

Eusebius of Caesarea, *Life of Constantine* (CPG 3496) – on the Council of Nicaea

Book 3, sections 4-21

Greek text: *Eusebius Werke* 2. Die Kirchengeschichte, ed. E. Schwartz. GCS 9.1 (Leipzig, 1903), 78-88.

English translation based on that of A.C. McGiffert (NPNF² 1:520-526), updated for FCC by Aaron West, Austin Claflin and Glen Thompson.

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Greek	English
3.4 Ταῦτα μὲν οὖν αὐτῷ καταθυμίως συνετελεῖτο, τὰ δέ γε τῆς τοῦ φθόνου βασκανίας δεινῶς τὰς κατὰ τὴν Ἀλεξάνδρειαν ἐκκλησίας τοῦ θεοῦ ἐκταράττοντα καὶ τὸ Θηβαίων τε καὶ Αἰγυπτίων σχισματικὸν κακὸν οὐ σμικρῶς αὐτὸν ἐκίνει, προσρηγνυμένων καθ' ἐκάστην πόλιν ἐπισκόπων ἐπισκόποις, δήμων τε δήμοις ἐπανισταμένων καὶ μόνον οὐχὶ συμπληγάσι κατακοπτόντων ἀλλήλους, ὥστ' ἤδη φρενῶν ἐκστάσει τοὺς ἀπεγνωσμένους ἀνοσίους ἐγχειρεῖν καὶ ταῖς βασιλέως τολμᾶν ἐνυβρίζειν εἰκόσιν, οὐ μὴν ὥστ' εἰς ὀργὴν ἐγείρειν τὸν βασιλέα μᾶλλον ἢ πρὸς πόνον ψυχῆς, ὑπεραλγοῦντα τῆς τῶν φρενοβλαβῶν ἀπονοίας.	3.4 With pleasure he busied himself with these tasks. However, the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the schism in Thebes and Egypt, continued to greatly disturb him. For in fact, in every city bishops were engaged in obstinate conflict with other bishops, and one group of people rising against another, coming into violent collision with each other almost like the fabled Clashing Rocks. Indeed, some were so carried beyond the bounds of reason as to become guilty of reckless and outrageous conduct, even insulting the statues of the emperor. This state of things had little power to excite his anger, but rather produced a feeling of sorrow within him, for he deeply deplored the folly being exhibited by these deranged men.
3.5.1 Προὔπηρχε δ' ἄρα καὶ ἄλλη τις τούτων προτέρα νόσος ἀργαλεωτάτη ἐκ μακροῦ διενοχλοῦσα, τῆς σωτηρίου ἑορτῆς διαφωνία, τῶν μὲν ἔπεσθαι δεῖν τῇ Ἰουδαίων συνηθείᾳ, τῶν δὲ προσήκειν τὴν ἀκριβῆ τοῦ καιροῦ παραφυλάττειν ὥραν μηδὲ πλανωμένους ἔπεσθαι τοῖς τῆς εὐαγγελικῆς ἀλλοτρίοις χάριτος.	3.5.1 But previously another very dangerous disorder had arisen and long afflicted the church—differences in regard to the festival of Easter. For while one party asserted that they ought to preserve 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 the grace of the grace.

3.5.2 κὰν τούτῳ τοιγαροῦν μακροῖς ἤδη χρόνοις τῶν ἀπανταχοῦ λαῶν διενηνεγμένων θεσμῶν τε θείων συγχεομένων, ὥς ἐπὶ μιᾷ καὶ τῆς αὐτῆς ἑορτῆς τὴν τοῦ καιροῦ παρατροπὴν μεγίστην διάστασιν ἐμποιεῖν τοῖς τὴν ἑορτὴν ἄγουσι, τῶν μὲν ἀσιτίαις καὶ κακοπαθείαις ἐνασκουμένων, τῶν δ' ἀνέσει τὴν σχολὴν ἀνατιθέντων, οὐδεὶς οἷός τ' ἦν ἀνθρώπων θεραπείαν εὑρασθαι 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.	3.5.2 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 concerning the time for celebrating one and the same feast caused the greatest disagreement between those who kept it. Some burdened themselves with fastings and austerities, while others devoted their time to festive relaxation. No one seemed to be capable of devising a remedy for this bad situation, because the controversy continued equally balanced between both parties. For God Almighty alone the healing of these differences was an easy task, and Constantine appeared to be the only one on earth capable of being his minister to achieve this.
3.5.3 ὃς ἐπειδὴ τὴν τῶν λεχθέντων διέγνω 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.	3.5.3 For as soon as he was made acquainted with the facts which I have described, and perceived that his letter certain Alexandrians had failed to produce its intended 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.
3.6.1 Εἴθ' ὥσπερ 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 ἡ Νίκαια.	3.6.1 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 meeting, the city of Nicaea in Bithynia (named from "<i>Victory</i>"), was appropriate to the occasion.
3.6.2 ὥς οὖν ἐφοῖτα πανταχοῦ τὸ παράγγελμα, οἷά τινος ἀπὸ νύσσης οἱ πάντες ἔθεον σὺν προθυμίᾳ τῇ πάσῃ. εἴλκε γὰρ αὐτοὺς ἀγαθῶν ἐλπίς, ἥ τε τῆς	3.6.2 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

