

Harmony 1.10 – Building Churches

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Socrates	Sozomen	Theodoret
324 – Constantine announces his divine mission to extend the Christian religion		
	<p>1.8.1 As soon as Constantine was sole ruler of the Roman empire, he issued a public decree commanding all his subjects in the East to honor the Christian religion, carefully to worship the Divine Being, and to recognize as Divine only that which is divine in essence, and which has power that endures forever and ever: for he delights to give all good things ungrudgingly to those who zealously embrace the truth; he meets their undertakings with the best hopes, while misfortunes, whether in peace or in war, whether in public or in private life, befall transgressors.</p> <p>1.8.2 Constantine then added, but without vain boasting, that, God having considered him to be a fitting servant, worthy to rule, he had been led from the British sea to the Eastern provinces in order that the Christian religion might be extended, and so that those who, because of the worship of God had remained steadfast and so became confessors or martyrs, might now be given public honors.</p>	
Constantine rights the wrongs which had been done to Christians		
	<p>1.8.3 After making these statements, he entered upon a myriad of other details by which he thought his subjects might be drawn to the true religion. He decreed that all enactments and sentences passed against the Christian religion by those persecuting the church should be revoked; and he commanded that all those who, on account of their confession of Christ, had been sent against their own will into exile to islands or elsewhere, and all those who had been condemned to labor in the mines, the public works, the harems, the linen factories, or had been enrolled as public functionaries, should be again set at liberty. He</p>	

Socrates	Sozomen	Theodoret
	<p>removed the stigma of dishonor from those upon whom it had been cast, and permitted those who had been deprived of high appointments in the army, either to reassume their former place, or with an honorable discharge, to enjoy their retirement as freemen according to their own choice.</p> <p>1.8.4 And when he had returned everyone to the enjoyment of their previous freedoms and former honors, he likewise restored their possessions. In the case of those who had been slain, and whose property had been confiscated, he decreed that their inheritance should be transferred to the next of kin, or, if there were no heirs, to the church which was in the locale where their estate had been situated. If an inheritance had passed into other hands, and had become either private or national property, he ordered it to be restored. He likewise promised to arrive at the most appropriate and best possible arrangements for property that had been purchased by the imperial treasury, or had been given to it as a gift.</p> <p>1.8.5 After these measures which we have described had been enacted by the emperor, and ratified by law, they were immediately carried out. Christians were thus placed in almost all the principal posts of the Roman government;</p>	
324 – Constantine gives orders for the rebuilding and building of many churches¹		
	<p>1.8.7 Of the houses of prayer, the emperor repaired some which were of sufficient magnitude; others were brilliantly restored by additional length and breadth, and he erected new edifices in places where no building of the kind had existed previously. He furnished the requisite supplies from the imperial treasury, and wrote to the bishops of the cities and the governors of the provinces, desiring them to contribute whatever might be wished, and enjoining submission and zealous obedience to the priests.</p>	<p>1.14.11b I shall now turn my narrative to the piety of the emperor.</p> <p>1.14.12 He addressed a letter to all the subjects of the Roman empire, exhorting them to renounce their former errors, and to embrace the doctrines of our Savior, and trying to guide them to this truth. He stirred up the bishops in every city to build churches, and encouraged them not only by his letter, but also by presenting them with large sums of money, and defraying all the expenses of building. This his own</p>

¹ Constantine's letter to Eusebius is also found in Eusebius's *Life of Constantine*, 2.46.

