὁ βασιλεὺς εἰς ῥητὴν ἡμέραν ἕκαστον περὶ ὧν ἐνεκάλει δῆλον ποιεῖν. ἀφικομένης δὲ τῆς προθεσμίας τὰ ἐπιδοθέντα βιβλία δεξάμενος “αὐταί μὲν,” ἔφη, “αἱ κατηγορίαι καιρὸν οἰκεῖον ἔχουσι τὴν ἡμέραν τῆς μεγάλης κρίσεως, δικαστὴν δὲ τὸν μέλλοντα πᾶσι τότε κρίνειν· ἐμοὶ δὲ οὐ θεμιτὸν ἀνθρώπῳ ὄντι τοιαύτην εἰς ἑαυτὸν ἔλκειν ἀκρόασιν, ἱερέων κατηγορούντων καὶ κατηγορουμένων, οὓς</p>	<p>1.17.3b And, as was usually the case on such occasions, many priests used the council as an excuse to bring up their own private affairs. They considered this an opportune time to rectify their grievances. Concerning those grievances, each person blamed another and presented a document to the emperor in which he reported the offenses committed against him.</p> <p>1.17.4 As this kept happening day after day, the emperor set apart one certain day on which all complaints were to be brought before him. When the appointed time arrived, he took the memorials which had been presented to him and said, “All these accusations will be brought forward in their own time at the great day of judgment, and there will be judged by the great judge of all men; it is not right to drag out</p>

<p>ἥκιστα χρῆ τοιούτους ἑαυτοὺς παρέχειν, ὡς παρ' ἑτέρου κρίνεσθαι. ἄγε οὖν μιμησάμενοι τὴν θεϊὰν φιλανθρωπίαν ἐν τῇ πρὸς ἀλλήλους συγγνώμῃ ἀπαλειφθέντων τῶν κατηγορουμένων σπείσώμεθα καὶ τὰ περὶ τῆς πίστεως σπουδάσωμεν, οὗ ἕνεκεν δεῦρο συνελθύθαμεν.”</p> <p>1.17.5 ταῦτα εἰπὼν ὁ βασιλεὺς τὴν ἐκάστου γραφὴν ἀργεῖν καὶ τὰ βιβλία καθῆναι προσέταξε· καὶ ἡμέραν ὄρισε, καθ' ἣν ἐχρῆν λύσαι τὰ ἀμφισβητούμενα.</p>	<p>a hearing like this against each other before me, a man, when the accuser and the accused are priests. Priests ought to present themselves in a way that never falls under the judgment of others. Imitate, therefore, the divine love and mercy of God, and be reconciled to one another; withdraw your accusations against each other. Let us make peace and devote our attention to those subjects connected with the faith, the reason we are assembled here.”</p> <p>1.17.5 After this address, in order to nullify each document, the emperor commanded the memorials to be burned, and then appointed a day for solving the disagreements.</p>
<p>1.17.6 Πρὸ δὲ τῆς προθεσμίας συνιόντες καθ' ἑαυτοὺς οἱ ἐπίσκοποι μετεκαλοῦντο τὸν Ἄρειον· καὶ προτιθέμενων εἰς τὸ κοινὸν ὧν ἐδόξαζον διελέγοντο. οἷα δὲ εἰκὸς εἰς διαφόρους ζητήσεις περισταμένης τῆς διασκέψεως, οἱ μὲν μηδὲν νεωτερίζειν περὶ τὴν ἀρχῆθεν παραδοθεῖσαν πίστιν συνεβούλευον, καὶ μάλιστα οἷς τὸ τῶν τρόπων ἀπλοῦν ἀπεριέργως εἰσηγεῖτο προσίσθαι τὴν εἰς τὸ θεῖον πίστιν· οἱ δὲ ἰσχυρίζοντο μὴ χρῆναι ἀβασανίστως ταῖς παλαιότεραις δόξαις ἔπεσθαι.</p>	<p>1.17.6 But before the appointed time arrived, the bishops assembled together and summoned Arius to attend. They began to examine the disputed topics, and each one of them advanced his own opinion. As might have been expected, however, many different questions grew out of the discussion. Some of the bishops spoke against the introduction of novelties contrary to the faith which had been delivered to them from the beginning. Those who had especially adhered to simplicity of doctrine argued that the faith of God ought simply to be accepted. Others, however, contended that ancient opinions ought not to be followed without examination.</p>
<p>1.17.7 Πολλοὶ δὲ τῶν τότε συνελθυθῶτων ἐπισκόπων καὶ τῶν ἐπομένων αὐτοῖς κληρικῶν, δεινοὶ διαλέγεσθαι καὶ τὰς τοιαύτας μεθόδους τῶν λόγων ἠσκημένοι, διέπρεψαν καὶ βασιλεῖ γνῶριμοὶ καὶ τοῖς ἀμφ' αὐτὸν ἐγένοντο. ἐξ ἐκείνου δὲ καὶ Ἀθανάσιος ὁ Ἀλεξανδρείας ἔτι τότε διάκονος Ἀλεξάνδρῳ τῷ ἐπισκόπῳ συνὼν πλεῖστον ἔδοξεν εἶναι μέρος τῆς περὶ ταῦτα βουλήs.</p> <p>1.18.1 Οὐ μὴν ἀλλὰ καὶ τινες τῶν παρ' Ἑλληνιστῶν φιλοσόφων ἐπίτηδες τουτωνὶ τῶν διαλέξεων μετέσχον, οἱ μὲν ὅτι ποτέ ἐστι τὸ δόγμα μανθάνειν σπουδάζοντες· οἱ δὲ προσφάτως ἀπόλλυσθαι τῆς Ἑλληνικῆς θρησκείας ἀρχομένης ἀπεχθανόμενοι τοῖς Χριστιανοῖς τὴν περὶ τοῦ δόγματος ζήτησιν εἰς ἔριδας λόγων ἐνέβαλλον, ὥστε πρὸς ἑαυτὸ στασιάζειν καὶ ἐναντίον δοκεῖν.</p> <p>1.18.2 λέγεται οὖν, ὡς τινος αὐτῶν ὑπὸ φιλοτιμίας λόγων κομπάζοντος καὶ τοῖς ἱερεῦσιν ἐπιτωθάζοντος οὐκ ἦνεγκε τὸν τῦφον γέρον ἀπλοῦς τις τῶν ἐν ὁμολογίαις εὐδοκιμησάντων· τοιούτων δὲ σκινδαλμῶν καὶ τερθρείας ἄμοιρος ὦν τὸν πρὸς αὐτὸν ἀνεδέξατο</p>	<p>1.17.7 Many of the assembled bishops and the clergy who accompanied them were remarkably skilled in dialectics and trained in the art of rhetoric. They appeared prominent and so attracted the notice of the emperor and the court. Of that number Athanasius, who was then a deacon of Alexandria and had accompanied his bishop Alexander, seemed to have the largest share of advice about these subjects.</p> <p>1.18.1 A number of the pagan philosophers desired to take part in the debates. Some wanted to learn more about the doctrine that was being taught. Others, who hated the Christians because of the recent suppression of pagan religions, wanted to turn the discussion about doctrine into an argument over words. They sought to introduce dissension among the Christians and make them appear to hold contradictory opinions.</p> <p>1.18.2 It is said, then, that one of these philosophers who prided himself on his well-known superiority in speaking eloquently, began to ridicule the priests. This roused the indignation of a simple old man, who was</p>

