

I am happy to announce the release of Eusebius of Caesarea's Ecclesiastical (Church) History as a new version for BibleWorks! This is a combo release in that the download contains both the Greek text of Eusebius' Ecclesiastical History and an English translation.

Church history[edit] The result was the first full-length historical narrative written from a Christian point of view. Eusebius had access to the Theological Library of Caesarea and made use of many ecclesiastical monuments and documents, acts of the martyrs, letters, extracts from earlier Christian writings, lists of bishops, and similar sources, often quoting the originals at great length so that his work contains materials not elsewhere preserved. For example he wrote that Matthew composed the Gospel according to the Hebrews and his Church Catalogue suggests that it was the only Jewish gospel. It is therefore of historical value, though it pretends neither to completeness nor to the observance of due proportion in the treatment of the subject-matter. Nor does it present in a connected and systematic way the history of the early Christian Church. It is to no small extent a vindication of the Christian religion, though the author did not primarily intend it as such. Eusebius has been often accused of intentional falsification of the truth; in judging persons or facts he is not entirely unbiased. He grouped his material according to the reigns of the emperors, presenting it as he found it in his sources. The contents are as follows: The reestablishment of the churches and the rebellion and conquest of Licinius. This work required the most comprehensive preparatory studies, and it must have occupied him for years. His collection of martyrdoms of the older period may have been one of these preparatory studies. This quote has been used to attack both Jews and Christians see Christianity and anti-Semitism. Thus the divine vengeance overtook the Jews for the crimes which they dared to commit against Christ. Eusebius levels a similar charge against Christians, blaming a spirit of divisiveness for some of the most severe persecutions. But when on account of the abundant freedom, we fell into laxity and sloth, and envied and reviled each other, and were almost, as it were, taking up arms against one another, rulers assailing rulers with words like spears, and people forming parties against people, and monstrous hypocrisy and dissimulation rising to the greatest height of wickedness, the divine judgment with forbearance, as is its pleasure, while the multitudes yet continued to assemble, gently and moderately harassed the episcopacy. He praises the Lord for his provisions and kindness to them for allowing them to rebuild their churches after they have been destroyed. The neutrality of this section is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. Harnack, Nock, and Brady , to describe how the Church grew in the early centuries. Codex Syriac 1 housed at the National Library of Russia is one of the oldest Syriac manuscripts, dated to the year The Ecclesiastical History of Eusebius Pamphilus. Bell and Sons, Eusebius, and Roy Joseph Deferrari. Eusebius Pamphili Ecclesiastical History. The Catholic University of America Press, The Christian Literature Co, Eusebius, Kirsopp Lake, J. Oulton, and Hugh Jackson Lawlor. The History of the Church from Christ to Constantine.

Chapter 2 : Ecclesiastical History, Volume I – Eusebius | Harvard University Press

But Eusebius's chief fame rests on the History of the Christian Church in ten books published in , the most important ecclesiastical history of ancient times, a great treasury of knowledge about the early Church.

