

## 4.2-Persecution under Valens (371-373)

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Socrates	Sozomen	Theodoret
<b>Macedonians seek fellowship with Liberius</b>		
<p>4.12.1 But we will have more opportunity to mention both Basil and Gregory again in the course of our history. When the maintainers of the <i>homoousian</i> doctrine had been severely dealt with and put to flight, the persecutors began again to harass the Macedonians.</p> <p>4.12.2 Impelled by fear rather than violence, the Macedonians sent messengers to one another from city to city, declaring the necessity of appealing to the emperor's brother, and to Liberius bishop of Rome, saying that it was far better for them to embrace their faith, than to commune with the party of Eudoxius.</p>	<p>6.10.3 Valens and Eudoxius then directed their resentment against the Macedonians, who were more numerous than the above-mentioned Christians in that region, and they persecuted them without measure. The Macedonians, in apprehension of further sufferings, sent delegates to various cities, and finally agreed to turn to Valentinian and to the bishop of Rome rather than share in the faith of Eudoxius and Valens and their followers.</p>	
<p>4.12.3 For this purpose they sent Eustathius bishop of Sebastia, who had been deposed several times, Silvanus of Tarsus in Cilicia, and Theophilus of Castabala in the same province, charging them to not to disagree with Liberius in anything concerning the faith, but to enter into communion with the Roman church, and confirm the doctrine of the <i>homoousian</i>.</p>	<p>6.10.4 And when it seemed ideal to do this, they selected three of their own number—Eustathius, bishop of Sebaste; Silvanus, bishop of Tarsus; and Theophilus, bishop of Castabalis—and sent them to the Emperor Valentinian. Likewise, they entrusted them with a letter, addressed to Liberius, bishop of Rome, and to the other priests of the West. In this letter, they asked them as church officials who had held to the faith which was approved and confirmed by the apostles, and who ought to keep watch over religion before others, to receive their delegates wholeheartedly, and to discuss with them about what should be done until the affairs of the Church could be set in order.</p>	
<p>4.12.4 These people then proceeded to Old Rome, carrying with them the letters of those who had separated themselves from Acacius at Seleucia. They could not have access to the emperor, since he was occupied in the Gauls with a war against the Sarmatae; but they presented their letters to Liberius.</p>	<p>6.10.5 When the delegates arrived in Italy, they found that the emperor was in Gaul, engaged in war against the barbarians. Because they considered it perilous to visit the battlefield in Gaul, they delivered their letter to Liberius.</p>	
<p>4.12.5 At first he refused to welcome them, saying they were from the Arian faction, and could not possibly be</p>	<p>6.10.6 After they had discussed with him the things which pertained to their mission, they condemned Arius and those who held and taught his doctrines. They</p>	

Socrates	Sozomen	Theodoret
<p>received into communion by the church, because they had rejected the Nicene Creed.</p> <p>4.12.6 To this they replied that they had experienced a change of heart and had acknowledged the truth, having renounced the <i>Anomoean</i> Creed long ago, and having confessed the Son to be in every way ‘like the Father.’ Furthermore, they confessed that they considered the terms ‘like’ (<i>homoios</i>) and <i>homoousios</i> to have precisely the same meaning.</p>	<p>renounced all heresies opposed to the faith established at Nicaea, and they accepted the term “consubstantial,” as meaning the same thing as the expression “like in substance.”</p>	
<p>4.12.7 When they had made this statement, Liberius demanded from them a written confession of their faith. And they presented him a document accordingly, in which they inserted the words of the Nicene Creed.</p> <p>4.12.8 I have not included here, because of their length, the letters from Smyrna, Asia, and from Pisidia, Isauria, Pamphylia, and Lycia, all the places in which they had held Synods.</p>	<p>6.10.7 When they had presented a confession of faith to Liberius, similar to the above, he received them into communion with himself, and wrote to the bishops of the East, commending the orthodoxy of their faith, and detailing what had happened during his conference with them. The confession of faith made by Eustathius and his companions was as follows:—</p>	
<b>Creedal letter sent by Macedonians to Liberius<sup>1</sup></b>		
<p>4.12.9 The written profession which the deputies sent with Eustathius, delivered to Liberius, is as follows:</p>		
<p>4.12.10 “To Liberius, our Lord and Brother, and fellow-minister—Eustathius, Silvanus, and Theophilus send greeting in the Lord.</p> <p>“On account of the mad opinions of the heretics who do not cease to introduce<sup>2</sup> scandals into the catholic churches, we who nullify their every attack confess the Synod which was held at Lampsacus, the one at Smyrna and the councils held in other places, by the orthodox bishops.</p> <p>4.12.11 We have furnished letters and sent on an embassy to your goodness, as likewise to all the other bishops of Italy and of the West, to confirm and preserve the Catholic faith, which was established at the holy council of Nicaea, by the blessed Constantine and three hundred and eighteen God-fearing fathers. “This remains, by an unmixed and</p>	<p>6.11.1 “To Liberius, our Lord and Brother, and fellow-minister—Eustathius, Silvanus, and Theophilus send greeting in the Lord.</p> <p>“On account of the mad opinions of the heretics who do not cease sow<sup>5</sup> scandals for the Catholic churches, we who nullify their every attack confess the Synod which was held at Lampsacus, the one at Smyrna and the councils held in other places, by the orthodox bishops.</p> <p>6.11.2 We have furnished letters and sent on an embassy to your Goodness, as likewise to all the other bishops of Italy and of the West, to confirm and preserve the Catholic faith, which was established at the holy council of Nicaea, by the blessed Constantine and three hundred and eighteen God-fearing fathers. “This remains,</p>	

<sup>1</sup> Socrates and Sozomen seem to have very close copies of the same letter, with only a few minor variations. Also, Sozomen shares only part of the letter, excluding the portion which contains a copy of the creed of Nicaea. Socrates includes this portion, along with the signed subscription of the Macedonian leaders.

