

Harmony 2.1 - Preface and events leading up to the Council of Antioch (337-341)

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Socrates	Sozomen	Theodoret
Preface: Socrates revised and expanded the first two books after reading more primary sources¹		
<p>2.1.1 Rufinus, who wrote an Ecclesiastical History in Latin, was mistaken in his chronology. For he supposes that what was done against Athanasius occurred after the death of the Emperor Constantine. He was also ignorant of his (Athanasius') exile to the Gauls and of various other circumstances.</p> <p>2.1.2 Now we originally wrote the first two books of our history following Rufinus. Yet when we wrote the third through seventh books of our history, we collected some facts from Rufinus, others from different authors, and some from the narration of individuals still living.</p> <p>2.1.3 Afterward, however, we looked through the writings of Athanasius, in which he depicts his own sufferings and how through the false accusations of the Eusebian faction he was banished. We thought it was better to believe him, being the one who had suffered, and to believe those who were witnesses, rather than those who speculate and are therefore wrong.</p> <p>2.1.4 Also, because we have obtained several letters of esteemed people of that period, we have used them to trace out the truth as far as possible. Because of this we were compelled to revise the first and second books of this history, using Rufinus only where it is evident that he was not mistaken.</p> <p>2.1.5 It should also be observed, that in our former edition, neither the sentence of deposition which was passed against Arius, nor the emperor's letters were</p>		

¹ T.D. Barnes shows that even after his revisions Socrates chronology of events in his first two books is still very extremely confused and misleading. Cf. "Appendix 5. Narrative and Chronology in Socrates," in *Athanasius and Constantius: Theology and Politics in the Constantinian Empire*. Harvard University Press, 2001, pp. 200-204.

Socrates	Sozomen	Theodoret
<p>inserted, but simply the narration or facts in order that the history might not become bulky and tire out the readers with tedious matters of detail.</p> <p>2.1.6 But for your sake this has been done, O sacred man of God, Theodore, so that you are not ignorant of how much the princes wrote in their own words or of how much the bishops in their various Synods altered their confession of faith. Therefore, whatever we considered necessary we have inserted in the later edition.</p> <p>2.1.7 Having adopted this course in the first book, we will try to do the same in the consecutive portion of our history, that is, the second portion. On this, let us now begin.</p>		
22 May, 337 - Eusebians infect the imperial household and court with Arianism		
<p>2.2.1 After the death of Emperor Constantine, Eusebius, bishop of Nicomedia, and Theognis of Nicaea, thinking that a favorable opportunity had arisen, used their highest efforts to get rid of the doctrine of <i>homoousion</i> and to introduce Arianism in its place.</p>	<p>3.1.1 We have now seen what events transpired in the churches during the reign of Constantine. On his death the doctrine which had been set forth at Nicaea, was subjected to renewed examination. Although this doctrine was not universally approved, no one, during the life of Constantine, had dared to reject it openly.</p> <p>3.1.2 At his death, however, many renounced this opinion, especially those who had previously been suspected of treachery. Some of these people, Eusebius and Theognis, bishops of the province of Bithynia, did everything in their power to give predominance to the teachings of Arius.</p>	
<p>2.2.2 However, they were losing heart that this would ever be accomplished, if Athanasius should return to Alexandria. To accomplish their plans, they sought the assistance of that priest who was responsible for recalling Arius from exile a little while before. How this was done shall now be described.</p>	<p>3.1.3 They believed that this goal would be easily accomplished if the return of Athanasius from exile could be prevented, and by appointing a bishop of their same beliefs to govern the Egyptian churches.</p>	
	<p>3.1.3b They found the priest, who had obtained from Constantine the recall of Arius, to be of great assistance. He was held in high esteem by the emperor Constantius, on account of the service he had rendered in delivering to him the testament of his father.</p> <p>3.1.4 Since he was trusted, he boldly seized the opportunities until he became a friend of the emperor's wife, and of the powerful eunuchs of the women's sleeping</p>	<p>2.3.1 Constantia, the widow of Licinius, was the half-sister of Constantine. She was intimately acquainted with a certain priest who had accepted the doctrines of Arius. He did not openly acknowledge his unsoundness; but, in the frequent conversations which he had with her, he did not refrain from declaring that Arius had been unjustly accused.</p> <p>2.3.2 After the death of her impious husband, the</p>