ειρήνης μετουσία, τοῦ τε ξένου θαύματος τῆς τοῦ τοσούτου βασιλέως ὧσεως ἡ θέα. ἐπειδὴ οὖν συνήλθον οἱ πάντες, ἔργον ἦδη θεοῦ τὸ πραττόμενον ἐθεωρεῖτο. οἱ γὰρ μὴ μόνον ψυχαῖς ἀλλὰ καὶ σώμασι καὶ χώραις καὶ τόποις καὶ ἔθνεσι πορρωτάτω διεστῶτες ἀλλήλων ὁμοῦ συνήγοντο, καὶ μία τοὺς πάντας ὑπεδέχετο πόλις. ἦν θ' ὁρᾶν μέγιστον ἱερέων στέφανον ἐξ ὠραίων ἀνθέων καταπεποικιλμένον.	conference, by the hope of enjoying present peace, and by the desire of seeing something new and remarkable 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 coming from different countries, places, and nations, were brought together there. Gathered 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.
3.7.1 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, Φοίνικας τε καὶ Ἀραβίους καὶ Παλαιστινοὺς, ἐπὶ τούτοις Αἰγυπτίους, Θηβαίους, Λίβυας, τοὺς τ' ἐκ μέσης τῶν ποταμῶν ὀρμωμένους· ἦδη 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 Θρᾷκες καὶ Μακεδόνες, Ἀχαιοί τε καὶ Ἑπειῶται, τούτων θ' οἱ ἔτι προσωτέρω οἰκοῦντες ἀπὴντων, αὐτῶν τε Σπάνων ὁ πάνυ βοώμενος εἷς ἦν τοῖς πολλοῖς ἅμα συνεδρεύων.	3.7.1 The most distinguished of God's servants from all the churches across Europe, Libya, and Asia were assembled. 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 in the great assembly.
3.7.2 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 δεσμῷ συνάψας εἰρήνης, τῷ αὐτοῦ σωτῆρι τῆς κατ' ἐχθρῶν καὶ	3.7.2 The bishop of the imperial city was prevented from attending by his extreme old age, but his priests were present to take 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

πολεμίων νίκης θεοπρεπὲς ἀνετίθει χαριστήριον, εἰκόνα χορείας ἀποστολικῆς ταύτην καθ’ ἡμᾶς συστησάμενος.	over every foe, thus displaying in our own times a picture of the company of apostles.
3.8 Ἐπεὶ καὶ κατ’ ἐκείνους συνῆχθαι λόγος “ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἄνδρας εὐλαβεῖς,” ἐν οἷς ἐτύγγανον “Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, 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, οἱ τ’ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,” πλὴν ὅσον ἐκείνοις ὑστέρει τὸ μὴ ἐκ θεοῦ λειτουργῶν συνεστάναι τοὺς πάντας· ἐπὶ δὲ τῆς παρουσίας χορείας ἐπισκόπων μὲν πληθὺς ἦν πεντήκοντα καὶ διακοσίων ἀριθμὸν ὑπερακοντίζουσα, ἐπομένων δὲ τούτοις πρεσβυτέρων καὶ διακόνων ἀκολουθῶν τε πλείστων ὅσων ἐτέρων οὐδ’ ἦν ἀριθμὸς εἰς κατάληψιν.	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 250, while the presbyters and deacons and the many other attendants with them were too numerous to calculate.
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 δαψιλῶς χορηγεῖσθαι διετέτακτο.	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 gifts 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.
3.10.1 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, βάθρων δ’ ἐν τάξει πλειόνων ἐφ’ ἐκατέραις τοῦ οἴκου	3.10.1 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 many seats arrayed in order, which were occupied