<sup>2</sup> Socrates variant here reads ἐπιφέροντες

<sup>5</sup> Sozomen's variant reads ἐπιστείρειν

Socrates	Sozomen	Theodoret
<p>immovable settlement, until now, and will remain perpetually; in which the term ‘consubstantial’ is fixed in all holiness and piety in testimony against the perverseness of Arius.</p> <p>4.12.12 We confess, each with his own hand, that we with the aforesaid have always held this same faith, that we still hold it, and that we shall adhere to it to the last. We condemn Arius, his impious dogmas, and his disciples, and those who agree with his sentiments.<sup>3</sup> We also condemn the heresies of Patropasianus, of Photinus, of Marcellus, of Paul of Samosata, and all who maintain such doctrines themselves. In short, we anathematize all the heresies which are opposed to the aforesaid sacred creed, which was piously and in a catholic spirit set forth by the holy fathers at Nicaea.</p> <p>4.12.13 But we especially anathematize that form of the creed which was recited at the Synod of Ariminum, as altogether contrary<sup>4</sup> to the aforesaid faith established by the holy council of Nicaea. We were formerly deluded by the guile and perjury of certain parties, and we subscribed to these decrees when they were transmitted to Constantinople from Nicaea, a city of Thrace.</p>	<p>by an unmixed and immovable settlement, until now, and will remain perpetually; in which the term ‘consubstantial’ is fixed in all holiness and piety in testimony against the perverseness of Arius.</p> <p>6.11.3 We confess, each with his own hand, that we with the aforesaid have always held this same faith, that we still hold it, and that we shall adhere to it to the last. We condemn Arius, his impious dogmas, and his disciples.<sup>6</sup> We also condemn the heresies of Patropasianus, of Photinus, of Marcellus, of Paul of Samosata, and all who maintain such doctrines themselves. In short, we anathematize all the heresies which are opposed to the aforesaid sacred creed, which was piously and in a catholic spirit set forth by the holy fathers at Nicaea. But we especially anathematize all such decrees as were enacted at Ariminum,<sup>7</sup> in opposition to the aforesaid faith established by the holy council of Nicaea. We were formerly deluded by the guile and perjury of certain parties, and we subscribed to these decrees when they were transmitted to Constantinople from Nicaea, a city of Thrace.”</p>	
<p>4.12.14 Our own creed, and that of those whom we represent as delegates, is this:</p> <p>4.12.15 “We believe in one God the Father Almighty, the Maker of all things visible and invisible; and in one only-begotten God, the Lord Jesus Christ, the Son of God; begotten of the Father; that is of the substance of the Father; God of God, Light of Light, very God of very God; begotten not made, of the same substance with the Father, through whom all things were made which are in heaven, and which are upon the earth;</p> <p>4.12.16 who for us men, and for our salvation, descended, became incarnate, and was made man; suffered, and rose again the third day; ascended into the heavens,</p>	<p>6.11.4 After this confession they attached a copy of the entire Nicaean creed to their own creed, and, after they had received from Liberius a written account of all that had been accomplished, they sailed to Sicily.</p>	

<sup>3</sup> Socrates' variant adds καὶ τοὺς ὁμόφρονας αὐτοῦ

<sup>4</sup> Socrates' variant has τὴν... ἀναγνωσθεῖσαν ἕκθεσιν ὡς ὑπεναντίως

<sup>6</sup> See footnote 3.

<sup>7</sup> Sozomen's variant has τὰ... ὅσα ὑπεναντίως.

Socrates	Sozomen	Theodoret
<p>and will come to judge the living and the dead. [We believe] also in the Holy Spirit.</p> <p>4.12.17 But the Catholic and Apostolic Church of God anathematizes those who assert that ‘there was a time when he was not,’ and ‘that he was not before he was begotten,’ and that ‘he was made of things which are not’; or those that say ‘the Son of God is of another hypostasis’ or ‘substance than the Father,’ or that ‘he is mutable, or susceptible to change.’</p> <p>4.12.18 “I, Eustathius, bishop of the city of Sebastia, with Theophilus and Silvanus, delegates of the Synod of Lampsacus, Smyrna, and other places, have voluntarily subscribed this confession of faith with our own hands.</p> <p>4.12.19 And if, after the publication of this creed, any one will presume to accuse either us, or those who sent us, let him come with the letters of your holiness before such orthodox bishops as your sanctity will approve of, and bring the matter to an issue with us before them;</p> <p>4.12.20 and if any charge will be substantiated, let the guilty be punished.”</p>		
<b>Liberius receives the Macedonians into communion</b>		
<p>4.12.21 After Liberius had securely pledged the delegates by this document, he received them into communion, and afterwards dismissed them with this letter:</p> <p>4.12.22 To our beloved brethren and fellow-ministers, Evethius, Cyril, Hyperechius, Uranius, Heron, Elpidius, Maximus, Eusebius, Eucarpus, Heortasius, Neon, Eumathius, Faustinus, Proclinus, Pasinicus, Arsenius, Severus, Didymion, Brittanus, Callicrates, Dalmatius, Aedesius, Eustochius, Ambrose, Gelonius, Pardalius, Macedonius, Paul, Marcellus, Heraclius, Alexander, Adolius, Marcian, Sthenelus, John, Macer, Charisius, Silvanus, Photinus, Anthony, Aythus, Celsus, Euphranon, Milesius, Patricius, Severian, Eusebius, Eumolpius, Athanasius, Diophantus, Menodorus, Diocles, Chrysampelus, Neon, Eugenius, Eustathius, Callicrates, Arsenius, Eugenius, Martyrius, Hieracius, Leontius, Philagrius, Lucius, and to all the orthodox bishops in the East, Liberius bishop of Italy, and the bishops throughout the West, salutations always in the Lord.</p>		

Socrates	Sozomen	Theodoret
<p>4.12.23 Your letters, beloved brethren, resplendent with the light of faith, delivered to us by our highly esteemed brethren, the bishops Eustathius, Silvanus, and Theophilus, brought to us the much longed-for joy of peace and harmony.</p> <p>4.12.24 And this is mostly because they have demonstrated and assured us that your opinion and beliefs are in perfect harmony with both our most lowliness, and also with all the bishops in Italy and the Western parts.</p> <p>4.12.25 We knowledg this to be the Catholic and Apostolic faith, which until the time of the Synod at Nicaea had continued unadulterated and unshaken.</p> <p>4.12.26 Your legates have professed this creed that they themselves hold, and to our great joy have cast out every vestige and impression of an injurious suspicion, by attesting it not only in word, but also in writing.</p> <p>4.12.27 We have deemed it proper to attach to these letters a copy of their declaration, so that we would not leave any pretext to the heretics for starting a fresh conspiracy, by which they might stir up the smouldering embers of their own malice, and according to their custom, rekindle the flames of discord.</p> <p>4.12.28 Moreover our most esteemed brethren, Eustathius Silvanus, and Theophilus, have professed this also, both that they themselves, and also your love, have always held, and will maintain unto the last, the creed approved of at Nicaea by 318 Orthodox Bishops; which contains the perfect truth, and both confutes and overthrows the whole swarm of heretics.</p> <p>4.12.29 For it was not by their own will, but by Divine appointment that so great a number of bishops was collected against the madness of Arius, that it equaled those, with whose help, the blessed Abraham destroyed so many thousands of his enemies through faith.</p> <p>4.12.30 When this faith is understood in the terms <i>hypostasis</i> and <i>homoousios</i>, it checks and repels all the assaults and vain machinations of Arian perverseness like a strong and impregnable fortress.</p> <p>4.12.31 And so, when all the Western bishops were assembled at Ariminum where the schemes of the Arians</p>		