When the government of Nero was now firmly established, he began to plunge into unholy pursuits, and armed himself even against the religion of the God of the universe. To describe the greatness of his depravity does not lie within the plan of the present work. His younger brother Britannicus was poisoned by his order at a banquet in 55 a. But with all these things this particular in the catalogue of his crimes was still wanting, that he was the first of the emperors who showed himself an enemy of the divine religion. The Roman Tertullian is likewise a witness of this. He writes as follows: What is very significant, Josephus is entirely silent in regard to a persecution of his countrymen under Nero. This was not a persecution of the Christians in the strict sense, that is, it was not aimed against their religion as such; and yet it assumed such proportions and was attended with such horrors that it always lived in the memory of the Church as the first and one of the most awful of a long line of persecutions instituted against them by imperial Rome, and it revealed to them the essential conflict which existed between Rome as it then was and Christianity. The Greek translation reads: The German translators, Stroth and Closs, render the sentence directly from the original Latin, and thus preserve the meaning of Tertullian, which is, of course, what the Greek translator intended to reproduce. I have not, however, felt at liberty in the present case to follow their example. We glory in having such a man the leader in our punishment. For whoever knows him can understand that nothing was condemned by Nero unless it was something of great excellence. Origen quoted by Euseb. Eusebius and Jerome accept this tradition unhesitatingly, and we may do likewise. As a Roman citizen, we should expect him to meet death by the sword. The tradition is, however, too strong to be set aside, and there is absolutely no trace of any conflicting tradition. We may therefore assume it as overwhelmingly probable that Peter was in Rome and suffered martyrdom there. His martyrdom is plainly referred to in John xxi. The first extra-biblical witness to it is Clement of Rome. He also leaves the place of the martyrdom unspecified Ad Cor. This is very significant as implying that Peter must have been well known in Rome. Dionysius, quoted below, distinctly states that Peter labored in Rome, and Caius is a witness for it. On the tradition reported by Origen, that Peter was crucified head downward, see below, Bk. This account of Peter and Paul is substantiated by the fact that their names are preserved in the cemeteries of that place even to the present day. All that we know of him is that he was a very learned ecclesiastical writer, who at the beginning of the third century held a disputation with Proclus in Rome cf. The accounts of him given by Jerome, Theodoret, and Nicephorus are drawn from Eusebius and furnish us no new data. The first of these and by some the last also , is now commonly ascribed to Hippolytus. Though the second may have been written by Caius it is no longer extant, and hence all that we have of his writings are the fragments of the Dialogue with Proclus preserved by Eusebius in this chapter and in Bk. The absence of any notice of the personal activity of so distinguished a writer has led some critics e. Salmon in Smith and Wace, I. The two are distinguished by Eusebius and by all the writers who mention them. According to Pseudo-Tertullian Adv. He is probably to be identified with the Proculus noster, classed by Tertullian, in Adv. Upon Montanism, see below, Bk. And what these claims of Proclus were can perhaps be gathered from his words, quoted by Eusebius in Bk. That these two sentences were closely connected in the original is quite possible. I can show the trophies of the apostles. Baronius makes the whole ridge on the right bank of the Tiber one hill, and thus reconciles the two traditions. In the fourth century the remains of Peter were transferred from the Catacombs of San Sebastiano where they are said to have been interred in a. Peter, which occupied the sight of the present basilica on the Vatican. Paul, which occupied the site now marked by the church of San Paolo fuori le mura. There is nothing improbable in the traditions as to the spot where Paul and Peter met their death. They are as old as the second century; and while they cannot be accepted as indisputably true since there is always a tendency to fix the deathplace of a great man even if it is not known , yet on the other hand if Peter and Paul were martyred in Rome, it is hardly possible that the place of their death and burial could have been forgotten by the Roman church itself within a century and a half. It was, however, a

very early fiction that Paul and Peter together founded the church in that city. The fragments are discussed by Routh, Rel. For both of them planted and likewise taught us in our Corinth. It is difficult, to be sure, to dispose of so direct and early a tradition, but it is still more difficult to accept it. The so-called Cephas party, mentioned in 1 Cor. It is barely possible, though by no means probable, that Peter visited Corinth on his way to Rome assuming the Roman journey and that thus, although the church had already been founded many years, he became connected in tradition with its early days, and finally with its origination. But it is more probable that the tradition is wholly in error and arose, as Neander suggests, partly from the mention of Peter in 1 Cor. It is significant that this tradition is recorded only by a Corinthian, who of course had every inducement to accept such a report, and to repeat it in comparing his own church with the central church of Christendom. We find no mention of the tradition in later writers, so far as I am aware. And they taught together in like manner in Italy, and suffered martyrdom at the same time. Dionysius is the first one to connect the deaths of Peter and Paul chronologically, but later it became quite the custom. One tradition put their deaths on the same day, one year apart Augustine and Prudentius, e. Eusebius in his Chron. The Roman Catholic Church celebrates the death of Peter on the 29th and that of Paul on the 30th of June, but has no fixed tradition as to the year of the death of either of them. I have quoted these things in order that the truth of the history might be still more confirmed.