πλευραῖς διατεθέντων, εἴσω παρῆσαν οἱ κεκλημένοι καὶ τὴν προσήκουσαν ἔδραν οἱ πάντες ἀπελάμβανον.	by those who had been invited to attend, according to their rank.
3.10.2 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.	3.10.2 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.
3.10.3 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 ἐξαστραπτούσῃ περιβολῇ, ἀλουργίδος πυρωποῖς καταλαμπόμενος ἀκτῖσι, χρυσοῦ τε καὶ λίθων πολυτελῶν διαυγέσι φέγγεσι κοσμούμενος.	3.10.3 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.
3.10.4 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 ἀλκῇ τε ῥώμῃς ἀμάχου, ἃ δὴ τρόπων ἐπιεικείᾳ πραότητί τε βασιλικῆς ἡμερότητος ἐγκεκραμένα τὸ τῆς διανοίας ὑπερφυεὲς παντὸς κρεῖττον ἀπέφαινον λόγῳ.	3.10.4 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.
3.10.5 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. ταῦτ' οὖν δ' ἔπραττον οἱ πάντες μετὰ βασιλέως.	3.10.5 As soon as he had proceeded to the upper end of the seats, at first he remained standing, and after a low chair made of gold had been placed there for him, he waited until the bishops had signaled to him, and then sat down; then, after him, the whole assembly did the same.

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 βλέπόντων, ὁ δὲ φαιδροῖς ὄμμασι τοὺς πάντας γαληνῶς ἐμβλέψας κᾶπειτα συναγαγὼν αὐτὸς πρὸς ἑαυτὸν τὴν διάνοιαν ἡσύχῳ καὶ πραεῖα φωνῇ τοῖον ἀπέδωκε λόγον·	3.11 The bishop who occupied the seat of honor on the right side 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. After looking around the assembly calmly and cheerfully and, having collected his thoughts, in a relaxed and gentle tone he spoke something like the following:
3.12.1 “Εὐχῆς μὲν ἐμοὶ τέλος ἦν, ὦ φίλοι, τῆς ὑμετέρας ἀπολαῦσαι χορείας. τούτου δὲ τυχὼν εἰδέναι τῷ βασιλεῖ τῶν ὅλων 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.	3.12.1 “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 by permitting me to see you not only all assembled together, but all united in a common harmony of sentiment.
3.12.2 μὴ δὴ οὖν βάσκανός τις ἐχθρὸς τοῖς ἡμετέροις λυμαινέσθω καλοῖς, μηδὲ τῆς τῶν τυράννων θεομαχίας ἐκποδὼν ἀρθείσης θεοῦ σωτῆρος δυνάμει ἐτέρως ὁ φιλοπόννηρος δαίμων τὸν θεῖον νόμον βλασφημίαις περιβαλλέτω· ὥς ἔμοιγε παντὸς πολέμου καὶ μάχης δεινῆς καὶ χαλεπωτέρας ἢ τῆς ἐκκλησίας τοῦ θεοῦ ἐμφύλιος νενόμισται στάσις καὶ μᾶλλον ταῦτα τῶν ἔξωθεν λυπηρὰ καταφαίνεται.	3.12.2 I pray therefore that no malicious 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 to blasphemous slander the divine law. 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.
3.12.3 ὅτε γοῦν τὰς κατὰ τῶν πολεμίων νίκας νεύματι καὶ συνεργίᾳ τοῦ κρείττονος ἡράμην, οὐδέν 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,	3.12.3 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 expected to

οὐκ ἐν δευτέρῳ τὴν ἀκοὴν ἐθέμην, τυχεῖν δὲ καὶ τοῦτο θεραπείας δι' ἐμῆς εὐζάμενος ὑπηρεσίας τοὺς πάντας ἀμελλήτως μετεστειλάμην.	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.
3.12.4 καὶ χαίρω μὲν ὁρῶν τὴν ὑμετέραν ὁμήγυριν, τότε δὲ μάλιστα κρίνω κατ' εὐχὰς ἐμαυτὸν πράξειν, ἐπειδὴν ταῖς ψυχαῖς ἀνακραθέντας ἴδοιμι τοὺς πάντας μίαν τε κοινὴν βραβεύουσιν τοῖς πᾶσιν εἰρηνικὴν συμφωνίαν, ἣν καὶ ἑτέροις ὑμᾶς πρέπον ἂν εἴη πρεσβεύειν τοὺς τῷ θεῷ καθιερωμένους.	3.12.4 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.
3.12.5 μὴ δὴ οὖν μέλλετε, ὦ φίλοι δὴ λειτουργοὶ θεοῦ καὶ τοῦ κοινοῦ πάντων ἡμῶν δεσπότης τε καὶ σωτὴρ ἀγαθὸς θεράποντες, τὰ τῆς ἐν ὑμῖν διαστάσεως αἰτία ἐντεῦθεν ἤδη φέρειν εἰς μέσον ἀρξάμενοι, πάντα σύνδεσμον ἀμφιλογίας νόμοις εἰρήνης ἐπλύσασθαι. οὕτω γὰρ καὶ τῷ ἐπὶ πάντων θεῷ τὰ ἀρεστὰ διαπεπραγμένοι εἴητε ἂν, καὶ μοι τῷ ὑμέτερῳ συνθεράποντι ὑπερβάλλουσιν δώσετε τὴν χάριν.”	3.12.5 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.”
3.13.1 Ὁ μὲν δὴ ταῦτ' εἰπὼν Ῥωμαία γλώττῃ, ὑφερμηνεύοντος ἑτέρου, παρεδίδου τὸν λόγον τοῖς τῆς συνόδου προέδροις. ἐντεῦθεν δ' οἱ μὲν ἀρξάμενοι κατητιῶντο τοὺς πέλας, οἱ δ' ἀπελογοῦντό τε καὶ ἀντεμέμοντο. πλείστων δὴτα 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 φιλονεικῶς ἐνισταμένους.	3.13.1 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 reconciliation.