Socrates	Sozomen	Theodoret
<p>had drawn them, in order to erase or indirectly revoke what had been introduced into the creed with so much prudence, either by deceptive persuasions, or better yet, but the coercion of secular power, their subtlety was of no use.</p> <p>4.12.32 For almost everyone at Ariminum who were either allured into error, or at that time deceived, have since taken a right view of the matter; and after anathematizing the exposition of faith set forth by those who were convened at Ariminum, have subscribed to the Catholic and Apostolic Creed which was declared at Nicaea. They have entered into communion with us and regard the dogma of Arius and his disciples with increased hatred and are indignant against it.</p> <p>4.12.33 When the legates of your love saw the unquestionable evidence of this fact, they annexed yourselves to their own confession; anathematizing Arius, and what was transacted at Ariminum against the creed ratified at Nicaea, to which even you yourselves were caused to subscribe to, deceived by falsehood.</p> <p>4.12.34 Because of this it appeared suitable to us to write to your love, and to agree to your just request, especially since we are assured by the profession of your legates that the Eastern bishops have recovered their senses, and now concur in opinion with the orthodox of the West.</p> <p>4.12.35 We further make clear, so that you are not ignorant of it, that the blasphemies of the Synod of Ariminum have been anathematized by those who seem to have been at that time deceived by fraud, and that all have acknowledged the Nicene Creed.</p> <p>4.12.36 It is fitting therefore that you should make it known to all, that those who have had their faith weakened by violence or guile, may now emerge from heretical darkness into the Divine light of catholic liberty.</p> <p>4.12.37 Moreover, any of them, after this council, who will not cast out the poison of corrupt doctrine, by condemning all the blasphemies of Arius, and anathematizing them, let them know that they are themselves, together with Arius and his disciples and the rest of the serpents, whether Sabellians, Patripassians, or the followers of any other heresy, cut off and</p>		

Socrates	Sozomen	Theodoret
excommunicated from the assemblies of the Church, which does not accept illegitimate children. May God preserve you steadfast, beloved brethren.		
<b>Eudoxius and Valens prevent a synod at Cilicia</b>		
4.12.38 When the party of Eustathius had received this letter, they proceeded to Sicily, where they convened a Synod of Sicilian bishops, and in their presence confessed the <i>homoousian</i> faith, and professed their commitment to the Nicene Creed. Then, when they had received from them a letter to the same effect as the preceding, they returned to those who had sent them.	6.12.1 A Council was convened at Sicily; and after the same doctrines had been confirmed as presented in the confession of the deputies, the assembly was dissolved.	
	6.12.2 At the same time, a council was held at Tyana; and Eusebius, bishop of Caesarea in Cappadocia, Athanasius, bishop of Ancyra, Pelagius, bishop of Laodicea, Zeno, bishop of Tyre, Paul, bishop of Emesa, Otreus, bishop of Melitene, and Gregory, bishop of Nazianzen, were present with many others, who, during the reign of Jovian, had assembled at Antioch, and resolved to maintain the doctrine of the Son being consubstantial with the Father. The letters of Liberius and the Western bishops were read at this council. These letters gave great satisfaction to the members of the council.	
4.12.39 And when they had received the letters of Liberius, they sent delegates from city to city to the prominent supporters of the doctrine of the <i>homoousion</i> , encouraging them to assemble simultaneously at Tarsus in Cilicia, in order to confirm the Nicene Creed, and terminate all the contentions which had subsequently arisen.	6.12.3 And they wrote to all the churches, desiring them to peruse the decrees of the bishops in Asia, and the documents written by Liberius and the bishops of Italy, of Africa, of Gaul, and of Sicily, which had been entrusted to the deputies of the council of Lampsacus. They urged them to reflect on the great number of people who had drawn up these documents, and who were far greater in number than the members of the council of Ariminum. They urged them to be of one mind, and to enter into communion with them, to signify it by writing, and finally to assemble together at Tarsus in Cilicia before the end of spring.	
	6.12.4 They urged one another to convene on a fixed date which they had chosen. As the appointed day was drawing near, when the Synod was at the point of assembling at Tarsus, about thirty-four of the Asiatic bishops came together in Caria, in the province of Asia	

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	and commended the idea of establishing uniformity of belief in the Church. But they objected to the term “consubstantial,” and insisted that the creeds presented by the councils of Antioch and Seleucia, and maintained by Lucian, the martyr, and by many of their predecessors with dangers and tensions, ought to have superiority over all others.	
<p>4.12.40 And indeed this would probably have been accomplished had not the Arian bishop, Eudoxius, who at that time possessed great influence with the emperor, thwarted their purpose. For when he learned of the Synod that had been summoned to meet [at Tarsus], he became so exasperated that he redoubled his persecution against them.</p> <p>4.12.41 Sabinus himself, in his <i>Collection of Synodical Transactions</i>, attested that the Macedonians were accepted into communion with Liberius by sending legates to him, and that they professed the Nicene Creed.</p>	<p>6.12.5 The emperor, at the instigation of Eudoxius, by letter prevented the council from being convened in Cilicia, and even prohibited it under severe penalties. He also wrote to the governors of the provinces, commanding them to eject all bishops from their churches who had been banished by Constantine and who had again taken up their priesthood under the Emperor Julian.</p>	
<b>Eunomius separates from Eudoxius</b>		
<p>4.13.1 About the same time Eunomius separated himself from Eudoxius and held assemblies apart, because after he had repeatedly pleaded that his mentor Aëtius might be received into communion, Eudoxius continued to oppose it.</p> <p>4.13.2 Now Eudoxius did this against his own will, for he did not reject the opinion of Aëtius since it was the same as his own; but he yielded to the prevailing opinion of his own party, who objected to Aetius as heterodox. This was the cause of the division between Eunomius and Eudoxius,</p> <p>4.13.3 and such was the state of things at Constantinople. But the church at Alexandria was disturbed by an edict of the praetorian prefects, sent there by Eudoxius.</p>		
<b>Athanasius goes into hiding</b>		
	<p>6.12.6 On account of this order, those who were at the head of the government of Egypt were anxious to deprive Athanasius of his bishopric and expel him from the city, because what was inserted in the imperial letters was no light punishment. For unless the commands were followed, all the magistrates equally, and the soldiers under them, and counselors were condemned to the</p>	