λόγον. ἐπὶ τούτῳ δὲ τοῖς μὲν προπετέσι τῶν εἰδόντων τὸν ὁμολογητὴν γέλωτα ἐκίνησε τὸ πρᾶγμα, τοῖς δὲ ἐπεικέσι δέος, προορωμένοις μὴ παρὰ ἀνδρὶ τεχνίτη λόγων γελοῖος φανείη.

1.18.3 ὅμως δ' οὖν συγχωρησάντων λέγειν ἃ βούλεται (ἀντιτείνειν γὰρ αὐτῷ τοιοῦτῳ ὄντι ἐπὶ πολὺ ἠδοῦντο) “ἐν ὀνόματι,” ἔφη, “Ἰησοῦ Χριστοῦ, φιλόσοφε ἄκουσον. εἷς ἐστι θεός, οὐρανοῦ καὶ γῆς καὶ πάντων τῶν ὁρωμένων καὶ ἀοράτων δημιουργός, ὁ πάντα ταῦτα τῇ δυνάμει τοῦ λόγου αὐτοῦ ποιήσας καὶ τῇ ἀγιοσύνῃ τοῦ πνεύματος αὐτοῦ στηρίζας. οὗτος οὖν ὁ λόγος,” φησὶν, “ὃν ἡμεῖς υἱὸν θεοῦ προσαγορεύομεν, ἐλέησας τοὺς ἀνθρώπους τῆς πλάνης καὶ τῆς θηριώδους πολιτείας εἴλετο ἐκ γυναικὸς τεχθῆναι καὶ τοῖς ἀνθρώποις συνομιλῆσαι καὶ ἀποθανεῖν ὑπὲρ αὐτῶν· ἥξει δὲ πάλιν κριτὴς τῶν ἐκάστω βεβιωμένων. ταῦτα οὕτως ἔχουν ἀπεριέργως πιστεύομεν. μὴ τοίνυν μάτην πόνει τῶν πίστει κατορθουμένων ἐλέγχους ἐπιζητῶν καὶ τρόπον, ᾧ γενέσθαι ταῦτα ἢ μὴ γενέσθαι ἐνεδέχεται. ἀλλ' εἰ πιστεύεις, ἐρομένῳ μοι ἀποκρίνου.”

1.18.4 πρὸς ταῦτα καταπλαγεὶς ὁ φιλόσοφος “πιστεύω,” φησὶ. καὶ τῆς ἡττης χάριν ὁμολογήσας τὰ αὐτὰ τῷ πρεσβύτῃ ἐδόξαζε καὶ τοῖς πρότερον ὁμοίως διακειμένοις ὁμοφρονεῖν συνεβούλευεν, οὐκ ἄθεοι μεταθεῖσθαι ἐπομνύμενος, ἀλλ' ἀφράστῳ τινὶ δυνάμει χριστιανίσαι προτραπεῖς.

1.18.5 Λέγεται δὲ τῷ εἰρημένῳ παραπλήσιον γενέσθαι θαῦμα δι' Ἀλεξάνδρου τοῦ ἐπιτροπεύσαντος τὴν Κωνσταντινουπόλεως ἐκκλησίαν. ἡνίκα γὰρ παρεγένετο Κωνσταντῖνος εἰς τὸ Βυζάντιον, προσελθόντες αὐτῷ φιλόσοφοί τινες ἐμέμφοντο ὡς οὐ δεόντως θρησκευοὺς καὶ περὶ τὰ θεῖα νεωτερίζουσι καινὸν εἰσάγων σέβας τῇ πολιτείᾳ παρὰ τὰ νενομισμένα τοῖς αὐτοῦ προγόνοις καὶ πᾶσιν, ὅσους Ἑλλήνων τε καὶ Ῥωμαίων ἡγεμόνας ὁ παρελθὼν αἰὼν ἤνεγκε· καὶ ἐζήτουν διαλεχθῆναι Ἀλεξάνδρῳ τῷ ἐπισκόπῳ περὶ τοῦ δόγματος.

1.18.6 ὁ δὲ καίπερ ὢν τοιαύτης γυμνασίας λόγων ἀτριβής, ἴσως δὲ τῷ βίῳ πεποισθῶς (ἐγένετο γὰρ καλὸς καὶ ἀγαθός) ὑπέστη τὸν ἀγῶνα τοῦ βασιλέως προστάξαντος. συνελθόντων δὲ τῶν φιλοσόφων, ἐπειδὴ πάντες διαλέγεσθαι ἠβούλοντο, ἓνα αὐτοὺς αἰρεῖσθαι ὃν θέλουσιν ἡξίου, τοὺς δὲ ἄλλους παρόντας ἡσυχίαν ἄγειν.