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	<p>apartments. At this period, Eusebius was appointed to oversee the concerns of the royal household, and being zealously attached to Arianism, he convinced the empress and many of the people belonging to the court to adopt the same beliefs.</p>	<p>renowned Constantine did everything in his power to solace her, and strove to prevent her from experiencing the saddest trials of widowhood. He attended her also in her last illness, and rendered her every proper attention. 2.3.4 She then presented the priest whom I mentioned to the emperor, and asked him to receive him under his protection. 2.3.5 Constantine granted her request, and soon after fulfilled his promise. Even though the priest was permitted the utmost freedom of speech, and was most honorably treated, he did not venture to reveal his corrupt principles, for he observed the firmness with which the emperor adhered to the truth.</p>
<p>2.2.3 The priest in question presented the will of the deceased king to his son Constantius. When he found those dispositions he was desirous of, for the empire of the East was by his father’s will apportioned to him, Constantius treated the priest with great honor. He loaded him with favors and ordered that free access should be given to the priest, free access to the palace and to Constantius himself. 2.2.4 This license soon obtained for him familiarity with both the empress and her eunuchs. 2.2.5 There was at that time a chief eunuch of the imperial bed-chamber named Eusebius. The priest persuaded him to adopt Arian’s views. 2.2.6 After this the rest of the eunuchs were persuaded to believe the same views. Not only did this happen, but the empress, under the influence of the eunuchs and the priest, also accepted the teachings of Arius. 2.2.7a Not long after, the subject was introduced to the emperor himself.</p>		<p>2.3.6 When Constantine was on the point of being translated to an eternal kingdom, he drew up a will, in which he directed that his temporal dominions should be divided among his sons. None of them was with him when he was dying, so he entrusted the will to this priest alone, and desired him to give it to Constantius, who, being at a shorter distance from the spot than his brothers, was expected to arrive there first. These directions the priest executed, and thus, by putting the will into his hands, became known to Constantius, who accepted him as an intimate friend and commanded him to visit him frequently. Perceiving the weakness of Constantius, whose mind was like reeds driven to and fro by the wind, he became emboldened to declare war against the doctrines of the gospel. 2.3.7 He loudly deplored the stormy state of the churches, and asserted it to be due to those who had introduced the unscriptural word “consubstantial” into the confession of faith, and that all the disputes among the clergy and the lay-people had been brought about by it. He accused Athanasius and all who had shared in his opinions, and laid plans for their destruction. 2.3.8 This priest was of much use to Eusebius, Theognis, and Theodorus, bishop of Perinthus. The last-named, whose see is generally known by the name of Heraclea, was a man of great erudition, and had written an exposition of the Holy Scriptures. These bishops resided</p>

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		near the emperor and frequently visited him; they assured him that the return of Athanasius from banishment had occasioned many evils and had excited a tempest which had shaken not only Egypt, but also Palestine, Phoenicia, and the adjacent countries.
How the terms “<i>Homoousios</i>” and “<i>Homoiousios</i>” arose		
	<p>3.18.1 The emperors had, from the beginning, preserved their father’s view about doctrine; for they both favored the Nicene form of belief. Constans maintained these opinions till his death; Constantius held a similar view for some time.</p> <p>3.18.2 He, however, renounced his former beliefs when the term “consubstantial” was slandered, yet he did not altogether refrain from confessing that the Son is of like substance with the Father. The followers of Eusebius, and other bishops of the East, who were admired for their speech and life, made a distinction, as we know, between the term “consubstantial” (<i>homoousios</i>) and the expression “of like substance,” which they later designated by the term <i>homoiousios</i>.</p> <p>3.18.3 They say that the term “consubstantial” (<i>homoousios</i>) properly belongs to corporeal beings, such as men and other animals, trees and plants, whose participation and origin is in like things; but that the term <i>homoiousios</i> pertains exclusively to incorporeal beings, such as God and the angels, each of which are classified separately according to their own special substance.</p> <p>3.18.4 The Emperor Constantius was deceived by this distinction; and although I am certain that he retained the same doctrines as those held by his father and brother, yet he adopted a change of phraseology, and, instead of using the term <i>homoousios</i>, made use of the term <i>homoiousios</i>. The teachers to whom we have referred, maintained that it was necessary to be this precise in the use of terms; otherwise, we would be in danger of mistaking something that is a body for something that is incorporeal. Many, however, regard this distinction as an absurdity, “for,” say they, “the things which are conceived by the mind can be designated only by names derived from things which are seen; and there is no danger in the use of words, provided</p>	