Socrates	Sozomen	Theodoret
	<p>payment of much money and also threatened with bodily harm.</p> <p>6.12.7 The majority of Christians in the city, however, assembled and begged the governor not to banish Athanasius without further consideration of the terms of the imperial letter, which merely specified all bishops who had been banished by Constantius and recalled by Julian.</p> <p>6.12.8 And it was clear that Athanasius was not one of these, since he had been recalled by Constantius and had resumed his bishopric. But Julian, at the very time that all the other bishops had been recalled, persecuted him, and finally Jovian recalled him.</p> <p>6.12.9 The governor was by no means convinced by these arguments; nevertheless, he restrained himself and did not give way to the use of force. The people ran together from every quarter; there was much commotion and unrest throughout the city; an insurrection was expected. He therefore advised the emperor of the facts and allowed the bishop to remain in the city.</p> <p>6.12.10 Some days afterwards, when the popular excitement had seemingly abated, Athanasius secretly left the city at dusk, and concealed himself somewhere.</p>	
<p>4.13.4 For this reason, Athanasius dreaded the irrational rage of the multitude and feared that he would be regarded as the instigator of the excesses that would be committed. So, concealed himself for four entire months in an ancestral tomb.</p>	<p>6.12.11 The very same night, the governor of Egypt and the military chief took possession of the church in which Athanasius usually dwelt and looked for him in every part of the building, and even on the roof, but in vain. For they had planned to seize the moment when the popular commotion had partially subsided, and when the whole city was wrapped in sleep, to execute the mandate of the emperor, and to transport Athanasius quietly from the city.</p> <p>6.12.12 Not finding Athanasius naturally caused universal astonishment. Some attributed his escape to a special revelation from above; others to the advice of some of his followers; both had the same result. But more than human wisdom seems to have been necessary in order to foresee and to avoid such a plot. Some say, that as soon as the people gave indications of being ready to rebel, he concealed himself among the tombs of his</p>	

Socrates	Sozomen	Theodoret
	ancestors, being apprehensive that he would be regarded as the cause of any disturbances that might ensue; and that he afterwards retreated to some other place of hiding.	
<b>Valens exempts Athanasius and Alexandria from persecution</b>		
<p>4.13.5 But because the people became seditious during his absence on account of their affection for him, the emperor learned that unrest prevailed at Alexandria because of this and ordered by letter that Athanasius should be allowed to preside over the churches unbothered.</p> <p>4.13.6 And this was the reason why the Alexandrian church enjoyed tranquility until the death of Athanasius.</p>	<p>6.12.13 Soon after, the Emperor Valens wrote to grant permission for him to return and hold his church. It is very doubtful that, in making this concession, Valens acted according to his own inclination. I rather imagine that, when he reflected on the esteem in which Athanasius was universally held, he feared to excite the displeasure of the Emperor Valentinian, who was well-known to be a follower of the Nicene doctrines. Or perhaps he was apprehensive of a commotion on the part of the bishop's many admirers, that some innovation might injure the public affairs.</p>	
	<p>6.12.14 I also believe that the Arian presidents did not, on this occasion, plead very vehemently against Athanasius; for they considered that if he were ejected from the city, he would probably speak poorly of them to the emperors and then would have an opportunity to hold a meeting about them. Then he might possibly succeed in persuading Valens to adopt his own beliefs, and in arousing the anger of the like-minded Valentinian against them. They were greatly troubled by the evidence of Athanasius' virtue and courage, which had been shown by the events which had transpired during the reign of Constantius.</p> <p>6.12.15 He had, in fact, so skillfully evaded the plots of his enemies, that they had been forced to consent to his reinstatement in the government of the churches of Egypt; and yet he could scarcely be asked to return from Italy, although letters had been dispatched by Constantius for that reason. I am convinced that it was solely from these reasons that Athanasius was not expelled from his church like the other bishops, who were subjected to as cruel a persecution as ever was inflicted by pagans.</p> <p>6.12.16 Those who would not change their doctrinal tenets were banished; their houses of prayer were taken from them and placed in the possession of those who held</p>	

Socrates	Sozomen	Theodoret
	opposite beliefs. Egypt alone was, during the life of Athanasius, exempted from this persecution.	
4.13.7 How the Arian faction gained possession of the churches after his death, we will unfold in the course of our history.		
<b>372 - Arians and Homoousians fight over Eudoxius' successor</b>		
<p>4.14.1 The Emperor Valens left Constantinople and again set out towards Antioch; but on his arrival at Nicomedia, a city of Bithynia, his progress was arrested by the following circumstances.</p> <p>4.14.2 Eudoxius the bishop of the Arian church who had been in possession of the seat of the Constantinopolitan church for nineteen years, died soon after the emperor's departure from that city, in the third consulate of Valentinian and Valens.</p> <p>4.14.3 The Arians therefore appointed Demophilus to succeed him. But the Homoousians thinking that they had been given an opportunity, elected a certain Evagrius, a person who maintained their own principles; and Eustathius, who had been bishop of Antioch, formally ordained him.</p> <p>4.14.4 He had been recalled from exile by Jovian, and had at this time privately come to Constantinople, for the purpose of strengthening those of the <i>homoousion</i> faith.</p>	<p>6.13.1 About this time the Emperor Valens went to Antioch on the Orontes. While he was on his journey, Eudoxius died after having governed the churches of Constantinople for eleven years. Demophilus was immediately ordained as his successor by the Arian bishops.</p> <p>6.13.2 The followers of the Nicene doctrines, believing that the course of events was in their power, elected Evagrius as their bishop. He had been ordained by Eustathius, who had formerly governed the church of Antioch in Syria, and who having been recalled from banishment by Jovian, lived in a private manner at Constantinople. Eustathius devoted himself to instructing those who held his beliefs and encouraging them to persevere in their view of the Divine Being.</p>	
<p>4.15.1 When this had been accomplished the Arians renewed their persecution of the <i>Homoousians</i>.</p> <p>4.15.2 And the emperor was very soon informed of what had taken place, and so that the city would not be overturned by some popular tumult, he immediately sent troops from Nicomedia to Constantinople. He ordered that both he who had been ordained, and the one who had ordained him, should be apprehended and exiled to different regions.</p>	<p>6.13.3 The Arian heretics were stirred to revolt and began a violent persecution against those who had participated in the ordination of Evagrius. When the Emperor Valens, who was then at Nicomedia, learned of these things, he worried that any interests of the city should suffer from the revolt, and he sent as many troops as he thought necessary to preserve tranquility.</p>	
<p>4.15.3 Eustathius therefore was banished to Bizya a city of Thrace; and Evagrius was conveyed to another place.</p>	<p>6.13.4 Eustathius was arrested by his command and banished to Bizya, a city of Thrace, and Evagrius was exiled to some other region. And such was the manner of this event.</p>	
<b>Arians persecute the orthodox in Constantinople</b>		