Socrates	Sozomen	Theodoret
<p>1.9.46b Victor Constantinus Maximus Augustus, to Eusebius: 1.9.47 I am well aware and thoroughly convinced, my beloved brother, that the servants of our Savior Christ have been suffering up to the present time through impious policies and tyranny, and, as a result, that all the church buildings have either fallen into utter ruin from neglect, or, from fear of impending danger, have no received their proper dignity. 1.9.48 But now freedom has been restored, and, by God’s providence and using us as his instrument, that dragon [the persecutor Licinius] has been removed from governing the Empire. And thus, I think that the divine power has become known to all, and that those who previously had lived in error out of fear, unbelief, or simply from depravity, will now, after acknowledging the Living God, be led to live in the true and correct manner of life. 1.9.49 Therefore, work diligently to repair the churches under your own jurisdiction, and encourage the principal bishops, priests, and deacons of other places to conscientiously engage in the same work. Let all the churches still standing be repaired or enlarged, and let new ones be built wherever they are needed. Apply to the governors and to the prefect’s office for all that you need for this purpose--both for yourself and on behalf of others. For they have received written orders to zealously carry out whatever your holiness commands of them. May God preserve you, beloved brother.”</p>		<p>letter sets forth, which was after this manner: — 1.15.1a Victor Constantinus Maximus Augustus, to Eusebius: 1.15.1b I am well aware and thoroughly convinced, my beloved brother, that the servants of our Savior Christ have been suffering up to the present time through impious policies and tyranny, and, as a result, that all the church buildings have either fallen into utter ruin from neglect, or, from fear of impending danger, have no received their proper dignity. 1.15.1c But now freedom has been restored, and, by God’s providence and using us as his instrument, that dragon has been removed from governing the Empire. And thus, I think that the divine power has become known to all, and that those who previously had lived in error out of fear, unbelief, or simply from depravity, will now, after becoming acquainted with Him who truly <i>is</i>, be led to live in the true and correct manner of life. 1.15.2 Therefore, work diligently to repair the churches under your own jurisdiction, and encourage the principal bishops, priests, and deacons of other places to conscientiously engage in the same work. Let all the churches still standing be repaired or enlarged, and let new ones be built wherever they are needed. Apply to the governors and to the prefect’s office for all that you need for this purpose--both for yourself and on behalf of others. For they have received written orders to zealously carry out whatever your holiness commands of them. May God preserve you, beloved brother.”</p>
324 – Constantine makes Byzantium his own New Rome		
<p>1.16.1a After the Synod the emperor spent some time in recreation, and after the public celebration of the twentieth anniversary of his accession, he immediately devoted himself to the restoration of the churches.</p>	<p>2.3.1a The emperor, always intent to advance religion, erected the most beautiful temples to God in every place, particularly in metropolises, such as Nicomedia in Bithynia, Antioch on the river Orontes,...</p>	
	<p>2.3.1b ...and Byzantium, for he greatly improved this latter city, and established it as the equal of Rome</p>	

Socrates	Sozomen	Theodoret
	<p>in power and participation in the government; for, when he had settled the affairs of the empire according to his own mind, and had mended foreign affairs through wars and treaties, he determined to found a city to be named after himself, and which should equal Rome in fame. With this intention, he traveled to a plain at the foot of Troy, near the Hellespont, above the tomb of Ajax, where, it is said, the Achaeans had their naval stations and tents while besieging Troy; and here he laid plans for a large and beautiful city, and built the gates on an elevated spot of ground, where they are still visible from the sea to those sailing by.</p> <p>2.3.3a But when he had progressed that far, God appeared to him at night, and commanded him to seek out another spot. Led by the hand of God, he arrived at Byzantium in Thrace, beyond Chalcedon in Bithynia, and there he decided to build his city and make it worthy of the name of Constantine.</p>	
<p>1.16.1b This he carried into effect in other cities as well as in the city named after him, which being previously called Byzantium, he enlarged, surrounded with massive walls, and adorned with various edifices; and having rendered it equal to imperial Rome, he named it Constantinople, establishing by law that it should be designated New Rome. This law was engraved on a pillar of stone erected in public view in the Strategium, near the emperor's equestrian statue.</p>	<p>2.3.3b In obedience to the words of God, he therefore enlarged the city formerly called Byzantium, and surrounded it with high walls.</p> <p>2.3.4 He also erected magnificent dwelling houses southward through the regions. Since he was aware that the former population was insufficient for so great a city, he peopled it with men of rank and their households, whom he summoned hither from the eider Rome and from other countries.</p> <p>2.3.5 He imposed taxes to cover the expenses of building and adorning the city, and of supplying its inhabitants with food, and providing the city with all the other requisites. He adorned it sumptuously with a hippodrome, fountains, porticos, and other structures. He named it New Rome and Constantinople, and constituted it the imperial capital for all the inhabitants of the North, the South, the East, and the shores of the Mediterranean, from the cities on the Ister and from Epidamnus and the Ionian gulf, to Cyrene and that part of Libya called Borium.</p>	