1.18.7 ἀναδεξαμένου δὲ ἐνὸς τὸν λόγον “ἐν ὀνόματι Ἰησοῦ Χριστοῦ,” ἔφη πρὸς αὐτὸν Ἀλέξανδρος, “ἐπιτάτω σοι μὴ λαλεῖν.” ἅμα δὲ τῷ λόγῳ καὶ ὁ ἄνθρωπος αὐτίκα τὸ στόμα πεδηθεὶς ἐσιώπη. ἄρ' οὖν

highly esteemed as a confessor. Although he was unskilled in logical debate and spoke simply, he dared to oppose him. The less serious of those who knew the confessor laughed at his expense for what he wanted to do; but the more thoughtful were anxious that, in opposing such an eloquent man, he would only make a fool of himself.

1.18.3 Yet his influence was so great and his reputation so high that they could not stop him from engaging in the debate. He said, “In the name of Jesus Christ, O philosopher, listen to me. There is one God, the maker of heaven and earth, and of all things visible and invisible. He made all things by the power of the Word and established them by the holiness of his Spirit. The Word, whom we call the Son of God, seeing that man was sunk in error and living like beasts, pitied him, and chose to be born of woman, to interact with men, and to die for them. And he will come again to judge each of us for the deeds of this present life. We simply believe these things to be true. Do not, therefore, work in vain, striving to disprove facts which can only be understood by faith or scrutinizing how these things did or did not actually happen. Answer me, do you believe?”

1.18.4 The philosopher, astonished at what had happened, replied, “I believe.” He thanked the old man for overcoming him with his argument and began to teach the same doctrines to others. He encouraged those who still held his former sentiments to adopt the view he had now embraced, assuring them on oath that some inexplicable power had compelled him to become a Christian.

1.18.5 It is said that a similar miracle was performed by Alexander, who governed the church of Constantinople. When Constantine returned to Byzantium, certain philosophers came to him complaining about innovations in religion. Particularly, they complained that he had introduced a new form of worship into the state, contrary to what was followed by his forefathers and by everyone who had formerly been in power, whether among the Greeks or the Romans. They also were trying to debate the doctrine with Alexander the bishop.

1.18.6 And he, although he was unskilled in this type of argumentative contest, accepted the struggle at the command of the emperor, who was perhaps persuaded by his life (he was a good and excellent man). The philosophers assembled, but since all of them wished

<p>δίκαιον ἀναλογίσασθαι, πότερον μείζον ἐν παραδόξοις ἄνθρωπον, καὶ ταῦτα φιλόσοφον, οὕτω ῥαδίως ἀφελέσθαι τοῦ λόγου ἢ λίθον βία λόγου τῇ χειρὶ διελεῖν, ὃ πρὸς τινῶν ἐπὶ Ἰουλιανῷ τῷ καλουμένῳ Χαλδαίῳ κεκομπολογησθαι ἀκήκοα; καὶ τὰ μὲν ᾧδε ἐπυθόμην.</p>	<p>to engage in the discussion, they set apart one whom they considered worthy as a spokesman while the others were to remain silent.</p> <p>1.18.7 When one of the philosophers began to open the debate, Alexander said to him, “I command you in the name of Jesus Christ not to speak.” The man was instantly silenced. It is then right to consider whether it is a greater miracle that a man, and he a philosopher, was so easily silenced by a word, or that a stone-wall was cleft by the power of a word, a miracle I have heard some attribute to Julian, surnamed the Chaldean. From what I have heard, those events happened in the way I have written above.</p>
<p>1.19.1 Οἱ δὲ ἐπίσκοποι συνεχῶς συνιόντες τὸν Ἄρειον εἰς μέσον παρήγον καὶ ἀκριβῆ βάσανον ἐποιοῦντο τῶν αὐτοῦ προτάσεων, προπετῶς δὲ ἐπὶ θάτερα τὴν ψῆφον ἄγειν ἐφυλάττοντο. Ἐπεὶ δὲ ἡ κυρία παρῆν, καθ’ ἣν ὄριστο τεμεῖν τὰ ἀμφίβολα, συνῆλθον εἰς τὰ βασιλεῖα, καθότι καὶ τῷ κρατοῦντι δέδοκτο κοινωνῆσαι αὐτοῖς τῆς βουλῆς. ἐπεὶ δὲ εἰς ταῦτο παρεγένετο τοῖς ἱερεῦσι, διαβάς πρὸς τὴν ἀρχὴν τοῦ συλλόγου ἐπὶ θρόνου τινὸς ἐκάθισεν, ὅσπερ αὐτῷ κατεσκευάστο· καὶ ἡ σύνοδος καθῆσθαι ἐκελεύσθη.</p> <p>1.19.2 παρεσκευάστο γὰρ ἑκατέρωθεν βάρηρα πολλὰ παρεκτείνόμενα τοῖς τοίχοις τοῦ βασιλείου οἴκου· μέγιστος δὲ ἦν οὗτος καὶ τοὺς ἄλλους ὑπερφέρων. καθεζομένων δὲ αὐτῶν ἀναστὰς Εὐσέβιος ὁ Παμφίλου λόγον τινὰ τῷ βασιλεῖ προσεφώνησε καὶ δι’ αὐτὸν τῷ θεῷ χαριστήριον ὕμνον.</p>	<p>1.19.1 The bishops held long consultations, and after summoning Arius before them, they made an accurate test of his propositions. They were intently on their guard not to come to a vote on either side. When the appointed day that had been chosen to settle the points in question finally arrived, they assembled together in the palace because the emperor had signified that he would like to take part in the deliberations. When the emperor was in the same place with the priests, he passed through to the head of the conference and seated himself on the throne which had been prepared for him, and the council was then commanded to be seated.</p> <p>1.19.2 Seats had been arranged on either side along the walls of the palace room, for it was the largest and better than the other rooms. After they were seated, Eusebius Pamphilus rose and delivered a speech in honor of the emperor, giving thanks to God because of him.</p>
<p>1.19.3 παυσάμενου δὲ αὐτοῦ καὶ σιγῆς γενομένης “πάντων μὲν ἔνεκεν,” ἔφη ὁ βασιλεὺς, “τῷ θεῷ τὴν χάριν ἔχω, οὐχ ἥκιστα δὲ τὸν ὑμέτερον σύλλογον ὄρων, ὧ φίλοι. καὶ μοι κρεῖττον εὐχῆς ἀπέβη τοσοῦτους ἱερέας Χριστοῦ εἰς ταῦτὸν ἀγαγεῖν. βουλοίμην δ’ ἂν ὁμόφρονας ὑμᾶς θεάσασθαι καὶ συμφώνου γνώμης κοινωνούς, ἐπεὶ παντὸς κακοῦ χαλεπώτερον ἡγοῦμαι τὴν ἐκκλησίαν τοῦ θεοῦ στασιάζειν. ὅτε οὖν ἠγγέλθη ὧν οὐκ ὄφελον ἀκοῦσαι, σφόδρα τὴν ψυχὴν ἠνιάθην, διχονοεῖν ὑμᾶς πυθόμενος, οὐς ἥκιστα προσῆκε θεοῦ λειτουργοὺς ὄντας καὶ βραβευτὰς εἰρήνης. καὶ διὰ τοῦτο τὴν ἱερὰν ὑμῶν συνεκρότησα σύνοδον· βασιλεὺς τε ὧν καὶ</p>	<p>1.19.3 When he finished and silence ensued, the emperor said, "For all these reasons, I give thanks to God, not least for being able to witness your gathering, my friends. It has been my great wish to bring so many priests of Christ together. I would like to see you united and of one mind, as I consider it more difficult for God’s church to be divided by strife. Therefore, when the report arrived concerning matters that I did not want to hear, I was greatly distressed, for it is least proper that you, ministers of God and promoters of peace, should be divided. For this reason, I have called you together for this holy council. As an emperor and your fellow servant, I seek to receive favor from God</p>