Socrates	Sozomen	Theodoret
<p>4.15.4 After this, the Arians became bolder, grievously harassed the orthodox party, frequently beating them, verbally abusing them, causing them to be imprisoned, and fined. In short, they severely mistreated them.</p> <p>4.15.5 The sufferers were forced to appeal to the emperor for protection against their adversaries, so that perhaps they might obtain some relief from this oppression. But whatever hope of relief they might have cherished was altogether frustrated, since they only spread their grievances before him who was the very author of them.</p>		
<b>Certain clergy are burnt in a ship by order of Valens</b>		
	<p>6.14.1 The Arians, as is usual with the prosperous, became more insolent and persecuted unmercifully all Christians whose religious beliefs were opposed to their own. These Christians being exposed to bodily injuries, and betrayed to magistrates and prisons, and finding themselves gradually impoverished by the frequent fines, were at length compelled to appeal to the emperor for relief.</p>	
<p>4.16.1 Certain pious men of the clerical order, eighty in number, among whom Urbanus, Theodore, and Menedemus were the leaders, proceeded to Nicomedia, and there presented to the emperor a supplicatory petition, informing him and complaining of the ill-treatment to which they had been subjected. The emperor was filled with wrath; but he concealed his displeasure in their presence and gave Modestus the prefect a secret order to apprehend them and put them to death.</p>	<p>6.14.2 For this they selected eighty men, of which group Urbanus, Theodore, and Menedemus were leaders. And when they came to Nicomedia, they went before the emperor and gave to him a book, in which they had recorded all the things that had been done against them. Although he was exceedingly angry at this, the emperor did not openly display any wrath, but secretly commanded the prefect to seize and kill the whole delegation.</p>	
<p>4.16.2 Because the manner in which they were destroyed was unusual, it deserves to be recorded.</p>		
<p>4.16.3 The prefect, out of fear that he would arouse the masses to revolt against him if he attempted to publicly execute so many, pretended to send the men away into exile.</p> <p>4.16.4 When they were told of their destiny, the prefect firmly ordered that they should board a ship as if to be conveyed to their separate places of banishment. Meanwhile, he asked the sailors to set the vessel on fire as</p>	<p>6.14.3 But the prefect, being apprehensive that the multitude would revolt if he were to put so many religious men to death who had wronged no one, and who had been seized unawares, pretended that they were to be sent into exile. Under this pretext he compelled them to board a ship, to which they agreed with the most perfect resignation.</p>	

Socrates	Sozomen	Theodoret
soon as they reached the mid sea, so that in this way their victims would be destroyed and even deprived of burial.		
<p>4.16.5 This command was obeyed; for when they arrived at the middle of the Astacian Gulf, the crew set fire to the ship, and then took refuge in a small boat which followed them, and so escaped.</p> <p>4.16.6 Meanwhile it happened that a strong easterly wind blew, and the burning ship was driven roughly but faster and was preserved until it reached a port named Dacidizus, where it was utterly consumed together with the men who were shut up inside.</p>	<p>6.14.4 When they had sailed to about the center of the bay, which was called Astacius, the sailors, according to the orders they had received, set fire to the vessel and leaped into a following boat. A wind arising, the ship was blown along to Dacibiza, a place on the sea-coast of Bithynia; but no sooner had it neared the shore than it was utterly consumed with all the men on board.</p>	<p>4.24.1 At Constantinople the Arians filled a boat with pious presbyters and drove her without ballast out to sea, putting some of their own men on another craft with orders to set the presbyters' boat on fire. So, fighting at the same time against both sea and flames, at last they were delivered to the deep, and won the martyrs' crown.</p>
<b>Famine in Phrygia</b>		
<p>4.16.7 Many have claimed that this impious deed was not allowed to go unpunished, for there immediately after arose so great a famine throughout all Phrygia, that a large proportion of the inhabitants were obliged to abandon their country for a time and move, some to Constantinople and some to other provinces.</p> <p>4.16.8 For Constantinople, even though it supplies a vast population, always abounds with the necessities of life, since all manner of provisions are imported there by sea from various regions. And the Euxine which lies near it, furnishes it with as much wheat as it could require.</p>		
<b>Valens persecutes the pro-Nicene in Antioch</b>		
<p>4.17.1 The Emperor Valens, little affected by the calamities resulting from the famine, went to Antioch in Syria, and during his residence there cruelly persecuted all who would not embrace Arianism.</p> <p>4.17.2 For since he was not content with ejecting from almost all the churches of the East those who maintained the <i>homoousian</i> opinion, he inflicted them with various other punishments.</p> <p>4.17.3 He destroyed a greater number even than before, delivering them up to many different kinds of death, but especially to drowning in the river.</p>	<p>6.18.1 The emperor went to Antioch, and thoroughly ejected from the churches of that city and of the neighboring cities all those who held to the Nicene doctrines; moreover, he oppressed them with many punishments. As some affirm, he commanded many to be put to death in various ways and caused others to be cast into the river Orontes.</p>	<p>4.24.2 Valens spent a considerable time at Antioch, and he gave complete license to all who, under cover of the Christian name, pagans, Jews and the rest, preached doctrines contrary to those of the gospel.</p> <p>4.24.3 The slaves of this error even went so far as to perform pagan rites, and thus the deceitful fire which, after Julian, had been quenched by Jovian, was now rekindled by permission of Valens. The rites of Jews, of Dionysus, and of Demeter were now no longer performed in a corner, as they would be in a pious reign, but by revelers running wild in the forum.</p> <p>4.24.4 Valens was a foe to none but those who held to the apostolic doctrine. First, he drove them from their churches, even though the illustrious Jovian had just given them their newly built church. And when they</p>