Socrates	Sozomen	Theodoret
	<p>2.3.6 He constructed another council house which they call senate; he ordered the same honors and festal days as those customary to the other Romans, and he did not fail studiously to make the city which bore his name equal in every respect to that of Rome in Italy; nor were his wishes thwarted; for by the assistance of God, it had to be confessed as great in population and wealth.</p> <p>2.3.7a I know of no cause to account for this extraordinary aggrandizement, unless it be the piety of the builder and of the inhabitants, and their compassion and liberality towards the poor. The zeal they manifested for the Christian faith was so great that many of the Jewish inhabitants and most of the Greeks were converted. As this city became the capital of the empire during the period of religious prosperity, it was not polluted by altars, Grecian temples, nor sacrifices; and although Julian authorized the introduction of idolatry for a short space of time, it soon afterwards became extinct.</p>	
<p>1.16.2 He built also in the same city two churches, one of which he named Irene, and the other The Apostles.</p> <p>1.16.3 Nor did he only improve the affairs of the Christians, as I have said, but he also destroyed the superstition of the heathens; for he brought forth their images into public view to ornament the city of Constantinople, and set up the Delphic tripods publicly in the Hippodrome. It may indeed seem now superfluous to mention these things, since they are seen before they are heard of.</p> <p>1.16.4 But at that time the Christian cause received its greatest augmentation; for Divine Providence preserved very many other things during the times of the emperor Constantine. Eusebius Pamphilus has in magnificent terms recorded the praises of the emperor; and I considered it would not be ill-timed to advert thus to them as concisely as possible.</p>	<p>2.3.7b Constantine further honored this newly compacted city of Christ, named after himself, by adorning it with numerous and magnificent houses of prayer. And the Deity also co-operated with the spirit of the emperor, and by Divine manifestations persuaded men that these prayer houses in the city were holy and salvific.</p>	
<p>The church named Michaelium is the greatest in Constantinople</p>		

Socrates	Sozomen	Theodoret
	<p>2.3.8b According to the general opinion of foreigners and citizens, the most noteworthy church was that built in a place formerly called Hestiae. This place, now called Michaelium, lies to the right as one sails from Pontus to Constantinople, and is about thirty-five stadia away from the latter city by water, but if you follow the shore of the bay, the journey is seventy stadia or more.</p> <p>2.3.9 The place received its current name because it is believed that Michael, the Divine archangel, once appeared there. And I also affirm that this is true, because I myself received the greatest benefits. And the experience of many others who obtained helpful acts proves this to be so. For some who had fallen into fearful reverses or unavoidable dangers, others with disease and unknown sufferings, prayed there to God, and their misfortunes changed.</p> <p>2.3.10a I would become too long-winded if I were to detail all the circumstances and persons.</p>	
Constantine writes to Eusebius for 50 elegant Bibles²		
<p>1.9.50 These instructions, concerning the building of churches were sent by the emperor to the bishops in every province: but what he wrote to Eusebius of Palestine respecting the preparation of some copies of the Scriptures, we may ascertain from the letters themselves: Victor Constantinus Maximus Augustus, to Eusebius of Caesarea.</p> <p>1.9.51 In the city which bears our name, a great number of people have, through the providential care of God the Savior, united themselves to the holy Church, so that it has grown quickly.</p> <p>1.9.52 We thought it most important, therefore, that an additional number of churches should be built. Therefore joyfully accept the way we have decided to proceed. For it seemed proper for us to make clear to</p>		<p>1.15.3 Thus the emperor wrote to the bishops in each province respecting the building of churches. From his letter to Eusebius of Palestine, it is easily learnt what measures he adopted to obtain copies of the Holy Bible:</p> <p>1.16.1a Victor Constantine Augustus, to Eusebius.</p> <p>1.16.1b In the city which bears our name, a great number of people have, through the providential care of God the Savior, united themselves to the holy Church. Since everything there is growing rapidly, we thought it most important that an additional number of churches should be built.</p> <p>1.16.2 Therefore joyfully accept the way we have decided to proceed. For it seemed proper for us to make clear to your Prudence, that you should order fifty copies of the Holy Scriptures to be written on fine</p>