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	that there be no error about the idea.	
	<p>3.19.1 It is not surprising that the Emperor Constantius was convinced to adopt the use of the term <i>homoiousios</i>, for it was admitted by many priests who conformed to the doctrines of the Nicaean council. Many use the two words interchangeably, to convey the same meaning. Hence, it appears to me, that the Arians departed greatly from the truth.</p> <p>3.19.2 They did this when they affirmed that, after the council of Nicaea, many of the priests such as Eusebius and Theognis, refused to admit that the Son is consubstantial with the Father. Then, Constantine was so indignant that he condemned them to banishment.</p> <p>3.19.3 They say that it was afterwards revealed to his sister by a dream or a vision from God, that these bishops held orthodox doctrines and had suffered unjustly, and that the emperor then recalled them. Upon recalling them, he demanded of them why they had departed from the Nicene doctrines, since they had been participants in the document concerning the faith which had been decided upon.</p> <p>3.19.4 They say, the priests replied that they had not assented to those doctrines from conviction, but from the fear that, if the disputes were prolonged, the emperor, who was then just beginning to embrace Christianity, and who was yet unbaptized, might be compelled to return to Paganism, as seemed likely, and to persecute the Church. They assert that Constantine was pleased with this defense, and determined upon convening another council.</p> <p>3.19.5 But that, being prevented by death from carrying his plan to completion, the task fell upon his eldest son, Constantius, whom he told that it would be useless to possess imperial power unless he could establish uniformity of worship throughout his empire. Constantius they say, at the instigation of his father, convened a council at Ariminum.</p> <p>3.19.6 This story is easily seen to be a gross fabrication, for the council was convened during the consulate of Hypatius and Eusebius, twenty-two years after Constantius had, on the death of his father, inherited the empire. Now, during this interval of twenty-two years, many councils</p>	

Socrates	Sozomen	Theodoret
	<p>were held, in which debates were carried on concerning the terms <i>homoousios</i> and <i>homoiousios</i>.</p> <p>3.19.7 No one, it appears, ventured to deny that the Son is of like substance with the Father, until Aetius started a contrary opinion. This so offended the emperor, that in order to arrest the course of the heresy, he commanded the priests to assemble themselves together at Ariminum and at Seleucia. Thus, the true cause of this council being convened was not the command of Constantine, but the question agitated by Aetius. And this will become still more apparent by what we shall later relate.</p>	
Arianism spreads from the court to all of the East		
<p>2.2.7b This slowly spread, first to the royal palace guards and then to the whole city.</p> <p>2.2.8 The chamberlains in the palace discussed this teaching with the women, and in the family of every citizen there was an argument.</p>	<p>3.1.5 And so, disputations concerning doctrines again became prevalent, both in private and in public, and old hatreds and animosities were renewed. This state of things was in accordance with the views of Theognis and his partisans.</p>	
<p>2.2.8b The trouble quickly extended to other provinces and cities.</p> <p>2.2.9 As a spark is insignificant at first, so this controversy, after it drew attention, awakened in its hearers a spirit of contention. For every one who learned the cause of the disturbance immediately found reasons to argue and were determined at once to quarrel. From this discord, all order was undermined.</p> <p>2.2.10 This happened in the eastern cities. Those cities in Illyricum and the western parts of the empire meanwhile were tranquil, for they were not willing to undo the decisions of the Council of Nicaea.</p>		
23 November, 337 - Athanasius returns to Alexandria		
<p>2.2.11 As this affair escalated, going from bad to worse, Eusebius of Nicomedia and his party looked upon widespread disorder as a piece of good fortune.</p> <p>2.2.12 For only in this way would they be able to nominate someone who held their own teachings as bishop of Alexandria. But then Athanasius came, returning to Alexandria with a letter from one of the Augusti. It was addressed to the people of Alexandria from Constantine, who bore his father's name. He sent it from Treves, a city in Gaul. A copy of this letter has been</p>	<p>3.2.1 At this period Athanasius returned from Gaul to Alexandria. It is said that Constantine intended to have recalled him, and that in his testament he even gave orders to that effect. But as he was prevented by death from performing his intention, his son who bore his name, and who was then commanding in Western Gaul, recalled Athanasius, and wrote a letter on the subject to the people of Alexandria.</p> <p>3.2.2 Having met with a copy of this letter translated from the Latin into Greek, I shall insert it precisely as I found it.</p>	<p>2.1.1 The divine Athanasius returned to Alexandria, after having remained two years and four months at Treves. Constantine, the eldest son of Constantine the Great, whose imperial sway extended over Western Gaul, wrote the following letter to the church of Alexandria.</p>