Socrates	Sozomen	Theodoret
		<p>assembled close up to the mountain cliff to honor their Master in hymns, and enjoy the word of God, putting up with all the assaults of the weather, sometimes rain, sometimes snow and cold, and other times violent heat, they were not even allowed this poor protection, and troops were sent to scatter them far and wide.</p>
<b>Flavianus and Diodorus shepherd the Orthodox in Antioch</b>		
		<p>4.25.1 Now Flavianus and Diodorus, like breakwaters, broke the force of the advancing waves. Meletius, their shepherd, had been forced to live in exile far away. But these men looked after the flock, opposing the wolves with their own courage and cunning, and bestowing due care upon the sheep. Now that they were driven away from under the cliff they fed their flocks by the banks of the neighboring river.</p> <p>4.25.2 They could not afford to hang their harps upon the willows like the captives at Babylon, but they continued to sing to their maker and benefactor in all places of his dominion.</p> <p>4.25.3 But not even in this spot, would the foe allow the meeting of the pious pastors of those who blessed the Lord to assemble. So again, this pair of excellent shepherds gathered their sheep in the soldiers' training ground and there tried to set before them their spiritual food in secret. Diodorus, in his wisdom and courage, like a clear and mighty river, watered his own and drowned the blasphemies of his opponents.</p> <p>4.25.4 He thought nothing of the nobility of his birth, and gladly experienced the sufferings of the faith. The excellent Flavianus, who was also of the highest rank, considered piety to be the only nobility. And, like some trainer for the games, he anointed the great Diodorus as though he had been an athlete for five contests.</p> <p>At that time, he did not himself preach at the services of the church, but furnished an abundant supply of arguments and scriptural thoughts to preachers,</p> <p>4.25.5 who were thus able to aim their shafts at the blasphemy of Arius, while he, as it were, handed them the arrows of his intelligence from a quiver. Giving</p>

Socrates	Sozomen	Theodoret
		<p>speeches at home and abroad, he easily ripped apart the heretics' nets and showed their defenses to be mere spider webs. He was aided in these contests by that Aphraates whose life I have written about in my Religious History,</p> <p>4.25.6 and who, preferring the welfare of the sheep to his own rest, abandoned his cell of discipline and retirement, and undertook the hard labor of a shepherd. Since I have written on these matters in another work, I consider it redundant now to recount the wealth of virtue which he amassed. But I will proceed to relate one example of his good deeds, as it is especially appropriate to this history.</p>
<b>Eusebius, bishop of Samosata</b>		
		<p>4.14.1 I think all who have, until now, been ignorant should hear about the courage and prudence shown by Eusebius after he had received the imperial edict which commanded him to depart into Thrace. The bearer of this edict reached his destination in the evening and was urged by Eusebius to keep silent and conceal the cause of his coming.</p> <p>4.14.2 "For," said the bishop, "the multitude has been nurtured in divine zeal, and if they learn why you have come they will drown you, and I shall be held responsible for your death." After saying this and performing evening service, as he was in the habit of doing, the old man started out alone on foot at nightfall. He confided his intentions to one of his household servants who followed him carrying nothing but a cushion and a book.</p> <p>4.14.3 When he had reached the bank of the river (for the Euphrates runs along the very walls of the town) he embarked in a boat and told the oarsmen to row to Zeugma. When it was day the bishop had reached Zeugma, and Samosata was full of weeping and wailing,</p> <p>4.14.4 for the above-mentioned servant reported to Eusebius' friends the order which had been given to him, and told them whom he wished to travel with and what books they were to bring. Then all the</p>

Socrates	Sozomen	Theodoret
		<p>congregation mourned the removal of their shepherd, and the stream of the river was crowded with voyagers.</p> <p>4.14.5 When they came to where he was, and saw their beloved pastor, with lamentations and groanings they shed floods of tears, and tried to persuade him to remain and not abandon the sheep to the wolves.</p> <p>4.14.6 But it was no use, and he read them the apostolic law which clearly bids us to be subjects to magistrates and authorities. When they had heard him, some brought him gold, some silver, some clothes, and others servants, as though he were going to some strange and distant land.</p> <p>4.14.7 The bishop refused to take anything except for some slight gifts from his more intimate friends, and then he gave the whole company his instruction and his prayers and urged them to stand up boldly for the apostolic decrees.</p> <p>Then he set out for the Danube, while his friends returned to their own town, and encouraged one another as they waited for the assaults of the wolves.</p>
<b>Arians attempt to replace Eusebius at Samosata</b>		
		<p>4.15.1 In the belief that I would be wronging them by failing to make any mention of them in my history, I will now proceed to describe the warmth and sincerity of their faith.</p> <p>The Arian faction, after depriving the flock of their right excellent shepherd, set up another bishop in his place. But no inhabitant of the city, were he living in poverty or blazing in wealth, no servant nor handicraftsman, no field hand nor gardener, no man nor woman, whether young or old, came, as had been their habit, to gatherings in church. The new bishop lived all alone; not a soul looked at him or exchanged a word with him. Yet the report is that he behaved with courteous moderation, of which the following instance is a proof.</p> <p>4.15.2 On one occasion he had expressed a wish to bathe, so his servants shut the doors of the bath, and kept out all who wished to come in. When he saw the crowd before the doors he ordered them to be thrown open and directed that everyone should freely use the bath. He</p>

Socrates	Sozomen	Theodoret
		<p>exhibited the same conduct in the baths within; for as he observed some men standing by him while he bathed, he begged them to share the hot water with him. They stood silent. Thinking their hesitation was out of respect for him, he quickly arose and made his way out.</p> <p>4.15.3 But these men had really been thinking that even the water was affected with the pollution of his heresy, and so they sent it all down the sinks, while they ordered a fresh supply to be provided for themselves. When he was informed of this, the intruder departed from the city, for he judged that it was senseless and absurd on his part to continue to reside in a city which detested him and treated him as a common foe.</p> <p>4.15.4 On the departure of Eunomius (for this was his name) from Samosata, Lucius, an unmistakable wolf and enemy of the sheep, was appointed in his place. But the sheep, all shepherdless as they were, shepherded themselves and persistently preserved the apostolic doctrine in all its purity.</p> <p>4.15.5 How much the new intruder was detested the following account will show. Some lads were playing ball in the market place and enjoying the game, when Lucius was passing by.</p> <p>4.15.6 It happened that the ball was dropped and passed between the feet of the ass. The boys raised an outcry because they thought that their ball was polluted. On perceiving this Lucius told one of his group to stop and learn what was going on.</p> <p>4.15.7 The boys lit a fire and tossed the ball through the flames with the idea that by so doing they purified it. I know indeed that this was just a boyish act, and a survival of the ancient ways; but it is nonetheless sufficient to prove with what hatred the town viewed the Arian faction.</p> <p>4.15.8 Lucius however was no follower of the mildness of Eunomius, but persuaded the authorities to exile many of the clergy, and dispatched the most distinguished champions of the divine dogmas to the furthest confines of the Roman Empire; Evolcius, a deacon, to Oasis, to an abandoned village; Antiochus,</p>