Chapter 3 : Eusebius Volume I: Ecclesiastical History | UVA Library | Virgo

The Church History (Greek: ἱστορία ἐκκλησιαστικὴ; Latin: Historia Ecclesiastica or Historia Ecclesiae) of Eusebius, the bishop of Caesarea was a 4th-century pioneer work giving a chronological account of the development of Early Christianity from the 1st century to the 4th century.

Sources[edit] Little is known about the life of Eusebius. His successor at the See of Caesarea, Acacius , wrote a Life of Eusebius, a work that has since been lost. Beyond notices in his extant writings, the major sources are the 5th-century ecclesiastical historians Socrates , Sozomen , and Theodoret , and the 4th-century Christian author Jerome. There are assorted notices of his activities in the writings of his contemporaries Athanasius , Arius , Eusebius of Nicomedia , and Alexander of Alexandria. Wallace-Hadrill, deem the phrase too ambiguous to support the contention. It had been a pagan city since Pompey had given control of the city to the gentiles during his command of the eastern provinces in the 60s BC. The gentiles retained control of the city for the three centuries to follow, despite Jewish petitions for joint governorship. Eusebius was probably born into the Christian contingent of the city. Origen was largely responsible for the collection of usage information, or which churches were using which gospels, regarding the texts which became the New Testament. The information used to create the late-fourth-century Easter Letter , which declared accepted Christian writings, was probably based on the Ecclesiastical History [HE] of Eusebius of Caesarea, wherein he uses the information passed on to him by Origen to create both his list at HE 3: Eusebius got his information about what texts were accepted by the third-century churches throughout the known world, a great deal of which Origen knew of firsthand from his extensive travels, from the library and writings of Origen. Eusebius, in his history of the persecutions, alludes to the fact that many of the Caesarean martyrs lived together, presumably under Pamphilus. Eusebius quotes no comedy, tragedy, or lyric poetry, but makes reference to all the works of Plato and to an extensive range of later philosophic works, largely from Middle Platonists from Philo to the late 2nd century. At about this time Eusebius compiled a Collection of Ancient Martyrdoms, presumably for use as a general reference tool. He completed the first editions of the Ecclesiastical History and Chronicle before An episcopal council in Caesarea pronounced Arius blameless. Because of this he was called upon to present the creed of his own church to the attendees of the Council of Nicaea in Eusebius, an admirer of Origen, was reproached by Eustathius for deviating from the Nicene faith. Eusebius prevailed and Eustathius was deposed at a synod in Antioch. However, Athanasius of Alexandria became a more powerful opponent and in , he was summoned before a synod in Caesarea which he refused to attend. In the following year, he was again summoned before a synod in Tyre at which Eusebius of Caesarea presided. Athanasius, foreseeing the result, went to Constantinople to bring his cause before the Emperor. Constantine called the bishops to his court, among them Eusebius. Athanasius was condemned and exiled at the end of However, there is primary text evidence from a council held in Antioch that by the year , his successor Acacius had already filled the seat as Bishop. They also say that it was after the second banishment of Athanasius, which began in mid This means that his death occurred some time between the second half of and early Although posterity suspected him of Arianism , Eusebius had made himself indispensable by his method of authorship; his comprehensive and careful excerpts from original sources saved his successors the painstaking labor of original research. Hence, much has been preserved, quoted by Eusebius, which otherwise would have been lost. The literary productions of Eusebius reflect on the whole the course of his life. At first, he occupied himself with works on Biblical criticism under the influence of Pamphilus and probably of Dorotheus of Tyre of the School of Antioch. Afterward, the persecutions under Diocletian and Galerius directed his attention to the martyrs of his own time and the past, and this led him to the history of the whole Church and finally to the history of the world, which, to him, was only a preparation for ecclesiastical history. Then followed the time of the Arian controversies, and dogmatic questions came into the foreground. Christianity at last found recognition by the State; and this brought new problemsâ€”apologies of a different sort had to be prepared. Lastly, Eusebius wrote eulogies in praise of Constantine. To all this activity must be added numerous writings of a miscellaneous nature, addresses, letters, and the like, and exegetical works that extended over the whole