3.13.2 πράως τε ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας ἐλληνίζων τε τῇ φωνῇ, ὅτι μηδὲ ταύτης ἀμαθῶς εἶχε, γλυκερός τις ἦν καὶ ἡδύς, τοὺς μὲν συμπείθων, τοὺς δὲ καταδυσωπῶν τῷ λόγῳ, τοὺς δ' εὖ λέγοντας ἐπαινῶν, πάντα τ' εἰς ὁμόνοιαν ἐλαύνων, εἰσόθ' ὁμογνώμονας καὶ ὁμοδόξους αὐτοὺς ἐπὶ τοῖς ἀμφισβητούμενοις ἅπασι κατεστήσατο,	3.13.2 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.
3.14 ὡς ὁμόφωνον μὲν κρατῆσαι τὴν πίστιν, τῆς σωτηρίου δ' ἐορτῆς τὸν αὐτὸν παρὰ τοῖς πᾶσιν ὁμολογηθῆναι καιρόν. ἐκυροῦτο δ' ἤδη καὶ ἐν γραφῇ δι' ὑποσημειώσεως ἐκάστου τὰ κοινῇ δεδογμένα. ὧν δὴ πραχθέντων, δευτέραν ταύτην νίκην ἄρασθαι εἰπὼν βασιλεὺς κατὰ τοῦ τῆς ἐκκλησίας ἐχθροῦ ἐπινίκιον ἐορτὴν τῷ θεῷ συνετέλει.	3.14 The result was that they were not only united concerning the faith, but that the time for the celebration of the feast of Easter was also agreed on by all. Those points also were put in writing which everyone had agreed to, 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.
3.15.1 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 βασιλεὺς, συμποσιάζων εἰρηνεύσασι καὶ οἰονεὶ θυσίαν ταύτην ἀποδιδούς ἐμπρέπουσαν τῷ θεῷ δι' αὐτῶν· οὐδ' ἀπελείπετό τις ἐπισκόπων βασιλικῆς ἐστιάσεως.	3.15.1 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,
3.15.2 κρεῖττον δ' ἦν παντὸς λόγου τὸ γιγνόμενον· δορυφόροι μὲν γὰρ καὶ ὀπλῖται γυμναῖς ταῖς τῶν ξιφῶν ἀκμαῖς ἐν κύκλῳ τὰ πρόθυρα τῶν βασιλείων ἐφρούρουν, μέσοι δὲ τούτων ἀδεεῖς οἱ τοῦ θεοῦ διέβαινον ἄνθρωποι ἐνδοτάτῳ τε ἀνακτόρων ἐχώρουν. εἶτα οἱ μὲν αὐτῷ συνανεκλίνοντο, οἱ δ' ἀμφὶ τὰς ἐκατέρων προσανεπαύοντο κλινάδας. Χριστοῦ βασιλείας ἔδοξεν ἄν τις φαντασιουῖσθαι	3.15.2 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 the men of God proceeded through the midst of these without fear into the innermost of the imperial apartments, where some sat at table as the emperor's own companions, while others reclined on couches arranged on either side. One might have thought this was a picture foreshadowing