Socrates	Sozomen	Theodoret
		<p>who had the honor of being related to the great Eusebius, for he was his brother's son, and further distinguished by his own honorable character, and of priestly rank, to a distant part of Armenia.</p> <p>4.15.9 The following facts will show how boldly this Antiochus contended for the divine decrees. When the divine Eusebius, after his many conflicts, each of which was a victory, had died a martyr's death, the usual synod of the people was held. And among others came Jovinus, then bishop of Perrha,</p> <p>4.15.10 who for a short time had held a communion with the Arians. Antiochus was unanimously chosen as successor to his uncle. When brought before the holy table and bidden there to bend the knee, he turned around and saw that Jovinus had put his right hand on his head. Plucking the hand away he commanded him to be gone from among the consecrators, saying that he could not endure a right hand which had received mysteries blasphemously celebrated.</p> <p>4.15.11 These events happened somewhat later. At the time I am speaking of, he was sent away to the interior of Armenia.</p> <p>The divine Eusebius was living by the Danube where the Goths were ravaging Thrace and besieging cities, as is described in his own works.</p>
<b>Holy Barse is exiled multiple times</b>		
		<p>4.16.1 Barse, whose fame is now great not only in his own city of Edessa, and in neighboring towns, but in Phoenicia, in Egypt, and in the Thebaid, all of which regions he had traveled through with a high reputation won by his great virtue, had been relegated by Valens to the island of Aradus. But when the emperor learned that innumerable multitudes streamed there, because Barse was full of apostolic grace, and drove out sicknesses with a word, he sent him to Oxyrynchus in Egypt.</p> <p>4.16.2 But there too his fame drew all men to him, and the old man, worthy of heaven, was led off to a remote castle near the country of the barbarians of that district, named Pheno.</p>

Socrates	Sozomen	Theodoret
		4.16.3 It is said that in Aradus his bed has been preserved to this day, where it is held in very great honor, for many sick people lie down upon it and recover by means of their faith.
<b>A pious woman and persecution at Edessa</b>		
<p>4.18.1 But we must here mention certain circumstances that occurred at Edessa in Mesopotamia. There is in that city a magnificent church dedicated to St. Thomas the Apostle, wherein, on account of the sanctity of the place, religious assemblies are incessantly held.</p> <p>4.18.2 The Emperor Valens wishing to inspect this building and having learned that all who usually congregated there were opposed to the heresy which he favored, he is said to have struck the prefect with his own hand, because he had neglected to expel them too.</p>	6.18.2 Having heard that there was a magnificent oratory at Edessa, named after the Apostle Thomas, he went to see it. He beheld the members of the Catholic Church assembled for worship in the plain before the walls of the city; for there, too, they had been deprived of their houses of prayer. It is said that the emperor reproached the prefect thoroughly and struck him on the jaw with his fist for having permitted these congregations contrary to his edict.	
		4.17.1 Now a second time, Valens had deprived the flock of their shepherd and set over them in his place, a wolf. The whole population had abandoned the city and was assembled in front of the town when he arrived at Edessa. He had given orders to the prefect, named Modestus, to assemble the troops under his orders who were accustomed to collecting the tribute, to take all who were present by armed force, and by inflicting blows with sticks and clubs and by using, if necessary, their other weapons of war, to disperse the gathering multitude.
4.18.3 Since the prefect was, after submitting to this disgrace, most unwillingly compelled to submit to the emperor's wrath—for he did not wish to cause the slaughter of so many people—he privately suggested that no one should be found there.	6.18.3 Modestus (for this was the name of the prefect), although he was himself a heretic, secretly warned the people of Edessa not to meet for prayer on the accustomed spot the next day; for he had received orders from the emperor to punish all who would be seized. He uttered such threats with the forethought that none, or at least only a few, would incur danger, and with the desire to appease the wrath of the monarch.	
4.18.4 But no one gave heed either to his admonitions or to his threats; for on the following day they all crowded to the church.	6.18.4 But the people of Edessa, totally disregarding the threat, ran together with more than their customary zeal, and filled the usual place of meeting. When Modestus learned of their proceedings, he was undecided as to what measures he ought to take, and he journeyed in embarrassment to the plain with the throng.	

Socrates	Sozomen	Theodoret
<p>4.18.5 And when the prefect was going towards it with a large military force in order to satisfy the emperor’s rage, a poor woman leading her own little child by the hand hurried hastily by, on her way to the church, breaking through the ranks of the prefect’s company of soldiers.</p> <p>4.18.6 The prefect irritated at this, ordered her to be brought to him, and he addressed her: “Wretched woman! Where are you running to in so disorderly a manner?” She replied, “To the same place that others are running to.”</p> <p>4.18.7 “Have you not heard,” he said, “that the prefect is about to put to death all who will be found there?” “Yes,” said the woman, “and because of this I am hurrying so that I may be found there.”</p> <p>4.18.8 “And to where are you dragging that little child?” said the prefect. The woman answered, “That he also may be made worthy of martyrdom.”</p>	<p>6.18.5 A woman, leading a child by the hand, and trailing her mantle in a way unbefitting the decency of women, forced her way through the files of the soldiers who were led by the prefect, as if bent upon some important mission. Modestus noticed her conduct, ordered her to be arrested, and summoned her into his presence, to find out the reason for her running.</p> <p>6.18.6 She replied that she was hurrying to the plain where the members of the Catholic Church were assembled. “Do you not know,” replied Modestus, “that the prefect is on his way there for the purpose of condemning to death all who are found on the spot?” “So I have heard,” she replied, “and this is the very reason for my haste; for I am afraid I will arrive too late and lose the honor of martyrdom for God.” When the governor asked her why she took her child with her, she replied, “In order that he may share in the common suffering and participate in the same reward.”</p>	<p>4.17.2 Early in the morning, while the prefect was executing this order, on his way through the Forum he saw a woman holding an infant in her arms and hurrying along at great speed. She had made light of the troops and forced her way through their ranks.</p> <p>4.17.3 For a soul fired with divine zeal knows no fear of man and looks at terrors of this kind as ridiculous sport. When the prefect saw her, and understood what had happened, he ordered her to be brought before him, and inquired where she was going. “I have heard,” she said, “that assaults are being planned against the servants of the Lord; I want to join my friends in the faith that I may share with them the slaughter inflicted by you.”</p> <p>4.17.4 “But the baby,” said the prefect, “what in the world are you carrying that for?” “That it may share with me,” she said, “the death that I long for.”</p> <p>When the prefect had heard this from the woman and through her discovered the zeal which motivated all the people, he made it known to the emperor and pointed out the uselessness of the intended massacre. “We will only reap,” he said, “a harvest of discredit from the deed, and we will fail to quench these people’s spirit.”</p>
<p>4.18.9 When the prefect heard these things, he supposed that a similar resolution had motivated the others who were assembled there, and he immediately went back to the emperor and informed him that all were ready to die on behalf of their own faith. He added that it would be preposterous to destroy so many people at one time, and so he persuaded the emperor to control his wrath.</p> <p>4.18.10 This is how the Edessenes were preserved from being massacred by order of their sovereign.</p>	<p>6.18.7 Modestus, struck with astonishment at the courage of this woman, went to the emperor, and after he informed him of what had occurred, persuaded him not to carry out the plan which he showed to be disgraceful and disastrous. This is how the Christian faith was confessed by the whole city of Edessa.</p>	<p>4.17.5 He then did not allow the multitude to undergo the tortures which they had expected, and commanded their leaders, the priests, I mean, and deacons, to be brought before him, and offered them a choice of two alternatives: either to compel the flock to commune with the wolf or be banished from the town to some remote region.</p> <p>4.17.6 Then he summoned the multitude of people before him, and in gentle terms he attempted to persuade them to submit to the imperial decrees, urging that it was mere madness for a handful of men who could easily be counted to withstand the sovereign of so vast an empire.</p>
<b>Eulogius and Protogenes, presbyters of Edessa</b>		
		<p>4.18.1 The crowd stood speechless. Then the prefect turned to their leader Eulogius, an excellent man, and said, “Why do you make no answer to what you have heard me say?” “I did not think,” Eulogius said, “that I had to answer, when I had not been asked a question.”</p>

