

Philostorgius, Ecclesiastical History (CPG 6032)

Greek Text: Philostorgius Kirchengeschichte., ed. J. Bidez. GCS 21 (Leipzig, 1913).

English translation by FCC (AGC).

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Greek	English
1.7 Ὅτι καὶ πρὸ τῆς ἐν Νικαῖα συνόδου οὗτος τὸν Ἀλεξανδρείας φησὶν Ἀλέξανδρον καταλαμβάντα τὴν Νικομήδειαν καὶ Ὅσιω τε τῷ Κουδρουβῆς ἐντυχόντα καὶ τοῖς σὺν αὐτῷ ἐπισκόποις, συνοδικαῖς ψήφοις ἀνομολογήσαι παρασκευάσαι ὁμοούσιον τῷ πατρὶ τὸν υἱόν, καὶ τὸν Ἄρειον ἀποκηρύξασθαι.	1.7 He says that Alexander of Alexandria, even before the Council of Nicaea, happened to be in Nicomedia and met with Hosius of Corduba and the bishops with him, to agree by synodical decree that the Son should be described as <i>homoousios</i> with the Father, and that Arius should be disowned.
1.8 Μετ' οὐ πολὺν δὲ χρόνον καὶ τὴν ἐν Νικαῖα συστῆναι σύνοδον ἐν ἣ μετὰ τῶν ἄλλων ἀρχιερέων θεοῦ καὶ Βασιλέα τὸν Ἀμασειᾶς ἐπίσκοπον παρεῖναι καὶ Μελέτιον τὸν Σεβαστουπόλεως.	1.8 Not very long after this, the synod was held in Nicaea. Basileus, the bishop of Amaseia, and Melitius, the bishop of Sebastopolis, were present along with the other high priests of God.
1.9 Ὅτι καὶ αὐτὸς συνομολογεῖ πάντας ὁμοφρονῆσαι τῷ ἐν Νικαῖα τῆς πίστεως ὄρω, πλὴν Σεκούνδου τοῦ Πτολεμαῖδος, ᾧ καὶ Θεωνᾶς ὁ τῆς Μαρμαρικῆς ἠκολούθησεν. τὸ δὲ στίφος τῶν Ἀρειανῶν ἐφόρων, Εὐσέβιος τε, φημί, ὁ Νικομηδείας ὃν οὗτος ἀποθειάζει μέγαν καὶ Θεόγνις ὁ Νικαίας, καὶ Μάρις ὁ Καλχηδόνας, καὶ ἡ ἄλλη φάλαγξ πρὸς τὴν σύνοδον μετετάξατο, ἐν δόλῳ μὲν, καὶ οὗτος φησι, καὶ τὸ ὁμοιούσιον ἐν τῇ τοῦ ὁμοουσίου φωνῇ ὑποκλέψαντες, πλὴν γε συμφρονεῖν τοῖς συνοδικοῖς ψηφίσμασιν ἀναδεξάμενοι, Κωνσταντίνας τῆς τοῦ Κωνσταντίνου βασιλέως ἀδελφῆς εἰσηγησαμένης αὐτοῖς τὴν εἰς τοῦτο παραίνεσιν.	1.9 He also agrees that all were of one mind at Nicaea concerning the definition of the faith, except for Secundus of Ptolemais and Theonas of Marmarica, who followed him. The band of Arian leaders, including Eusebius the bishop of Nicomedia (whom he glorifies as ‘the Great’), Theognis of Nicaea, Maris of Chalcedon, and the rest of their troop defected to the synod. But they did so in trickery, he says, and concealed <i>homoiousion</i> in the word <i>homoousion</i> . Nevertheless, at the urging of Constantine’s sister Constantia, they agreed to the synodical resolutions.

<p>1.10 Λέγει δὲ καὶ Σεκοῦνδον ὑπεροριζόμενον εἰπεῖν πρὸς Εὐσέβιον, “Εὐσέβιε, ὑπέγραψας ἵνα μὴ ἐξορισυῆς. πιστεύω τῷ θεῷ, δι’ ἐμοῦ σε δεῖ ἀχθήσεσθαι ἀπαγόμενου.” καὶ γεγονέναι τῷ Εὐσεβίῳ τὸν ἐξοστρακισμὸν μετὰ μῆνας ἀπὸ τῆς συνόδου τρεῖς, καθὰ καὶ Σεκοῦνδος προεῖεν, πρὸς τὴν ἰδίαν κατὰ τὸ προφανὲς ἀσέβειαν ἀναστρέψαντι.</p>	<p>1.10 He says that Secundus, as he was being banished, said to Eusebius, “Eusebius, you subscribed in order to avoid banishment. By God I believe that it is necessary for you to be banished on account of me.” And that very thing happened to Eusebius. Three months after the synod, just as Secundus had foretold, he was exiled, since he had obviously reverted to his impiety.</p>
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