<p>συνθεράπων ὑμέτερος χάριν αἰτῶ λαβεῖν ἀρεστὴν θεῶ τῷ κοινῷ δεσπότῃ ἐμοί τε λαβεῖν καὶ ὑμῖν δοῦναι πρέπουσαν. ἡ δὲ ἐστὶ προενεγκεῖν εἰς μέσον τὰ αἷτια τῆς ἀμφισβητήσεως καὶ ὁμόφρον καὶ εἰρηναῖον αὐτοῖς ἐπιθεῖναι τέλος, ὥστε με σὺν ὑμῖν τοῦτο τὸ τρόπαιον ἀναστήσαι κατὰ τοῦ φθονεροῦ δαίμονος, ὃς τῶν ἀλλοφύλων καὶ τυράννων ἐκποδῶν γενομένων ταυτηνὶ τὴν ἐμφύλιον στάσιν ἤγειρε, νεμεσήσας τοῖς ἡμετέροις ἀγαθοῖς.”</p> <p>1.19.4 τοιαῦτα τῇ Ῥωμαίων φωνῇ τοῦ βασιλέως εἰπόντος παρεστῶς τις ἡρμήνευεν.</p>	<p>our common master, to receive for my own gain and to give what is fitting to you. The goal is to bring forward the causes of controversy, and to arrive at a common and peaceful conclusion, so that together with you I may raise this trophy against the envious demon, who, having inflicted internal strife among foreigners and tyrants, has stirred up the same discord among us, resentful toward our good works.”</p> <p>1.19.4 The emperor spoke these words in the Roman language, which someone present interpreted.</p>
<p>1.20.1 Ἐκ τούτου δὲ ἡ περὶ τοῦ δόγματος διάλεξις ἐκινήθη τοῖς ἱερεῦσι. σχολῆ δὲ καὶ μάλα ἀνεξικακῶς ἠκροῶτο ὁ βασιλεὺς τῶν ἐκατέρωθεν λόγων· καὶ τοῖς μὲν εὖ λέγουσιν ἐτίθετο, τοὺς δὲ φιλονικοῦντας μετετίθει τῆς ἔριδος, πράως ἐκάστω διαλεγόμενος, ὡς ἀκούειν ἠπίστατο, καθότι οὐδὲ τῆς Ἑλλήνων γλώττης ἀπειρώς εἶχε. Τὸ δὴ τελευταῖον συνέβησαν ἀλλήλοις πάντες οἱ ἱερεῖς καὶ ὁμοούσιον εἶναι τῷ πατρὶ τὸν υἱὸν ἐψηφίσαντο. μόνοι δὲ τὰ μὲν πρῶτα δέκα καὶ ἑπτὰ λέγονται τὴν Ἀρείου δόξαν ἐπαινέσαι, παραχρῆμα δὲ καὶ τούτων οἱ πλείους πρὸς τὸ κοινῇ δόξαν μετέθεντο.</p> <p>1.20.2 ταύτη δὲ τῇ γνώμῃ καὶ ὁ βασιλεὺς ἐπεψηφίσαστο συμβαλὼν θεϊθὲν αὐτὴν δεδοκιμάσθαι τὴν συμφωνίαν τοῦ συλλόγου. ὑπερορίῳ τε φυγῇ ζημιωθήσεσθαι προηγόρευσε τὸν ἐναντίον τῶν δεδογμένων ἐρχόμενον, ὡς διαφθείροντα τοὺς θεῖους ὄρους.</p> <p>1.20.3. Ἴνα δὲ καὶ εἰς τὸν ἐξῆς χρόνον βέβαιον καὶ δῆλον τοῖς ἐσομένοις ὑπάρχη τὸ σύμβολον τῆς τότε συναρεσάσης πίστεως, ἀναγκαῖον ᾤθηεν εἰς ἀπόδειξιν τῆς ἀληθείας αὐτὴν τὴν περὶ τούτων γραφὴν παραθέσθαι· εὐσεβῶν δὲ φίλων καὶ τὰ τοιαῦτα ἐπιστημόνων οἷα δὴ μύσταις καὶ μυσταγωγοῖς μόνοις δέον τάδε λέγειν καὶ ἀκούειν ὑφηγουμένων ἐπήνεσα τὴν βουλὴν (οὐ γὰρ ἀπεικὸς καὶ τῶν ἀμυήτων τινὰς τῆδε τῇ βίβλῳ ἐντυχεῖν), ὡς ἐνὶ δὴ τῶν ἀπορρήτων ἂ χρησιωπᾶν ἀποκρυψάμενος· ὡς <δὲ> μὴ πάμπαν ἀγνοεῖν τὰ δόξαντα.</p>	<p>1.20.1 The next debate by the priests turned upon doctrine. The emperor gave patient attention to the speeches of both parties; he applauded those who spoke well and rebuked those who displayed a tendency to bicker. According to his understanding of what he had heard—for he was not completely unfamiliar with the Greek language—he addressed himself with kindness to each one. Finally all the priests agreed with one another and conceded that the Son is <i>homoousios</i> with the Father. At the conclusion of the conference there were only seventeen who praised the opinion of Arius, but eventually the majority of these yielded and agreed with the general view.</p> <p>1.20.2 The emperor deferred to this ruling. He regarded the unanimity of the conference to be a divine approval and he declared that anyone who rebelled against it would be immediately sent into banishment as guilty of trying to overthrow the divine definitions.</p> <p>1.20.3 I had thought it necessary to reproduce the actual document concerning the matter, as an example of the truth, in order that those who follow might possess in a fixed and clear form the symbol of the faith which provided some peace at the time. But since some pious friends, who understood such matters, recommended that these truths ought to be spoken of and heard by the initiated and their initiators only, I agreed with their advice. It is not unlikely that some of the uninitiated may read this book. While I have concealed the portion of material that I ought to keep silent about, I have not altogether left the reader ignorant of the opinions held by the council.</p>
<p>1.21.1 Τῇ συνόδῳ, ἰστέον [δὲ] ὅτι τὸν μὲν υἱὸν ὁμοούσιον εἶναι τῷ πατρὶ ἀπεφήναντο· τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι</p>	<p>1.21.1 It ought to be known that they affirmed the Son to be <i>homoousios</i> with the Father and that those are to be excommunicated and voted aliens to the catholic</p>