Socrates	Sozomen	Theodoret
added here.	It is as follows: —	
17 June, 337² - Constantine II's letter recalling Athanasius to Alexandria		
<p>2.3.1 Constantine Caesar to the members of the Catholic Church of the Alexandrians. think that it cannot have escaped your pious intelligence that Athanasius, the interpreter of the venerated law, was opportunely sent into Gaul, in order that, so long as the savagery of these bloodthirsty and hostile enemies was threatening peril to his sacred head, he might not undergo irreparable injury through the perversity of these worthless opponents.</p> <p>2.3.2 In order then to make this danger futile, he was taken out of the jaws of the men, who pressed upon him, and was commanded to live near me, so that in the city where he dwelt, he might be amply furnished with all necessities; but his virtue is so famous and extraordinary, because he is confident of Divine aid, that he considers nothing all the rougher burdens of fortune.</p> <p>2.3.3 Our lord and my father, Constantine Augustus, of blessed memory, intended to have reinstated him in his former bishopric, and to have restored him to your piety. But as the emperor was overtaken by the human lot, and died before his desires were accomplished, I, being his heir, have deemed it fitting to carry into execution the purpose of this sovereign of divine memory.</p> <p>2.3.4 You will learn from your bishop himself, when you see him, with how much respect I have treated him. Nor is it surprising that I should have acted as I have done towards him, for the image of your own desire and the appearance of so noble a man, moved and compelled me to this step. May Divine Providence watch over you, my beloved brethren.”</p>	<p>3.2.3 Constantine Caesar, to the people of the Catholic Church in the city of Alexandria. I think that it cannot have escaped your pious intelligence that Athanasius, the interpreter of the venerated law, was opportunely sent into Gaul, in order that, so long as the savagery of these bloodthirsty and hostile enemies was threatening peril to his sacred head, he might not undergo irreparable injury through the perversity of these worthless opponents.</p> <p>3.2.4 In order then to make this danger futile, he was taken out of the jaws of the men, who pressed upon him, and was commanded to live near me, so that in the city where he dwelt, he might be amply furnished with all necessities; but his virtue is so famous and extraordinary, because he is confident of Divine aid, that he considers nothing all the rougher burdens of fortune.</p> <p>3.2.5 Our lord and my father, Constantine Augustus, of blessed memory, intended to have reinstated him in his former bishopric, and to have restored him to your piety. But as the emperor was overtaken by the human lot, and died before his desires were accomplished, I, being his heir, have deemed it fitting to carry into execution the purpose of this sovereign of divine memory. You will learn from your bishop himself, when you see him, with how much respect I have treated him.</p> <p>3.2.6 Nor is it surprising that I should have acted as I have done towards him, for the image of your own desire and the appearance of so noble a man, moved and compelled me to this step. May Divine Providence watch over you, my beloved brethren.”</p>	<p>2.2.1 Constantine Caesar to the people of the Catholic Church of Alexandria. I think that it cannot have escaped your pious intelligence that Athanasius, the interpreter of the venerated law, was opportunely sent into Gaul, in order that, so long as the savagery of these bloodthirsty and hostile enemies was threatening peril to his sacred head, he might not undergo irreparable injury through the perversity of these worthless opponents.</p> <p>2.2.2 In order then to make this danger futile, he was taken out of the jaws of the men, who pressed upon him, and was commanded to live near me, so that in the city where he dwelt, he might be amply furnished with all necessities; but his virtue is so famous and extraordinary, because he is confident of Divine aid, that he considers nothing all the rougher burdens of fortune.</p> <p>2.2.3 Our lord and my father, Constantine Augustus, of blessed memory, intended to have reinstated him in his former bishopric, and to have restored him to your piety. But as the emperor was overtaken by the human lot, and died before his desires were accomplished, I, being his heir, have deemed it fitting to carry into execution the purpose of this sovereign of divine memory. You will learn from your bishop himself, when you see him, with how much respect I have treated him.</p> <p>2.2.4 Nor is it surprising that I should have acted as I have done towards him, for the image of your own desire and the appearance of so noble a man, moved and compelled me to this step. May Divine Providence watch over you, my beloved brethren.”</p>
Arians continue to oppose Athanasius and work for his banishment		
<p>2.3.5 Relying on this letter, Athanasius came to Alexandria. The people of the city most joyfully received him. Nevertheless, all who had embraced Arianism in the city, combining together, entered into conspiracies against</p>	<p>3.2.7 In consequence of this letter from the emperor, Athanasius went home and resumed the government of the Egyptian churches. Those who were attached to the Arian doctrines were thrown into consternation and could not</p>	<p>2.2.5 Furnished with this letter, St. Athanasius returned from exile, and was most gladly welcomed both by the rich and by the poor, by the inhabitants of cities, and by those of the provinces. The followers of the madness of</p>

