



Good day Worthy Knights,
In this part 27, represented on the RCC Certificate:

(Wikipedia)

Eusebius of Caesarea 1 of 2



Greek: Eusébios tés Kaisareías; AD 260/265 – 339/340, was a historian of Christianity. He became the bishop of Caesarea Maritima about 314 AD. Together with Pamphilus, he is regarded as one of the most learned Christians of his time. As "Father of Church History" he produced the Ecclesiastical History. He also produced a biographical work on the first Christian Emperor, Constantine the Great.

Although Eusebius' works are regarded as giving insight into the history of the early church, he was not without prejudice, especially in regard to the Jews, for while Eusebius indeed blames the Jews for the crucifixion of Jesus, but he nevertheless also states that forgiveness can be granted even for this sin and that the Jews can receive salvation.

Nor can his works be trusted to be from subjectivism, for some scholars believe that Eusebius is a notoriously unreliable historian, and so anything he reports should be critically scrutinized.

This is especially true of his Life of Constantine, which he wrote as an eulogy shortly after the emperor's death in 337 A.D. and which is "Often maligned for perceived factual errors, deemed by some so hopelessly flawed that it cannot be the work of Eusebius at all."

Yet others see him as a "Constantinian flunkey," for as a trusted adviser to Constantine, it was politically expedient for him to present Constantine in the best light as possible. He was never recognized as a saint except in the Egyptian and Ethiopian Coptic Churches.

Early life

In addition to the gentile settlers, Caesarea had large Jewish and Samaritan minorities and Eusebius was probably born (between 260 and 265 AD) into the Christian contingent of the city.

Through the activities of the theologian Origen (185/6–254) and the school of his follower Pamphilus (later 3rd century – 309), Caesarea became a centre of Christian learning. 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.

Whatever its secular contents, the primary aim of Origen and Pamphilus' school was to promote sacred learning. The library's biblical and theological contents were more impressive: including a copy of the original Aramaic version of the Gospel of Matthew; Eusebius started helping his master expand the library's collections and broaden access to its resources. At about this time Eusebius compiled a Collection of Ancient Martyrdoms, presumably for use as a general reference tool.

In the 290s, Eusebius began work on his *magnum opus*, the *Ecclesiastical History*, a narrative history of the Church and Christian community from the Apostolic Age to Eusebius' own time. At about the same time, he worked on his *Chronicle*, a universal calendar of events from the Creation to, again, Eusebius' own time. He completed the first editions of the *Ecclesiastical History* and *Chronicle* before 300.

Bishop of Caesarea

Eusebius succeeded Agapius as Bishop of Caesarea soon after 313 and was called on by Arius who had been excommunicated by his bishop Alexander of Alexandria. An Episcopal council in Caesarea pronounced Arius blameless. Eusebius, a learned man and famous author, enjoyed the favour of the Emperor Constantine. Because of this he was called upon to present the creed of his own church to the 318 attendees of the Council of Nicaea in 325. However, the anti-Arian creed from Palestine prevailed becoming the basis for the Nicene Creed.

The theological views of Arius, that taught the subordination of the Son to the Father, continued to be a problem. Eustathius of Antioch strongly opposed the growing influence of Origen's theology as the root of Arianism. 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 334, 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 335.

Eusebius remained in the Emperor's favour throughout this time and more than once was exonerated with the explicit approval of the Emperor Constantine. After the Emperor's death (c.337), Eusebius wrote the *Life of Constantine*, an important historical work because of eye witness accounts and the use of primary sources although not totally reliable. Eusebius died c.339.