οὐκ ἦν” καὶ ὅτι “ἐξ οὐκ ὄντων ἐγένετο” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας, ἢ τρεπτὸν ἢ ἀλλοιωτόν, ἀπεκήρυξαν καὶ τῆς καθόλου ἐκκλησίας ἀλλοτρίους ἐψηφίσαντο.

1.21.2 Ταύτην δὲ τὴν γραφὴν ἐπήνεσαν Εὐσέβιος τε ὁ Νικομηδείας καὶ Θεόγνιος ὁ Νικαίας, Μάρις τε ὁ Χαλκηδόνος καὶ Πατρόφιλος ὁ Σκυθοπόλεως καὶ Σεκοῦνδος ὁ Πτολεμαΐδος τῆς Λιβύης. Εὐσέβιος δὲ ὁ Παμφίλου μικρὸν ἐπισχῶν ἐπεσκέψατο ταύτην καὶ ἐπήνεσεν.

1.21.3 Ἡ δὲ σύνοδος ἀπεκήρυξεν Ἄρειον καὶ τοὺς ὁμοίως αὐτῷ φρονοῦντας· Ἀλεξανδρείας τε μὴ ἐπιβαίνειν αὐτόν ἐψηφίσαντο. οὐ μὴν ἀλλὰ καὶ τὰς λέξεις τῆς αὐτοῦ δόξης ἀπεκήρυξαν καὶ τὸ βιβλίον ὃ περὶ ταύτης συντάξας Θαλίαν ἐπέγραψε. τούτου δὲ τοῦ συντάγματος, ὡς ἐπυθόμην (οὐ γὰρ ἐνέτυχον), διαλελυμένος τίς ἐστίν ὁ χαρακτήρ, ὡς ἐμφορῆς εἶναι τῇ χανονότητι τοῖς Σωτάδου ἕσμασιν. ἰστέον μέντοι ὡς τῇ Ἀρείου καθαιρέσει οὔτε ἔθεντο οὔτε ὑπέγραψαν Εὐσέβιος ὁ Νικομηδείας καὶ Θεόγνιος ὁ Νικαεύς, καίπερ τῇ γραφῇ τῆς πίστεως συναίνεσαντες.

1.21.4 Ὁ δὲ βασιλεὺς Ἄρειον μὲν ὑπερορίῳ φυγῇ ἐξημίωσε· καὶ τοῖς πανταχῇ ἐπισκόποις καὶ λαοῖς νομοθετῶν ἔγραψεν ἀσεβεῖς ἡγεῖσθαι αὐτόν τε καὶ τοὺς αὐτοῦ ὁμόφρονας καὶ πυρὶ παραδιδόναι, εἴ τι αὐτῶν εὐρίσκειτο σύγγραμμα, ὥστε μήτε αὐτοῦ μήτε τοῦ δόγματος, οὐ εἰσηγήσατο, ὑπόμνημα φέρεσθαι. εἰ δὲ τις φωραθῆι κρύπτων καὶ μὴ παραχρῆμα καταμηνύσας ἐμπρήση, θάνατον εἶναι τὴν ζημίαν καὶ τιμωρίαν εἰς κεφαλὴν. καὶ ἄλλας δὲ κατὰ πόλιν ἐπιστολάς διεπέμψατο κατὰ Ἀρείου καὶ τῶν ὁμοδόξων αὐτοῦ.