of his life and that include both commentaries and treatises on Biblical archaeology. It sits uneasily between the ancient genres of geography and lexicography, taking elements from both but a member of neither. The entries for Joshua under Tau, for example, read as follows: Under each letter, the entries are organized first by the book they are found in, and then by their place in that book. In almost all of the entries in his geographical opus, Eusebius brings down the respective distances in Roman "milestones" *semeia* from major points of reference, such as from Jerusalem, Beit Gubrin Eleutheropolis, Hebron, Ptolemais, Caesarea, etc. Since most villages in the *Onomasticon* are far removed from Roman-built roads, scholars have concluded that Eusebius did not glean the geographical information from maps based on a milestone survey, but rather collected the information from some other source. The work also describes traditional religious practices at the oak of Mamre as though they were still happening, while they are known to have been suppressed soon after, when a church was built on the site. An edition of the Septuagint seems to have been already prepared by Origen, which, according to Jerome, was revised and circulated by Eusebius and Pamphilus. For an easier survey of the material of the four Evangelists, Eusebius divided his edition of the New Testament into paragraphs and provided it with a synoptical table so that it might be easier to find the pericopes that belong together. These canon tables or "Eusebian canons" remained in use throughout the Middle Ages, and illuminated manuscript versions are important for the study of early medieval art, as they are the most elaborately decorated pages of many Gospel books. Eusebius detailed in *Epistula ad Carpianum* how to use his canons. The tables of the second part have been completely preserved in a Latin translation by Jerome, and both parts are still extant in an Armenian translation. The *Chronicle* as preserved extends to the year Church History Eusebius In his *Church History* or *Ecclesiastical History*, Eusebius wrote the first surviving history of the Christian Church as a chronologically-ordered account, based on earlier sources, complete from the period of the Apostles to his own epoch. Included were the bishops and other teachers of the Church, Christian relations with the Jews and those deemed heretical, and the Christian martyrs through As the historian Socrates Scholasticus said, at the opening of his history which was designed as a continuation of Eusebius, "Also in writing the life of Constantine, this same author has but slightly treated of matters regarding Arius, being more intent on the rhetorical finish of his composition and the praises of the emperor, than on an accurate statement of facts. Some scholars have questioned the Eusebian authorship of this work. Minor historical works[edit] Before he compiled his church history, Eusebius edited a collection of martyrdoms of the earlier period and a biography of Pamphilus. The martyrology has not survived as a whole, but it has been preserved almost completely in parts. Of the life of Pamphilus, only a fragment survives. A work on the martyrs of Palestine in the time of Diocletian was composed after; numerous fragments are scattered in legendaries which have yet to be collected. The life of Constantine was compiled after the death of the emperor and the election of his sons as Augusti It is more a rhetorical eulogy on the emperor than a history but is of great value on account of numerous documents incorporated in it. Apologetic and dogmatic works[edit] To the class of apologetic and dogmatic works belong: The *Apology for Origen*, the first five books of which, according to the definite statement of Photius, were written by Pamphilus in prison, with the assistance of Eusebius. Eusebius added the sixth book after the death of Pamphilus. *Philalethes logos*; in spite of manuscript attribution to Eusebius, however, it has been argued by Thomas Hagg [52] and more recently, Aaron Johnson [53] that this treatise "Against Hierocles" was written by someone other than Eusebius of Caesarea. *Praeparatio evangelica* Preparation for the Gospel, commonly known by its Latin title, which attempts to prove the excellence of Christianity over every pagan religion and philosophy. The *Praeparatio* consists of fifteen books which have been completely preserved. Eusebius considered it an introduction to Christianity for pagans. But its value for many later readers is more because Eusebius studded this work with so many lively fragments from historians and philosophers which are nowhere else preserved. *Demonstratio evangelica* Proof of the Gospel is closely connected to the *Praeparatio* and comprised originally twenty books of which ten have been completely preserved as well as a fragment of the fifteenth. Here Eusebius treats of the person of Jesus Christ. The work was probably finished before; Another work which originated in the time of the persecution, entitled *Prophetic Extracts* *Eclogae prophetae*. It discusses in four books the Messianic texts of Scripture. The work is merely the surviving portion books 6â€”9 of the General elementary introduction to