εικόνα, ὄναρ τ' εἶναι ἀλλ' οὐχ ὕπαρ τὸ γιγνόμενον.	Christ's kingdom, and that it was a dream rather than reality.
3.16 Ἐπεὶ δὲ λαμπρῶς τὰ τῆς εὐωχίας προὐχώρει, 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 ὥσπερ ἐν στήλῃ τῇδε τῇ περὶ αὐτοῦ συνάψω διηγῆσαι, τοῦτον ἔχον τὸν τρόπον.	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:
3.17.1 Κωνσταντῖνος Νικητὴς Μέγιστος Σεβαστὸς ταῖς ἐκκλησίαις.	3.17.1 “Constantine Augustus, to the churches.
Πεῖραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας, ὅση τῆς θείας δυνάμεως πέφυκε χάρις, τοῦτόν πρὸ γε πάντων ἔκρινα εἶναι μοι προσήκειν σκοπόν, ὅπως παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθῃσι πίστις μία καὶ εὐκρινὴς ἀγάπη ὁμογνώμων τε περὶ τὸν παγκρατὴ θεὸν εὐσέβεια τηρῇται.	Since the general prosperity of the empire has shown how great the favor of God has been towards us, I have judged that my primary endeavor, before all else, should be that a unity of faith, a sincerity of love, and a unanimity in devotion to the worship of Almighty God, might be preserved among the most blessed assemblies of the catholic church.
3.17.2 ἀλλ' ἐπειδὴ τοῦτο οὐχ οἷόν τ' ἦν ἀκλινῇ καὶ βεβαίαν τάξιν λαβεῖν, εἰ μὴ, εἰς ταῦτόν πάντων ὁμοῦ ἢ τῶν γούν πλειόνων ἐπισκόπων συνελθόντων, ἐκάστου τῶν προσηκόντων τῇ ἀγιωτάτῃ θρησκείᾳ διάκρισις γένοιτο, τούτου ἕνεκεν πλείστων ὅσων συναθροισθέντων (καὶ αὐτὸς δὲ καθάπερ εἷς ἐξ ὑμῶν ἐτύγχανον συμπαρών· οὐ γὰρ ἀρνησαίμην ἄν, ἐφ' ᾧ μάλιστα χαίρω, συνθεράπων ὑμέτερος πεφυκέναι), ἄχρι τοσούτου ἅπαντα τῆς προσηκούσης τετύχηκεν ἐξετάσεως, ἄχρις οὗ ἡ τῷ πάντων ἐφόρῳ θεῷ ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἐνότητος συμφωνίαν εἰς φῶς προήχθη, ὥς μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως ἀμφισβήτησιν ὑπολείπεσθαι.	3.17.2 This could not be effectively and absolutely ensured, unless all of the bishops, or at least the greater part, were convened in the same place for a council where they could discuss every point of our most holy religion. So we assembled as many as possible, and I myself was also present as one of you; for I will not deny what I especially rejoice in—that I am your fellow-servant. All points were then minutely investigated, until a decision was brought to light which was found acceptable to him who is the inspector of all things, and brought a unified agreement, leaving nothing which could cause dissension or controversy in matters of faith

3.18.1 Ἐνθα καὶ περὶ τῆς τοῦ πάσχα ἁγιοτάτης ἡμέρας γενομένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς ἔχειν ἐπὶ μιᾷ ἡμέρας πάντας τοὺς ἀπανταχοῦ ἐπιτελεῖν. τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξει διυήσεται τοῦ τὴν ἑορτὴν ταύτην, παρ' ἧς τὴν τῆς ἀθανασίας εἰλήφμεν ἐλπίδα, μιᾷ τάξει καὶ φανερῶ λόγῳ παρὰ πᾶσιν ἀδιαπτῶτως φυλάττεσθαι;	3.18.1 At this meeting the question about our holiest day, Easter, was also discussed, and it was resolved by common consent that everyone, everywhere should celebrate it on one and the same day. For what can be more appropriate, or what more solemn, than that this festival from which we have received the hope of immortality should be observed by everyone without variation, using the same order and clear arrangement?
3.18.2 καὶ πρῶτον μὲν ἀνάξιον ἔδοξεν εἶναι τὴν ἁγιοτάτην ἐκείνην ἑορτὴν τῇ τῶν Ἰουδαίων ἐπομένους συνηθείᾳ πληροῦν, οἱ τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι χράναντες εἰκότως τὰς ψυχὰς οἱ μισοὶ 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.	3.18.2 First of all, it seemed most unworthy that in celebrating this most holy festival we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin and are, therefore, deservedly afflicted with spiritual blindness. Since we have put aside their way of calculating the date of the festival, we can ensure that future generations can celebrate this observance at the more accurate time which we have kept from that first day when the passion occurred until the present time. Let us then have nothing in common with that detestable mass of Jews.
3.18.3 εἰλήφμεν 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.	3.18.3 For we have received from our Savior a different way. A course at once legitimate and honorable lies open to our most holy religion. Let us with one mind adopt this course, and withdraw ourselves from that detestable association. For it is truly most absurd for them to boast that we are incapable of rightly observing these things without their instruction.
3.18.4 τί δὲ φρονεῖν ὀρθὸν ἐκεῖνοι διυήσονται, οἱ μετὰ τὴν κυριοκτονίαν τε καὶ πατροκτονίαν ἐκείνην ἐκστάντες τῶν φρενῶν ἄγονται οὐ λογισμῶ τινι ἄλλ' ὁρμῇ ἀκατασχέτῳ, ὅπῃ δὲ αὐτοὺς ἡ ἔμφυτος αὐτῶν ἀγάγῃ μανία; ἐκεῖθεν	3.18.4 For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, lost their senses, and are led not by any rational motive but by ungoverned passion, and they are swayed by an uncontrollable impulsiveness from the mad