² This letter is preserved in Eusebius, *Life of Constantine*, 4.36

Socrates	Sozomen	Theodoret
<p>your Prudence, that you should order fifty copies of the Holy Scriptures to be written on fine parchment, easy to read and of portable size. They should be copied by skilled calligraphers well trained in their art.</p> <p>1.9.53 For, as you know, these must be had and used for reading in the Church. A letter has been sent from our clemency to the director of finances of the diocese, instructing him to carefully supply everything necessary for the undertaking.</p> <p>1.9.54 The task for your Diligence is to ensure that these manuscripts are completed as quickly as possible. When they are finished, this letter authorizes you to order two public carriages for the purpose of transporting them to us;</p> <p>1.9.55 And so that the fair manuscripts will be easily submitted for our inspection, appoint one of the deacons of your church to take charge of this part of the business. When he comes to us, he will receive the proof of our generosity. May God preserve you, beloved brother.”</p>		<p>parchment, easy to read and of portable size. They should be copied by skilled calligraphers well trained in their art. For, as you know, these must be had and used for reading in the Church.</p> <p>1.16.3 A letter has been sent from our clemency to the director of finances of the diocese, instructing him to carefully supply everything necessary for the undertaking. The task for your Diligence is to ensure that these manuscripts are completed as quickly as possible. When they are finished, this letter authorizes you to order two public carriages for the purpose of transporting them to us;</p> <p>1.16.4 And so that the fair manuscripts will be easily submitted for our inspection, appoint one of the deacons of your church to take charge of this part of the business. When he comes to us, he will receive the proof of our generosity. May God preserve you, beloved brother.”</p>
326 – Constantine orders a new church to be built in Jerusalem³		
	<p>2.1.1 When the business at Nicaea had been transacted as above related, the priests returned home. The emperor rejoiced exceedingly at the restoration of unity of opinion in the Catholic Church, and desirous of expressing in behalf of himself, his children, and the empire, the gratitude towards God which the unanimity of the bishops inspired, he directed that a house of prayer should be erected to God at Jerusalem near the place called Calvary.</p>	<p>1.16.5 What has been already said is enough to shew, nay to clearly prove, how great zeal the emperor manifested on the matters of religion. I will, however, add his noble acts with regard to the Sepulcher of our Savior. For having learnt that the idolaters, in their frantic rage, had heaped earth over the Lord’s tomb, eager thus to destroy all remembrance of His Salvation, and had built over it a temple to the goddess of unbridled lust, in mockery of the Virgin’s birth, the emperor ordered the foul shrine to be demolished, and the soil polluted with abominable sacrifices to be carried away and thrown out far from the city, and a new temple of great size and beauty to be erected on the site.</p> <p>1.16.6 All this is clearly set forth in the letter which</p>

³ The letter to Mcarius is also preserved in Eusebius, *Life of Constantine*, 3.30.