1.21.5 Εὐσέβιον δὲ καὶ Θεόγνιον φεύγειν προσέταξεν ἃς ἐπεσκόπουσαν πόλεις· τῇ δὲ Νικομηδέων ἐκκλησίᾳ ἔγραψεν ἔχεσθαι τῆς πίστεως ἣν ἡ σύνοδος παρέδωκεν, ὀρθοδόξους δὲ προβάλλεσθαι ἐπισκόπους καὶ τούτοις πείθεσθαι, τῶν δὲ λήθη παραδοῦναι τὴν μνήμην· τοὺς δὲ ἐπαινεῖν ἢ τὰ αὐτῶν φρονεῖν ἐπιχειροῦντας ἠπειλήσει τιμωρεῖσθαι. ἐν τούτοις δὲ τοῖς γράμμασι καὶ ἄλλως ἀπεχθάνεσθαι πρὸς Εὐσέβιον ἐδήλου ὡς πρότερον ἤδη τὰ τοῦ τυράννου φρονήσαντα καὶ αὐτῷ ἐπιβουλεύσαντα. κατὰ ταῦτα μὲν οὖν τὰ βασιλέως γράμματα ἀφῆρθησαν ὧν εἶχον ἐκκλησιῶν Εὐσέβιος τε καὶ Θεόγνιος. παραλαμβάνει δὲ τὴν Νικομηδέων Ἀμφίων, Χρῆστος δὲ τὴν Νικαίας.

1.21.6 Πανσαμένης δὲ τῆς ἐπὶ τῷ δόγματι ζητήσεως ἔδοξε τῇ συνόδῳ καὶ τὴν πασχαλίαν ἑορτὴν ἅπαντας κατὰ τὸν αὐτὸν ἐπιτελεῖν καιρόν.

church who assert that there was a time in which the Son existed not, and before he was begotten he was not, and that he was made from what had no existence, and that he is of another hypostasis or substance from the Father, and that he is subject to change or mutation.

1.21.2 This decision was sanctioned by Eusebius, bishop of Nicomedia; by Theognis, bishop of Nicaea; by Maris, bishop of Chalcedon; by Patrophilus, bishop of Scythopolis; and by Secundus, bishop of Ptolemais in Libya. Eusebius Pamphilus, however, withheld his assent for a little while, but on further examination assented.

1.21.3 The council excommunicated Arius and his adherents and prohibited his entering Alexandria. The words in which his opinions were couched were likewise condemned, and also a work entitled *Thalia*, which he had written on the subject. I have not read this book, but I understand that it is of a loose character, resembling Sotadus in licentiousness. It ought to be known that although Eusebius, bishop of Nicomedia, and Theognis, bishop of Nicaea, assented to the document of this faith set forth by the council, they neither agreed nor subscribed to the deposition of Arius.

1.21.4 The emperor punished Arius with exile and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had taught might remain. Whoever was found hiding his writings and who did not burn them immediately on the accusation would undergo the penalty of death and suffer capital punishment. The emperor wrote letters to every city against Arius and those who had received his doctrines.

1.21.5 He commanded Eusebius and Theognis to leave the cities in which they were bishops. He addressed himself in particular to the church of Nicomedia, urging it to adhere to the faith which had been set forth by the council, to elect orthodox bishops, to obey them, and to let the past fall into oblivion. He threatened with punishment those who should venture to speak well of the exiled bishops or to adopt their sentiments. In these and in other letters, he made clear his resentment against Eusebius, because he had previously adopted the opinions of the tyrant and had engaged in his plots. In accordance with the imperial edicts, Eusebius and Theognis were expelled from the churches which they