² This is the date the letter was written by Constantine II.

Socrates	Sozomen	Theodoret
<p>him,</p> <p>2.3.6 Because of this, frequent seditions were made. This gave a pretext to the Eusebians for accusing Athanasius before the emperor, that he did not use the judgement of a general council of bishops, but by himself took possession of the church.</p> <p>2.3.7 Indeed, they succeeded so far in pressing their charges that the emperor became exasperated and banished him from Alexandria. How indeed this came about I shall hereafter explain.</p>	<p>keep the peace; they incited continuous seditions, and devised other plots against him.</p> <p>3.2.8 The partisans of Eusebius accused him before the emperor of being a seditious person, and of having reversed the decree of exile, contrary to the laws of the church, and without the consent of the bishops. I shall presently relate in the proper place, how, by their schemes, Athanasius was again expelled from Alexandria.</p>	<p>Arius were the only persons who felt any vexation at his return. Eusebius, Theognis, and those of their faction resorted to their former machinations, and endeavored to prejudice the ears of the young emperor against him. I shall now proceed to relate in what manner Constantius swerved from the doctrines of the Apostles.</p>
c. 337 - Orthodox and Arian factions fight over bishopric in Constantinople		
<p>2.6.1 Around this same time another disturbance in addition to those we have recorded was raised at Constantinople on the following account.</p>		
<p>2.6.2 Alexander, who had presided over the churches in that city and had strenuously opposed Arius, passed away without having ordained anyone to succeed him. He had occupied the bishopric for twenty-three years and lived ninety-eight years in all.</p>	<p>3.3.1 Alexander died about this time [337], and Paul succeeded to the high priesthood of Constantinople. The followers of Arius and Macedonius assert that he took possession at his own motion, and against the advice of Eusebius, bishop of Nicomedia, or of Theodore, bishop of Heraclea in Thrace; upon whom fell the right of conferring ordination, since he was the nearest of bishops.</p>	
<p>2.6.3 But he had urged the right people to choose one of the two whom he named. If they desired one who was competent to teach and of distinguished charity, they should elect Paul, whom he had himself ordained priest, a man young indeed in years, but of advanced intelligence and prudence. But if they wished only for a man showing external discretion, they should elect Macedonius, who had long been a deacon of the church and was old.</p>	<p>3.3.2 Many however, maintain on the testimony of Alexander whom he succeeded, that he was ordained by the bishops who were then assembled at Constantinople. For when Alexander, who was 98 years of age, and who had conducted the episcopal office vigorously for 23 years, was at the point of death, his clergy asked him to whom he wished to turn over his church. "If," replied he, "you seek a man good in Divine matters and one who is apt to teach you, have Paul. But if you desire one who is conversant with public affairs, and with the councils of rulers, Macedonius is better."</p>	
	<p>3.3.3 The Macedonians themselves admit that this testimony was given by Alexander; but they say that Paul was more skilled in the transaction of business and the art of eloquence; but they put emphasis on Macedonius because of the testimony of his life; and they accuse Paul of having been addicted to womanishness and an indifferent conduct.</p> <p>3.3.4 It appears however, from their own</p>	