the Christian faith, now lost. The fragments given as the Commentary on Luke in the PG have been claimed to derive from the missing tenth book of the General Elementary Introduction see D. Wallace-Hadrill ; however, Aaron Johnson has argued that they cannot be associated with this work. It treats of the incarnation of the Divine Logos , and its contents are in many cases identical with the Demonstratio evangelica. Only fragments are preserved in Greek, but a complete Syriac translation of the Theophania survives in an early 5th-century manuscript. Others have suggested a date as late as A number of writings, belonging in this category, have been entirely lost. Exegetical and miscellaneous works[edit] All of the exegetical works of Eusebius have suffered damage in transmission. The majority of them are known to us only from long portions quoted in Byzantine catena-commentaries. However these portions are very extensive. An enormous Commentary on the Psalms. A commentary on Isaiah , discovered more or less complete in a manuscript in Florence early in the 20th century and published 50 years later. Small fragments of commentaries on Romans and 1 Corinthians. Eusebius also wrote a work Quaestiones ad Stephanum et Marinum, "On the Differences of the Gospels" including solutions. This was written for the purpose of harmonizing the contradictions in the reports of the different Evangelists. This work was recently translated into the English language by David J. Miller and Adam C. Gospel Problems and Solutions. A work on the Greek equivalents of Hebrew Gentilic nouns; A description of old Judea with an account of the loss of the ten tribes; A plan of Jerusalem and the Temple of Solomon. These three treatises have been lost. The addresses and sermons of Eusebius are mostly lost, but some have been preserved, e. His letters to Carpianus and Flacillus exist complete. Fragments of a letter to the empress Constantia also exists. Doctrine[edit] Eusebius is fairly unusual in his preterist , or fulfilled eschatological view. Now there were among the Hebrews three outstanding offices of dignity, which made the nation famous, firstly the kingship, secondly that of prophet, and lastly the high priesthood. The prophecies said that the abolition and complete destruction of all these three together would be the sign of the presence of the Christ. And that the proofs that the times had come, would lie in the ceasing of the Mosaic worship, the desolation of Jerusalem and its Temple, and the subjection of the whole Jewish race to its enemies The holy oracles foretold that all these changes, which had not been made in the days of the prophets of old, would take place at the coming of the Christ, which I will presently shew to have been fulfilled as never before in accordance with the predictions. Like Origen, he started from the fundamental thought of the absolute sovereignty of God.

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Pamphilus came to be persecuted by the Romans for his beliefs and died in martyrdom in . After the death of Pamphilus, Eusebius withdrew to Tyre and later, while the Diocletian persecution was still raging, went to Egypt, where he seems to have been imprisoned but soon released. The work of the scholars of the Christian school at Caesarea extended into all fields of Christian writing. Eusebius himself wrote voluminously as apologist, chronographer, historian, exegete, and controversialist, but his vast erudition is not matched by clarity of thought or attractiveness of presentation. His fame rests on his Ecclesiastical History, which he probably began to write during the Roman persecutions and revised several times between and . In this work Eusebius produced what may be called, at best, a fully documented history of the Christian church, and, at worst, collections of passages from his sources. In the Ecclesiastical History Eusebius constantly quotes or paraphrases his sources, and he thus preserved portions of earlier works that are no longer extant. He enlarged his work in successive editions to cover events down to , the year before the Council of Nicaea. Eusebius, however, was not a great historian. His treatment of heresy , for example, is inadequate, and he knew next to nothing about the Western church. His historical works are really apologetic, showing by facts how the church had vindicated itself against heretics and heathens. Eusebius became bishop of Caesarea in Palestine about . When about the theological views of Arius , a priest of Alexandria, became the subject of controversy because he taught the subordination of the Son to the Father , Eusebius was soon involved. Expelled from Alexandria for heresy, Arius sought and found sympathy at Caesarea, and, in fact, he proclaimed Eusebius as a leading supporter. Eusebius did not fully support either Arius or Alexander , bishop of Alexandria from to , whose views appeared to tend toward Sabellianism a heresy that taught that God was manifested in progressive modes. Eusebius wrote to Alexander, claiming that Arius had been misrepresented, and he also urged Arius to return to communion with his bishop. But events were moving fast, and, at a strongly anti-Arian synod at Antioch, about January , Eusebius and two of his allies, Theodotus of Laodicea and Narcissus of Neronias in Cilicia, were provisionally excommunicated for Arian views. When the Council of Nicaea , called by the Roman emperor Constantine I , met later in the year, Eusebius had to explain himself and was exonerated with the explicit approval of the emperor. In the years following the Council of Nicaea, the emperor was bent on achieving unity within the church, and so the supporters of the Nicene Creed in its extreme form soon found themselves forced into the position of dissidents. Eusebius took part in the expulsion of Athanasius of Alexandria , Marcellus of Ancyra c. Throughout his life Eusebius also wrote apologetic works, commentaries on the Bible, and works explaining the parallels and discrepancies in the Gospels. Learn More in these related Britannica articles:

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Historia Ecclesiastica or Historia Ecclesiae of Eusebius, the bishop of Caesarea was a 4th-century pioneer work giving a chronological account of the development of Early Christianity from the 1st century to the 4th century. Eusebius had access to the Theological Library of Caesarea and made use of many ecclesiastical monuments and documents, acts of the martyrs, letters, extracts from earlier Christian writings, lists of bishops, and similar sources, often quoting the originals at great length so that his work contains materials not elsewhere preserved. For example he wrote that Matthew composed the Gospel according to the Hebrews and his Church Catalogue suggests that it was the only Jewish gospel. It is therefore of historical value, though it pretends neither to completeness nor to the observance of due proportion in the treatment of the subject-matter. Nor does it present in a connected and systematic way the history of the early Christian Church. It is to no small extent a vindication of the Christian religion, though the author did not primarily intend it as such. Eusebius has been often accused of intentional falsification of the truth; in judging persons or facts he is not entirely unbiased. He grouped his material according to the reigns of the emperors, presenting it as he found it in his sources. The contents are as follows: The reestablishment of the churches and the rebellion and conquest of Licinius. Chronology In its present form, the work was brought to a conclusion before the death of Crispus July , and, since book x is dedicated to Paulinus, Archbishop of Tyre , who died before , at the end of or in This work required the most comprehensive preparatory studies, and it must have occupied him for years. His collection of martyrdoms of the older period may have been one of these preparatory studies. This quote has been used to attack both Jews and Christians see Christianity and anti-Semitism. Thus the divine vengeance overtook the Jews for the crimes which they dared to commit against Christ. Eusebius levels a similar charge against Christians, blaming a spirit of divisiveness for some of the most severe persecutions. But when on account of the abundant freedom, we fell into laxity and sloth, and envied and reviled each other, and were almost, as it were, taking up arms against one another, rulers assailing rulers with words like spears, and people forming parties against people, and monstrous hypocrisy and dissimulation rising to the greatest height of wickedness, the divine judgment with forbearance, as is its pleasure, while the multitudes yet continued to assemble, gently and moderately harassed the episcopacy. He praises the Lord for his provisions and kindness to them for allowing them to rebuild their churches after they have been destroyed. Harnack, Nock, and Brady , to describe how the Church grew in the early centuries. Codex Syriac 1 housed at the National Library of Russia is one of the oldest Syriac manuscripts, dated to the year The Ecclesiastical History of Eusebius Pamphilus. Bell and Sons, Eusebius, and Roy Joseph Deferrari. Eusebius Pamphili Ecclesiastical History. The Catholic University of America Press, The Christian Literature Co, Eusebius, Kirsopp Lake, J. Oulton, and Hugh Jackson Lawlor. The History of the Church from Christ to Constantine.

Chapter 6 : Church History (Eusebius)

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*Ecclesiastical History and Martyrs of Palestine. Translated with introduction and notes, London: Society for the
Promotion of Christian Knowledge, 2 vols () []. R. J. Deferrari, Fathers of the Church 19 (); 29 ().*