	<p>held, and Amphion received that of Nicomedia, and Chrestus that of Nicaea.</p> <p>1.21.6 When this doctrinal controversy had been resolved, the council decided that the feast of Easter should be celebrated at the same time in every place.</p>
<p>1.22.1 Λέγεται δὲ τὸν βασιλέα τῆς πάντων Χριστιανῶν ὁμοιότητος προνοοῦντα καὶ Ἀκέσιον, ὃς ἐπίσκοπος ἦν τῆς Ναυατιανῶν ἐκκλησίας, ἐπὶ τὴν σύνοδον καλεῖσθαι καὶ τὸν περὶ τῆς πίστεως καὶ τῆς ἑορτῆς ἐπιδειξάμενον ὅρον ἢδη [δὲ] βεβαιωθέντα ταῖς τῶν ἐπισκόπων ὑπογραφαῖς, πυθέσθαι τε εἰ καὶ αὐτὸς τούτοις συναινεῖ· τὸν δὲ φάναι μηδὲν ὠρίσθαι καινόν, καὶ ἐπαινεῖσθαι τὸ τῆ συνόδῳ δόξαν· οὕτω γὰρ καὶ αὐτὸν ἐξ ἀρχῆς παρειληφέναι πιστεύειν τε καὶ ἑορτάζειν.</p> <p>1.22.2 “Τί οὖν,” ἔφη ὁ βασιλεὺς, “ὁμοίως φρονῶν χωρίζῃ τῆς κοινωνίας;” τοῦ δὲ προφέροντος τὴν ἐπὶ Δεκίου Ναυάτῳ καὶ Κορνηλίῳ συμβῆσαν διαφορὰν, καὶ ὡς μετὰ τὸ βάπτισμα κοινωνίας οὐκ ἀξιοῖ μυστηρίων τοὺς ἀμαρτίας ἐνόχους, ἢν πρὸς θάνατον καλοῦσιν αἱ θεῖαι γραφαί (θεοῦ γὰρ ἐξουσίας μόνου, οὐχ ἱερέων ἠρτῆσθαι τὴν ἄφεσιν) ὑπολαβῶν ὁ βασιλεὺς εἶπεν· “ὦ Ἀκέσιε, κλίμακα θεῶν καὶ μόνος εἰς οὐρανοὺς ἀνάβηθι.”</p> <p>1.22.3 Ταῦτα δὲ οἶμαι εἰπεῖν τὸν βασιλέα πρὸς Ἀκέσιον οὐκ ἐπαινοῦντα, ἀλλ’ ὅτι ἄνθρωποι ὄντες ἀναμαρτήτους σφᾶς εἶναι νομίζουσιν.</p>	<p>1.22.1 It is related that the emperor, under the impulse of an ardent desire to see harmony re-established among Christians, summoned Acesius, bishop of the church of the Novatians, to the council, placed before him the definition of the faith and of the feast, which had already been confirmed by the signatures of the bishops, and asked whether he could agree to it. Acesius answered that their exposition defined no new doctrine and that he agreed in opinion with the council and that he had from the beginning held these sentiments with respect both to the faith and to the feast.</p> <p>1.22.2 “Why, then,” said the emperor, “do you keep aloof from communion with others, if you are of one mind with them?” He replied that the dissension first broke out under Decius, between Novatius and Cornelius, and that he considered such people unworthy of communion who, after baptism, had fallen into those sins which the Scriptures declare to be unto death, for the remission of those sins, he thought, depended on the authority of God only, and not on the priests. The emperor replied by saying, “O Acesius, take a ladder and ascend alone to heaven.”</p> <p>1.22.3 By this speech I do not imagine the emperor intended to praise Acesius, but rather to convict him, because, being but a man, he fancied himself exempt from sin.</p>
<p>1.23.1 Ἡ δὲ σύνοδος ἐπανορθῶσαι τὸν βίον σπουδάζουσα τῶν περὶ τὰς ἐκκλησίας διατριβόντων ἔθετο νόμους οὓς κανόνας ὀνομάζουσιν.</p> <p>1.23.2 ἐν δὲ τῷ περὶ τούτου βουλευέσθαι τοῖς μὲν ἄλλοις ἐδόκει νόμον ἐπιεσάγειν ἐπισκόπους καὶ πρεσβυτέρους διακόνους τε καὶ ὑποδιακόνους μὴ συγκαθεύδειν ταῖς γαμεταῖς, ἅς πρὶν ἱεραῖσθαι ἠγάγοντο.</p> <p>1.23.3 ἀναστὰς δὲ ἐν μέσῳ Παφνούτιος ὁ ὁμολογητῆς ἀντεῖπε τίμιόν τε τὸν γάμον ἀποκαλῶν σωφροσύνην τε τὴν πρὸς τὰς ἰδίας γαμετάς συνουσίαν· συνεβούλευσέν τε τῆ συνόδῳ μὴ τοιοῦτον θέσθαι νόμον· χαλεπὸν γὰρ εἶναι τὸ πρᾶγμα φέρειν· ἴσως δὲ καὶ αὐτοῖς καὶ ταῖς τούτων γαμεταῖς τοῦ μὴ σωφρονεῖν αἰτία γενήσεται.</p>	<p>1.23.1 Zealous of reforming the life of those who were involved with the work of the church, the council enacted laws which were called ‘canons.’</p> <p>1.23.2 While they were deliberating about this, some thought that a law ought to be introduced that bishops and presbyters, deacons and subdeacons, should not sleep with the wives they had married before they entered the priesthood.</p> <p>1.23.3 But Paphnutius, the confessor, stood up and testified against this proposition. He said that marriage was honorable and chaste, and that cohabitation with their own wives was chastity, and advised the council not to frame such a law, for it would be difficult to bear</p>