τοίνυν κὰν τούτῳ τῷ μέρει τὴν ἀλήθειαν οὐχ ὀρῶσιν. ὥς δὴ κατὰ τὸ πλεῖστον αὐτοὺς πλανωμένους ἀντὶ τῆς προσηκούσης ἐπανορθώσεως ἐν τῷ αὐτῷ ἔτει δεύτερον τὸ πάσχα ἐπιτελεῖν. τίνας οὖν χάριν τούτοις ἐπόμεθα, οὓς δεινὴν πλάνην νοσεῖν ὠμολόγηται; δεύτερον γὰρ τὸ πάσχα ἐν ἐνὶ ἐνιαυτῷ οὐκ ἂν ποτε ποιεῖν ἀνεξόμεθα. ἀλλ' εἰ καὶ ταῦτα μὴ προῦκειτο, τὴν ὑμετέραν ἀγχίνουσαν ἐχρῆν καὶ διὰ σπουδῆς καὶ δι' εὐχῆς ἔχειν πάντοτε, ἐν μηδενὸς ὁμοιότητι τὸ καθαρὸν τῆς ὑμετέρας ψυχῆς κοινωνεῖν δοκεῖν ἀνθρώπων ἔθεσι παγκάκων.	spirit that is in them? This is why even in this matter they do not perceive the truth, so that they constantly err in the utmost degree, and will celebrate the Feast of Passover a second time in the same year instead of making a suitable correction. Why then should we follow those who are acknowledged to be in serious error? Surely we should never consent to keep this feast a second time in the same year! But even if 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 sharing the customs of these most wicked men.
3.18.5 πρὸς τούτοις κἀκεῖνο πάρεστι συνορᾶν, ὥς 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, θάλλεται.	3.18.5 We must consider, too, that in a matter so important and of such religious significance, the slightest disagreement is most irreverent. For our Savior left us a single festival to commemorate the day of our deliverance, the day of his most holy passion. And he has willed that his catholic church should be one, the members of which, are yet cherished by one pervading spirit, that is, by the will of God. even though they are scattered in many and diverse places.
3.18.6 λογισάσθω δ' ἡ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια, ὅπως ἐστὶ δεινόν 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 ὠρισμέναις ἐκδεδόσθαι νηστείαις. διὰ τοῦτο γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν καὶ πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο ἡ θεία πρόνοια βούλεται, ὥς ἔγωγε ἅπαντας ἡγοῦμαι συνορᾶν.	3.18.6 And let the good sense of your Holiness consider how grievous and scandalous it is that on the same days some should be engaged in fasting while others have festive celebrations; and again, that in the days after Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. For this reason Divine Providence has directed us to that we carry out an appropriate correction and establish a uniformity of practice, as I suppose you are all aware.