Socrates	Sozomen	Theodoret
		<p>he wrote to the president of the church of Jerusalem, Macarius, whom we have already mentioned as a member of the great Nicene Council, and united with his brethren in withstanding the blasphemies of Arius. The following is the letter:</p>
<p>[This letter is also found in Socrates 1.9.56-63]</p>		<p>1.17.1 Victor Constantine Maximus Augustus, to Macarius. The grace of our Savior is so wonderful, that no words are adequate to express the present marvel. The fact that the monument of His most holy sufferings should have remained concealed beneath the earth, during so long a course of years, until the time when, on the death of the common enemy of all, it was destined to shine forth on His liberated servants, surpasses every other subject of admiration.</p> <p>1.17.2 If all the wise men throughout the world were collected into one place, and were to endeavor to express themselves worthily of it, they could not approach within an infinite distance of it; for this miracle is as much beyond all human power of belief, as heavenly things by their nature are mightier than human.</p> <p>1.17.3 Hence it is my first and only object that, as by new miracles the faith in the truth is daily confirmed, so the minds of us all may be more earnestly devoted to the holy law, wisely, zealously, and with one accord.</p> <p>1.17.4 As my design is, I think, now generally known, I desire that you, above all, should be assured that my most intense anxiety is to decorate with beautiful edifices that consecrated spot, which by God's command I have relieved from the burden of the foul idol which encumbered it. For from the beginning He declared it holy, and has rendered it still more holy from the time that He brought to light the proof and memorial of the sufferings of our Lord.</p> <p>1.17.5 I trust, then, to your sagacity to take every necessary care, not only that the basilica itself surpass all others; but that all its arrangements be such that this</p>

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		<p>braiding may be incomparably superior to the most beautiful structures in every city throughout the world.</p> <p>1.17.6 We have entrusted our friend Dracilianus, who discharges the functions of the most illustrious praefect of the province, with the superintendence of the work of the erection and decoration of the walls.</p> <p>1.17.7 He has received our orders to engage workmen and artisans, and to provide all that you may deem requisite for the building. Let us know, by letter, when you have inspected the work, what columns or marbles you consider would be most ornamental, in order that whatever you may inform us is necessary for the work may be conveyed thither from all quarters of the world. For that which is of all places the most wonderful, ought to be decorated in accordance with its dignity.</p> <p>1.17.8 I wish to learn from you whether you think that the vaulted roof of the basilica ought to be paneled, or to be adorned in some other way; for if it is to be paneled it may also be gilt. Your holiness must signify to the aforesaid officers, as soon as possible, what workmen and artificers, and what sums of money, are requisite; and let me know promptly not only about the marbles and columns, but also about the paneled ceiling, if you decide that this will be the most beautiful mode of construction. May God preserve you, beloved brother.”</p>
Helena discovers the cross of Christ in Jerusalem		
<p>1.17.1 Helena, the emperor’s mother (from whose name having made Drepanum, once a village, a city, the emperor called it Helenopolis), being divinely directed by dreams went to Jerusalem. Finding that which was once Jerusalem, desolate ‘as a Preserve for autumnal fruits,’ according to the prophet, she sought carefully the tomb of Christ, from which he arose after his burial; and after much difficulty, by God’s help she discovered it.</p>	<p>2.1.2 At the same time his mother Helena repaired to the city for the purpose of offering up prayer, and of visiting the sacred places. Her zeal for Christianity made her anxious to find the wood which had formed the cross worthy of honor.</p>	<p>1.18.1 The bearer of these letters was no less illustrious a personage than the mother of the emperor, even she who was glorious in her offspring, whose piety was celebrated by all; she who brought forth that great luminary and nurtured him in piety. She did not shrink from the fatigue of the journey on account of her extreme old age, but undertook it a little before her death, which occurred in her eightieth year</p>
<p>1.17.2 What the cause of the difficulty was I will explain in a few words. Those who embraced the</p>	<p>2.1.3 But it was no easy matter to discover either this relic or the Lord’s tomb; for the Pagans, who in former</p>	