<p>1.23.4 κατὰ δὲ τὴν ἀρχαίαν τῆς ἐκκλησίας παράδοσιν τοὺς μὲν ἀγάμους τοῦ ἱερατικοῦ τάγματος κοινωνήσαντας μηκέτι γαμεῖν, τοὺς δὲ μετὰ γάμον ὧν ἔχουσι γαμετῶν μὴ χωρίζεσθαι. καὶ ταῦτα μὲν ὁ Παφνούτιος, καίπερ ἄπειρος ὢν γάμου, εἰσηγήσατο.</p> <p>1.23.5 ἐπήνεσε δὲ καὶ ἡ σύνοδος τὴν βουλὴν καὶ περὶ τούτου οὐδὲν ἐνομοθέτησεν, ἀλλὰ τῇ ἐκάστου γνώμῃ τὸ πρᾶγμα, οὐκ ἐν ἀνάγκῃ ἔθετο. περὶ δὲ τῶν ἄλλων, ἥπερ αὐτῇ καλῶς ἔχειν ἐδόκει, νόμους ἀνεγράψατο, καθ' οὓς πολιτεύεσθαι προσήκει τὰ τῆς ἐκκλησίας πράγματα. ἀλλὰ τούτοις μὲν, εἴ τῳ φίλον, ῥάδιον ἐντυχεῖν παρὰ πολλοῖς φερομένοις.</p>	<p>and might serve as an occasion of straying for them and their wives.</p> <p>1.23.4 He reminded them that according to the ancient tradition of the church, those who were unmarried when they took part in the communion of sacred orders were required to remain so, but that those who were married were not to send away their wives. Such was the advice of Paphnutius, although he was himself unmarried.</p> <p>1.23.5 In accordance with it, the council agreed with his advice and enacted no law about it but left the matter to the decision of individual judgment and not to compulsion. The council, however, enacted other laws regulating the government of the church, and these laws may easily be found, as they are in the possession of many individuals.</p>
<p>1.24.1 Ἐξετασθέντων δὲ καὶ τῶν κατὰ Μελίτιον ἀνὰ τὴν Αἴγυπτον συμβάντων καταδίκασεν αὐτὸν ἡ σύνοδος ἐν τῇ Λυκῶ διατρίβειν ψιλὸν ὄνομα ἐπισκοπῆς ἔχοντα, τοῦ δὲ λοιποῦ μήτε ἐν πόλει μήτε ἐν κώμῃ χειροτονεῖν· τοὺς δὲ ἤδη παρ' αὐτοῦ καταστάνας κοινωνεῖν καὶ λειτουργεῖν, δευτερεύειν δὲ ταῖς τιμαῖς τῶν ἐν ἐκάστῃ ἐκκλησίᾳ καὶ παρκοικίᾳ κληρικῶν.</p> <p>1.24.2 ἐπαναβαίνειν δὲ ταῖς τάξεσι τῶν προτελευτώντων, εἰ ψήφῳ τοῦ πλήθους ἄξιοι φανεῖεν, ἐπιχειροτονούντος τοῦ ἐπισκόπου τῆς Ἀλεξανδρέων ἐκκλησίας· μὴ ἐξεῖναι δὲ αὐτοῖς ἐπιλέγεσθαι κατὰ γνώμην ἰδίαν οὓς ἂν ἐθέλωσιν.</p> <p>1.24.3 ἐφάνη δὲ τοῦτο τῇ συνόδῳ δίκαιον, λογιζομένη τὸ προπετὲς καὶ ἔτοιμον εἰς χειροτονίαν Μελιτίου καὶ τῶν τὰ αὐτὰ φρονούντων, ὥστε καὶ Πέτρου τοῦ μαρτυρήσαντος, ἡνίκα ἠγεῖτο τῆς Ἀλεξανδρέων ἐκκλησίας, φεύγοντος διὰ τὸν τότε διωγμὸν, τὰς διαφορούσας αὐτῷ χειροτονίας ὑφήρπασε.</p>	<p>1.24.1 After an investigation had been made into the conduct of Melitius when in Egypt, the council sentenced him to reside in Lycus and to retain only the name of bishop and prohibited him from ordaining any one either in a city or a village. Those who had previously been ordained by him were permitted by this law to remain in communion and in the ministry but were to be accounted secondary with regards to dignity of the clergy in church and parish.</p> <p>1.24.2 When by death a position became vacant, they were allowed to succeed to it, if deemed worthy, by the vote of the multitude, but in this case they were to be ordained by the bishop of the church of Alexandria, for they were prohibited from exercising any power or influence in elections.</p> <p>1.24.3 This regulation appeared just to the council, for Melitius and his followers had manifested great rashness and boldness in administering ordination. So the regulation also nullified the ordinations of every type which differed from those of Peter. He, when he led the Alexandrian church, fled on account of the persecution then raging, but afterward suffered martyrdom.</p>
<p>1.25.1 Τούτων ὧδε δοξάντων τῇ συνόδῳ ζυνηνέχθη κατὰ ταυτὸν ἑορτὴν εἶναι εἰκοσαετηρίδα τῆς Κωνσταντίνου βασιλείας, ἔθος δὲ Ῥωμαίοις δημοτελεῖν πανήγυριν ἄγειν καθ' ἐκάστην δεκαετίαν τῆς τοῦ κρατοῦντος ἀρχῆς. εὐκαιρον οὖν εἶναι νομίσας ὁ</p>	<p>1.25.1 At the very time that these decrees were passed by the council, the twentieth anniversary of the reign of Constantine was celebrated, for it was a Roman custom to have a feast on every tenth year of a ruler's reign. The emperor, therefore, thought it to be opportune,</p>

<p>βασιλεὺς προετρέψατο τότε τὴν σύνοδον εἰς ἐστίασιν καὶ τοῖς προσήκουσι δώροις ἐτίμησεν.</p> <p>1.25.2 ἐπεὶ δὲ οἴκαδε ἐπανέναι παρεσκευάσαντο, συγκαλέσας ἅπαντας συνεβούλευσεν ὁμονοεῖν περὶ τὴν πίστιν καὶ τῆς πρὸς σφᾶς αὐτοὺς εἰρήνης ἔχεσθαι, ὡς ἂν ἀστασίαστοι τοῦ λοιποῦ διαμένοιεν.</p> <p>1.25.3 καὶ πολὺν περὶ τούτου λόγον διεξελθὼν τὸ τελευταῖον ἐκέλευεν ὑπὲρ ἑαυτοῦ καὶ παιδῶν καὶ βασιλείας εὐχεσθαι σπουδαίως καὶ τὸν θεὸν ἰκετεύειν ἐκάστοτε. καὶ πρὸς μὲν τοὺς τότε ἀφικομένους εἰς Νίκαιαν τοιαῦτα εἰπὼν συνετάξατο.</p> <p>1.25.4 δηλαδὲ ποιῶν καὶ τοῖς μὴ παροῦσι τὰ ἐν τῇ συνόδῳ καταρωθέντα, γράμματα πέπομφε ταῖς κατὰ πόλιν ἐκκλησίαις, τῇ δὲ Ἀλεξανδρέων ἰδίᾳ ἕτερα παρὰ ταῦτα, προτρέπων πάσης ἀφεμένους διχονοίας ὁμονοῆσαι περὶ τὴν ἐκτεθεῖσαν παρὰ τῆς συνόδου πίστιν· μηδὲν γὰρ ἕτερον εἶναι ταύτην ἢ θεοῦ γνώμην ἐκ συμφωνίας τηλικούτων καὶ τοσούτων ἱερέων ἀγίῳ πνεύματι συστάσαν μετὰ <te> ζήτησιν ἀκριβῆ καὶ βάσανον πάντων τῶν ἀμφιβόλων δοκιμασθεῖσαν.</p>	<p>invited the council to the festival, and presented suitable gifts to them.</p> <p>1.25.2 When they prepared to return home, he called them all together and exhorted them to be of one mind about the faith and at peace among themselves, so that no dissensions might creep in among them from then on.</p> <p>1.25.3 After many other similar exhortations, he concluded by commanding them to be diligent in prayer and always to supplicate God for himself, his children, and the empire, and after he had thus addressed those who had come to Nicaea, he bade them farewell.</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>
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