Socrates	Sozomen	Theodoret
	acknowledgment, that Paul was a man of eloquence, and brilliant in teaching the Church. Events proved that he was not competent to combat the casualties of life, or to have interactions with those in power; for he was never successful in foiling the schemes of his enemies, like those who are skillful in the management of affairs.	
<p>2.6.4 From this a great fight arose concerning the choice of a bishop, which troubled the church. For when the people were divided into two parts, one favoring the teachings of Arius, the other holding what the Nicene Synod had defined, ...</p> <p>2.6.5 ...the one favoring homoiousia (the latter) prevailed during the life of Alexander, while the Arians were disagreeing among themselves and were perpetually conflicting in opinion. But when Alexander died, the struggle of the people became doubtful.</p> <p>2.6.6 Therefore the defenders of homoiousia insisted on the ordination of Paul, and the Arians supported Macedonius.</p>	<p>3.3.5 Although he was greatly beloved by the people, he suffered severely from the treachery of those who had rejected the doctrine which prevailed at Nicaea. In the first place, he was expelled from the church of Constantinople, as if some accusation of misconduct had been established against him. He was then condemned to banishment, and finally, it is said, fell a victim to the devices of his enemies, and was strangled. But these latter events took place during a later time.</p> <p>3.4.1 The ordination of Paul caused a great commotion in the Church of Constantinople. During the life of Alexander, the Arians did not act very openly, for by being attentive to him, the people were well governed and they honored Divine things. They especially believed that the unexpected occurrence which befell Arius, namely his death, was caused by Divine wrath, sent down upon him by the curses of Alexander.</p>	
<p>2.6.7 And in the church called <i>Eirene</i>, which is near the great church <i>Sophia</i>³, Paul was ordained. This seemed to be more in accordance with the will of the deceased bishop.</p>	<p>3.4.2 After the death of this bishop (Alexander) however, the people became divided into two parties, and disputes and contests concerning doctrines were openly carried on. The adherents of Arius desired the ordination of Macedonius, while those who maintained that the Son is consubstantial with the Father wished to have Paul as their bishop; and this latter party prevailed.</p>	
Early Autumn, 337 - Constantius deposes Paul and installs Eusebius of Nicomedia in Constantinople		
<p>2.7.1 Not long afterwards the emperor, when he arrived at Constantinople, was very angry at the consecration of</p>	<p>3.4.2b After the ordination of Paul, the emperor who chanced to be away from home, returned to Constantinople</p>	

³ These names mean *Peace* and *Wisdom*, respectively. The churches still stand today in Istanbul.