3.19.1 Ὅθεν ἐπειδὴ τοῦθ' οὕτως ἐπανορθοῦσθαι προσῆκεν, ὥς μηδὲν μετὰ τοῦ τῶν πατροκτόνων τε καὶ κυριοκτόνων ἐκείνων ἔθνους εἶναι κοινόν, ἔστι δὲ τάξις εὐπρεπής, ἣν πᾶσαι αἱ τῶν δυτικῶν τε καὶ μεσημβρινῶν καὶ ἀρκτῶν τῆς οἰκουμένης μερῶν παραφυλάττουσιν ἐκκλησίαι καὶ τινες τῶν κατὰ τὴν ἑφάν τόπων, οὗ ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἅπαντες ἡγήσαντο, καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοῖᾳ ἀρέσειν ὑπεσχόμεν, ἵν' ὅπερ δὴν κατὰ τὴν Ῥωμαίων πόλιν Ἰταλίαν τε καὶ Ἀφρικὴν ἅπασαν, Αἴγυπτον, Σπανίαν, Γαλλίαν, Βρεττανίαν, Λιβύαν, ὅλην Ἑλλάδα, Ἀσιανὴν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν μιᾷ καὶ συμφώνῳ φυλάττηται γνώμη, ἀσμένως τοῦτο καὶ ἡ ὑμετέρα προσδέξεται σύνεσις, λογιζομένη ὡς οὐ μόνον πλείων ἐστὶν ὁ τῶν κατὰ τοὺς προειρημένους τόπους ἐκκλησιῶν ἀριθμός, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ πάντας ὁσιώτατόν ἐστι βούλεσθαι, ὅπερ καὶ ὁ ἀκριβὴς λόγος ἀπαιτεῖν δοκεῖ καὶ οὐδεμίαν μετὰ τῆς Ἰουδαίων ἐπιπορκίας ἔχει κοινωνίαν·	3.19.1 Therefore, since this matter needed to be rectified, so that we might have nothing in common with that nation of parricides who killed their Lord, and since the arrangements observed by all the churches of the western, southern, and northern parts of the world, and by some parts of the east as well is quite suitable—for these reasons we are all 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 cheerfully accept that practice which is already observed with such complete unanimity of sentiment 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. 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.
3.19.2 ἵνα δὴ τὸ κεφαλαιωδέστατον συντόμως εἶπω, κοινῇ πάντων ἤρεσε κρίσει τὴν ἁγιωτάτην τοῦ πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι. οὐδὲ γὰρ πρέπει ἐν τοσαύτῃ ἁγιότητι εἶναι τινα διαφορὰν, καὶ κάλλιον ἔπεσθαι τῇ γνώμῃ ταύτῃ, ἐν ᾗ οὐδεμία ἔσται ἀλλοτρίας πλάνης καὶ ἁμαρτήματος ἐπιμιξία.	3.19.2 To briefly sum up these matters, it has been determined by the common consent of all that the most holy festival of Easter should be observed 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 adopt an option which has nothing to do with any strange errors, nor deviates from what is right.
3.20.1 Τούτων οὖν οὕτως ἐχόντων, ἀσμένως δέχεσθε τὴν τοῦ θεοῦ χάριν καὶ θεῖαν ὡς ἀληθῶς ἐντολήν· πᾶν γὰρ ὅτι δὴν ἐν τοῖς ἁγίοις τῶν ἐπισκόπων	3.20.1 Therefore receive with all willingness this heavenly gift and truly divine command. For whatever is decided in the holy assemblies of the bishops is to be regarded as indicative of the divine will.

συνεδρίοις πράττηται, τοῦτο πρὸς τὴν θείαν βούλησιν ἔχει τὴν ἀναφοράν.	
3.20.2 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 ἐπειδὴ πρὸς τὴν πάλαι μοι ποθουμένην τῆς ὑμετέρας διαθέσεως ὄψιν ἀφίκωμαι, ἐν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ τὴν ἀγίαν μεθ' ὑμῶν ἐορτὴν ἐπιτελέσαι δυνηθῶ καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω, συνορῶν τὴν διαβολικὴν ὁμότητα ὑπὸ τῆς θείας δυνάμεως διὰ τῶν ἡμετέρων πράξεων ἀνηρημένην, ἀκμαζούσης πανταχοῦ τῆς ὑμετέρας πίστεως καὶ εἰρήνης καὶ ὁμονοίας.	3.20.2 Therefore as soon as you have communicated what is written above to all our beloved brothers, 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. In this way, when I come into the presence of your love (which I have long desired to do), I will be able to celebrate the holy festival with you on the same day, and I may rejoice with you on all matters, as I see that the cruel power of Satan has been removed through divine power and through our efforts, while your faith, and peace, and concord are flourishing everywhere.
ὁ θεὸς ὑμᾶς διαφυλάξει, ἀδελφοὶ ἀγαπητοί.	God preserve you, beloved brothers!"
3.20.3 ταύτης βασιλεὺς τῆς ἐπιστολῆς ἰσοδυναμοῦσαν γραφὴν ἐφ' ἐκάστης ἐπαρχίας διεπέμπετο, ἐνοπτρίζεσθαι τῆς αὐτοῦ διανοίας τὸ καθαρώτατον τῆς πρὸς τὸ θεῖον ὁσίας παρέχων τοῖς ἐντυγχάνουσιν.	3.20.3 The emperor transmitted a faithful copy of this letter to every province, so that those reading it might discern as if in a mirror the pure sincerity of his thoughts, and his piety toward God.
3.21.1 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 ποιῆσθαι τὰς δὲ φιλονείκους ἔριδας ἐκτρέπεσθαι, μηδὲ βασκαίνειν, εἴ τις εὐδοκιμῶν ἐν ἐπισκόποις φαίνοιτο σοφίας ἐν λόγῳ, κοινὸν δ' ἡγεῖσθαι τὰγαθὸν τῆς ἐνὸς ἀρετῆς, μηδὲ μὴν τῶν μετριωτέρων κατεπαίρεσθαι τοὺς κρείττονας, θεοῦ γὰρ εἶναι τὸ κριτήριον τῶν ἀληθεῖ λόγῳ κρειττόνων, καὶ τοῖς ἀσθενεστέροις δὲ	3.21.1 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 that they be diligent in maintaining peace, avoiding 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 consider that the excellence of any one person was a blessing shared by all. On the other hand, he reminded them that the more gifted should refrain from exalting themselves by disparaging their humbler brothers, since it is