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<p>Christian faith, after the period of his passion, greatly venerated this tomb; but those who hated Christianity, having covered the spot with a mound of earth, erected on it a temple to Venus, and set up her image there, not caring for the memory of the place.</p>	<p>times had persecuted the Church, and who, at the first promulgation of Christianity, had had recourse to every artifice to exterminate it, had concealed that spot under much heaped up earth, and elevated what before was quite depressed, as it looks now, and the more effectually to conceal them, had enclosed the entire place of the resurrection and Mount Calvary within a wall, and had, moreover, ornamented the whole locality, and paved it with stone. They also erected a temple to Aphrodite, and set up a little image, so that those who repaired thither to worship Christ would appear to bow the knee to Aphrodite, and that thus the true cause of offering worship in that place would, in course of time, be forgotten; and that as Christians would not dare fearlessly to frequent the place or to point it out to others, the temple and statue would come to be regarded as exclusively appertaining to the Pagans.</p> <p>2.1.4 At length, however, the place was discovered, and the fraud about it so zealously maintained was detected; some say that the facts were first disclosed by a Hebrew who dwelt in the East, and who derived his information from some documents which had come to him by paternal inheritance; but it seems more accordant with truth to suppose that God revealed the fact by means of signs and dreams; for I do not think that human information is requisite when God thinks it best to make manifest the same.</p>	
<p>1.17.3 This succeeded for a long time; and it became known to the emperor's mother. Accordingly, she having caused the statue to be thrown down, the earth to be removed, and the ground entirely cleared, found three crosses in the tomb: one of these was that blessed cross on which Christ had hung, the other two were those on which the two thieves that were crucified with him had died.</p> <p>1.17.4 With these was also found the tablet of Pilate, on which he had inscribed in various characters, that the Christ who was crucified was king of the Jews.</p>	<p>2.1.5 When by command of the emperor the place was excavated deeply, the cave whence our Lord arose from the dead was discovered; and at no great distance, three crosses were found and another separate piece of wood, on which were inscribed in white letters in Hebrew, in Greek, and in Latin, the following words: "Jesus of Nazareth, the king of the Jews." These words, as the sacred book of the gospels relates, were placed by command of Pilate, governor of Judaea, over the head of Christ.</p> <p>2.1.6 There yet, however, remained a difficulty in</p>	<p>1.18.2 When the empress beheld the place where the Savior suffered, she immediately ordered the idolatrous temple, which had been there erected, to be destroyed, and the very earth on which it stood to be removed. When the tomb, which had been so long concealed, was discovered, three crosses were seen buried near the Lord's tomb.</p> <p>1.18.3a All held it as certain that one of these crosses was that of our Lord Jesus Christ, and that the other two were those of the thieves who were crucified with Him.</p>