Socrates	Sozomen	Theodoret
<p>Paul.</p> <p>2.7.2 After convening an assembly of bishops of Arian beliefs, he stripped Paul of his office, took Eusebius from the see of Nicomedia, and appointed him bishop of Constantinople.</p> <p>2.7.3 After this the emperor proceeded to Antioch.</p>	<p>and showed much displeasure at what had taken place, as though the bishopric had been conferred upon an unworthy man.</p> <p>3.4.3 Through the machinations of the enemies of Paul, a Synod was convened, and he was expelled from the Church. It (the Synod) handed over the Church of Constantinople to Eusebius, bishop of Nicomedia.</p>	
339⁴ - Gregory enters Alexandria with an armed guard to assume the bishopric		
<p>2.11.1 After these things, Syrian, the military commander, and the corps of heavy armed soldiers, five thousand in number, conducted Gregory to Alexandria; and those of the citizens who were of Arian sentiments joined with them.</p>	<p>3.6.9c After the Synod, Gregory repaired to Alexandria with a large body of soldiers, who were assembled to provide an undisturbed and safe entrance into the city; the Arians also, who were anxious for the expulsion of Athanasius, sided with him.</p>	
Athanasius escapes for Rome		
<p>2.11.2 But it will be proper here to relate by what means Athanasius escaped the hands of those who wished to apprehend him, after his expulsion from the church.</p> <p>2.11.3 It was evening, and the people were attending the vigil there, a service being expected. The commander arrived, and posted his forces in order of battle on every side of the church.</p> <p>2.11.4 Athanasius having observed what was done, considered within himself how he might prevent the people's suffering in any degree on his account. And so, after having directed the deacon to give notice of prayer, he ordered the recitation of a psalm.</p> <p>2.11.5 And when the melodious chant of the psalm arose, everyone went out through one of the church doors. While this was happening, the troops remained inactive spectators, and Athanasius thus escaped unhurt in the midst of those who were chanting the psalm, and he immediately hastened to Rome.</p>	<p>3.6.10 Athanasius, fearful lest the people should be exposed to sufferings on his account, assembled them by night in the church, and when the soldiers came to take possession of the church, prayers having been concluded, he first ordered a psalm to be sung. During the chanting of this psalm the soldiers remained outside and quietly awaited its conclusion.</p> <p>3.6.11a And in the meantime, Athanasius passed under the singers and secretly made his escape, and fled to Rome. In this manner Gregory possessed himself of the see of Alexandria.</p> <p>3.7.2b On the arrival of Athanasius, they received him kindly, and espoused his cause among themselves.</p>	<p>2.4.1b But Athanasius obtained timely knowledge of their plan, and departed to the West. The friends of Eusebius had sent false accusations against him to Julius, who was then bishop of Rome.</p> <p>2.4.2 In obedience to the laws of the church, Julius summoned the accusers and the accused to Rome, that the cause might be tried.</p> <p>2.4.3a Athanasius, accordingly, set out for Rome, but the accusers refused to go because they saw that their falsehood would easily be detected.</p>
Alexandrians rebel against Gregory by setting a church on fire		
<p>2.11.6 Gregory then prevailed in the church: but the people of Alexandria, being indignant at this procedure,</p>	<p>3.6.11b The indignation of the people was aroused, and they burnt the church which bore the name of Dionysius,</p>	

⁴ “The narrative (Socrates 2.11) partially conflates the entry of Gregory in March 339 with the attempted arrest of Athanasius in February 356: although the burning of the Church of Dionysius occurred in 339, the *dux* Syrianus and his five thousand soldiers belong to 356 (cf. Athanasius, *Fug.* 24.3; *Hist. Ar.* 81.6). Moreover, the chapter ends with an apparent reference to the Roman council of summer 341. T.D. Barnes, *Athanasius and Constantius: Theology and Politics in the Constantinian Empire*. Harvard University Press, 2001, p. 201.

Socrates	Sozomen	Theodoret
set the church called "of Dionysius" on fire. Let this be sufficient on this subject.	one of their former bishops.	
340 - Constantine II dies after declaring war on Constans		
2.5.1 Not long after this the brother of Emperor Constantius, Constantine the younger, who bore his father's name, invaded the parts of the empire which were under the rule of his younger brother Constans. He fought a battle with his brother's soldiers and was slain by them. This took place under the consulship of Acindynus and Proclus.	3.2.10 Not long after, the emperor Constantine declared war against his brother Constans at Aquileia, and was slain by his own generals. The Roman Empire was divided between the surviving brothers; the West fell to the lot of Constans and the East to Constantius.	
340 - Acacius succeeds Eusebius as bishop of Caesarea		
2.4.1b At this time Eusebius, who was bishop of Caesarea in Palestine and had the last name of Pamphilus, died. Acacius, his disciple, succeeded him in the bishopric. And Acacius published many books in order to tell the story of his master's life.	3.2.9 Eusebius Pamphilus died about this period, and Acacius inherited the bishopric of Caesarea in Palestine. He was a zealous imitator of Eusebius because he had been instructed by him in the Sacred Word; he possessed a capable mind and was polished in expression, so that he left many writings worthy of commendation.	
340/1 - Invasion and an earthquake		
2.10.21 At this time it happened that public affairs also were disturbed. The nation called "the Franks" made advances into the Roman territories in Gaul. 2.10.22 And at the same time there occurred violent earthquakes in the East, and especially at Antioch, which continued to suffer concussions during a whole year.	3.6.9a At the same period of time, the Franks devastated Western Gaul. 3.6.9b and the provinces of the East, and more particularly Antioch after the Synod, were visited by tremendous earthquakes.	