δεῖν ὑποκατακλίνεσθαι λόγῳ συγγνώμης, τῷ τὸ τέλειον ἀπανταχοῦ σπάνιον τυγχάνειν.	God's prerogative to judge real superiority. Rather they should considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed.
3.21.2 διὸ καὶ ἀλλήλοις δεῖν τὰ σμικρὰ πταίουσι συγγνώμην νέμειν χαρίζεσθαι τε καὶ συγχωρεῖν ὅσα ἀνθρώπινα, πάντων περὶ πολλοῦ τιμωμένων τὴν σύμφωνον ἀρμονίαν, ὥς ἂν μὴ πρὸς ἀλλήλους στασιαζόντων χλεύης αἰτία παρέχῃται 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.	3.21.2 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 happen unless our conduct seems attractive to them. But you are well aware of the fact that intellect by no means brings blessing to all,
3.21.3 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 ἐκάστω τὰ λυσιτελεῖ πρὸς σωτηρίαν ποριζομένους, ὥστ' ἐξ ἅπαντος τὴν σωτήριον παρὰ τοῖς πᾶσι δοξάζεσθαι διδασκαλίαν.	3.21.3 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 are honored with presents and therefore love their benefactors in return. But there are few who really desire the word of testimony, and rare indeed is it to find a friend of truth. That is why it is necessary to try to address everyone in their own situation, 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.
3.21.4 τοιαῦτα μὲν ἐν πρώτοις παρήνει, τέλος δ' ἐπετίθει τὰς ὑπὲρ αὐτοῦ πρὸς τὸν θεὸν ἱκετηρίας ἐσπουδασμένως ποιεῖσθαι. οὕτω δὴ 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 ὕφ' ἐνὶ σώματι τῶν ἐκ μακροῦ διηρημένων.	3.21.4 He said such things in the first part of his speech. He then concluded by instructing 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 so 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 knit together as members of the same body.

3.22 Χαίρων δῆτα βασιλεὺς ἐπὶ τῷ κατορθώματι τοῖς μὴ παρατυχοῦσι τῇ συνόδῳ καρπὸν εὐθελῆ δεδώρητο δι' ἐπιστολῶν, λαοῖς θ' ἅπασιν τοῖς τε κατ' ἀγροὺς καὶ τοῖς ἀμφὶ τὰς πόλεις χρημάτων ἀφθόνους διαδόσεις ποιῆσθαι παρεκελεύετο, ὧδέ πη γεραίρων τὴν ἐορτὴν τῆς εἰκοσαετοῦς βασιλείας.	3.22 Full of joy at this success, the emperor presented, as it were, pleasant fruits in the form of letters to those who had not been present at the council. He also commanded that ample gifts of money should be bestowed on all the people, both in the countryside and in the cities, in honor of the festive occasion of the twentieth anniversary of his reign.
3.23 Ἀλλὰ γὰρ ἀπάντων εἰρηνευομένων μόνοις Αἰγυπτίοις ἄμικτος ἦν ἡ πρὸς ἀλλήλους φιλονεικία, ὥς 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 ἐμεσίτενε τοῖς αὐτοῖς ἀνεξικάκως, καὶ δώροις ἐτίμα πάλιν, ἐδήλου τε τὴν δίκαιαν δι' ἐπιστολῆς, καὶ τὰ τῆς συνόδου δόγματα κυρῶν ἐπεσφραγίζετο, παρεκάλει τε συμφωνίας ἔχουσιν μηδὲ διασπᾶν καὶ κατατέμνειν τὴν ἐκκλησίαν, τῆς δὲ τοῦ θεοῦ κρίσεως ἐν νῷ τὴν μνήμην λαμβάνειν. καὶ ταῦτα δὲ βασιλεὺς δι' οἰκειᾶς ἐπέστελλε γραφῆς.	3.23 And now, when everything else was at peace, a relentless conflict still raged only among the Egyptians, 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, or rather as prophets of God! Again he summoned them to appear before him, and again patiently acted as a 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.
3.24.1 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.	3.24.1 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 out instructions in regard to tending to the advantage of the churches of God; and sometimes our triply blessed emperor addressed the people of the churches in general, calling them his own brothers and fellow-servants.
3.24.2 σχολῆς δ' ἂν δέοιτο ταῦτα ἐπ' οἰκειᾶς ὑποθέσεως συναγαγεῖν, ὥς ἂν μὴ τὸ σῶμα τῆς παρούσης ἡμῶν διακόπτοιο ἱστορίας.	3.24.2 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.