Socrates	Sozomen	Theodore
		<p>4.18.2 “But,” said the prefect, “I have used many arguments to urge you to a beneficial course for yourselves.” Eulogius replied that these pleas had been urged on all the multitude and that he thought it absurd for him to push himself forward and reply. “But,” he went on, “if you would ask me for my individual opinion I will give it to you.” “Well,” said the prefect, “commune with the emperor.”</p> <p>4.18.3 With pleasant irony Eulogius continued, “Has he then received the priesthood as well as the empire?” The prefect then realizing that he was not speaking seriously took it badly, and after heaping abuse on the old man, added, “I did not say so, you fool; I urged you to commune with those with whom the Emperor communes.”</p> <p>4.18.4 To this the old man replied that they had a shepherd and obeyed his directions, and so eighty of them were arrested, and exiled to Thrace. On their way there, they were welcomed everywhere with the greatest possible honor, cities and villages coming out to meet them and honoring them as victorious athletes. But envy moved their enemies to report to the emperor that what had been reckoned disgrace had really brought great honor upon these men.</p> <p>4.18.5 Because of this, Valens ordered that they were to be separated into pairs and sent in different directions, some to Thrace, some to the furthest regions of Arabia, and others to the towns of the Thebaid.</p> <p>4.18.6 And the saying was that those whom nature had joined together savage men had pulled apart, and divided brother from brother. Eulogius, their leader, with Protogenes, the next in rank, was relegated to Antinone.</p> <p>4.18.7 I will not permit the virtue of even these men to be forgotten. They found that the bishop of the city was of like mind with themselves, and so they took part in the gatherings of the Church; but when they noticed very small congregations, and on enquiry learned that the inhabitants of the city were pagans, they were grieved, as was natural, and deplored their unbelief. But they did not think it enough to grieve, but to the best of their</p>

Socrates	Sozomen	Theodoret
		<p>ability they devoted themselves to making these men whole.</p> <p>4.18.8 The divine Eulogius, shut up in a little chamber, spent day and night in raising petitions to the God of the universe; and the admirable Protogenes, who had received a good education and was practiced in rapid writing, found a suitable spot which he made into a boys' school. And making himself the teacher, he instructed his pupils not only in the art of swift penmanship, but also in the divine oracles.</p> <p>4.18.9 He taught them the psalms of David and taught them the most important articles of the apostolic doctrine. One of the lads fell sick, and Protogenes went to his home, took the sufferer by the hand, and drove away the malady by prayer. When the parents of the other boys heard this, they brought him to their houses and begged him to aid the sick.</p> <p>4.18.10 But he refused to ask God to cast out the malady until the sick had received the gift of baptism. Urged by their longing for the children's health, the parents readily agreed, and won at last salvation both for body and soul.</p> <p>4.18.11 And whenever he persuaded any one in health to receive the divine grace, he led him off to Eulogius, and, knocking at the door, asked him to open, and put the seal of the Lord on the devil's prey.</p> <p>4.18.12 When Eulogius was annoyed at the interruption of his prayer, Protogenes used to say that it was much more necessary to rescue the wanderers. Because of this he was an object of admiration to all who witnessed his deeds, doing such wondrous works, imparting to so many the light of divine knowledge, and all the while yielding the first place to another and bringing his prizes to Eulogius.</p> <p>4.18.13 They rightly conjectured that the virtue of Eulogius was by far the greater and higher. When the tempest was quieted and complete calm was restored, they were ordered to return home, and were escorted by all the people, wailing and weeping, and especially by</p>

Socrates	Sozomen	Theodoret
		<p>the bishop of the church, who was now deprived of their care.</p> <p>4.18.14 When they reached home, the great Barse had been removed to the life that knows no pain, and the divine Eulogius was entrusted with the rudder of the church which he had piloted. And to the excellent Protogenes was assigned the care of Charrae, a barren spot full of the thorns of heathendom and needing abundant labor. But these events happened after peace was restored to the churches.</p>
<b>May 2, 373 - The death of Athanasius</b>		
<p>4.20.1 It must be said that as long as Athanasius, bishop of Alexandria, was alive, the emperor, restrained by the Providence of God, abstained from molesting Alexandria and Egypt. Indeed, he knew very well that the multitude of those who followed Athanasius was very great; and on that account he was careful so that the public affairs would not be jeopardized by the Alexandrians, who are an irritable race, being prone to sedition.</p>		
<p>4.20.2 But Athanasius, after being engaged in so many and such severe conflicts on behalf of the church, departed this life in the second consulate of Gratian and Probus, having governed that church amidst the greatest perils for forty-six years. He left Peter as his successor, a devout and eloquent man.</p>	<p>6.19.1 Athanasius, bishop of the church of Alexandria, died about this period, after having completed his high-priesthood in about forty-six years.</p>	<p>4.20.1 At Alexandria, Athanasius the victorious, after all his struggles, each rewarded with a crown, received release from his labors and passed away to the life which knows no toil. Then Peter, a right excellent man, received the see. His blessed predecessor had first selected him, and every voter among the clergy and men of rank and office concurred.</p>
		<p>4.20.2 And all the people strove to show their delight by their acclamations. He had shared the heavy labors of Athanasius; at home and abroad he had been ever at his side, and with him had undergone numerous perils. Therefore, the bishops of the neighborhood hastened to meet, and those who dwelt in schools of ascetic discipline left them and joined the company, and all joined in begging that Peter might be chosen to succeed to the patriarchal chair of Athanasius.</p>