Socrates	Sozomen	Theodoret
	<p>distinguishing the Divine cross from the others; for the inscription, had been wrenched from it and thrown aside, and the cross itself had been cast aside with the others, without any distinction, when the bodies of the crucified were taken down. For according to history, the soldiers found Jesus dead upon the cross, and they took him down, and gave him up to be buried; while, in order to accelerate the death of the two thieves, who were crucified on either hand, they broke their legs, and then took down the crosses, and flung them out of the way. It was no concern of theirs to deposit the crosses in their first order; for it was growing late, and as the men were dead, they did not think it worthwhile to remain to attend to the crosses.</p>	
<p>1.17.5 Since, however, it was doubtful which was the cross they were in search of, the emperor's mother was not a little distressed; but from this trouble the bishop of Jerusalem, Macarius, shortly relieved her. And he solved the doubt by faith, for he sought a sign from God and obtained it. The sign was this: a certain woman of the neighborhood, who had been long afflicted with disease, was now just at the point of death.</p> <p>1.17.6 The bishop therefore arranged it so that each of the crosses should be brought to the dying woman, believing that she would be healed on touching the precious cross. Nor was he disappointed in his expectation: for the two crosses having been applied which were not the Lord's, the woman still continued in a dying state; but when the third, which was the true cross, touched her, she was immediately healed, and recovered her former strength.</p> <p>1.17.7 In this manner then was the genuine cross discovered.</p>	<p>2.1.7 A more Divine information than could be furnished by man was therefore necessary in order to distinguish the Divine cross from the others, and this revelation was given in the following manner: There was a certain lady of rank in Jerusalem who was afflicted with a most grievous and incurable disease; Macarius, bishop of Jerusalem, accompanied by the mother of the emperor and her attendants, repaired to her bedside. After engaging in prayer, Macarius signified by signs to the spectators that the Divine cross would be the one which, on being brought in contact with the invalid, should remove the disease. He approached her in turn with each of the crosses; but when two of the crosses were laid on her, it seemed but folly and mockery to her for she was at the gates of death. When, however, the third cross was in like manner brought to her, she suddenly opened her eyes, regained her strength, and immediately sprang from her bed, well.</p> <p>2.1.8a It is said that a dead person was, in the same way, restored to life.</p>	<p>1.18.3b Yet they could not discern to which of the three the Body of the Lord had been brought nigh, and which had received the outpouring of His precious blood.</p> <p>1.18.4 But the wise and holy Macarius, the president of the city, resolved this question in the following manner. He caused a lady of rank, who had been long suffering from disease, to be touched by each of the crosses, with earnest prayer, and thus discerned the virtue residing in that of the Savior. For the instant this cross was brought near the lady, it expelled the sore disease, and made her whole.</p>
	<p>2.1.8b The venerated wood having been thus identified, the greater portion of it was deposited in a silver case, in which it is still preserved in Jerusalem: but the empress sent part of it to her son Constantine,</p>	<p>1.18.5 The mother of the emperor, on learning the accomplishment of her desire, gave orders that a portion of the nails should be inserted in the royal helmet, in order that the head of her son might be</p>

Socrates	Sozomen	Theodoret
	<p>together with the nails by which the body of Christ had been fastened.</p> <p>2.1.9 Of these, it is related, the emperor had a head-piece and bit made for his horse, according to the prophecy of Zechariah, who referred to this period when he said, “that which shall be upon the bit of the horse shall be holy to the Lord Almighty.”</p> <p>2.1.10 These things, indeed, were formerly known to the sacred prophets, and predicted by them, and at length, when it seemed to God that they should be manifested, were confirmed by wonderful works. Nor does this appear so marvelous when it is remembered that, even among the Pagans, it was confessed that the Sibyl had predicted that thus it should be,—“Oh most blessed tree, on which our Lord was hung.” Our most zealous adversaries cannot deny the truth of this fact, and it is hence evident that a pre-manifestation was made of the wood of the cross, and of the adoration it received.</p> <p>2.1.11 The above incidents we have related precisely as they were delivered to us by men of great accuracy, by whom the information was derived by succession from father to son; and others have recorded the same events in writing for the benefit of posterity.</p>	<p>preserved from the darts of his enemies. The other portion of the nails she ordered to be formed into the bridle of his horse, not only to ensure the safety of the emperor, but also to fulfil an ancient prophecy; for long before Zechariah, the prophet, had predicted that “There shall be upon the bridles of the horses Holiness unto the Lord Almighty.”</p>
Helena builds and organizes churches in Jerusalem		
<p>1.17.7b The emperor’s mother erected over the place of the tomb a magnificent church, and named it <i>New Jerusalem</i>, having built it facing that old and deserted city.</p> <p>1.17.8 There she left a portion of the cross, enclosed in a silver case, as a memorial to those who might wish to see it: the other part she sent to the emperor, who being persuaded that the city would be perfectly secure where that relic should be preserved, privately enclosed it in his own statue, which stands on a large column of porphyry in the forum called Constantine’s at Constantinople.</p> <p>1.17.9 I have written this from report indeed; but almost all the inhabitants of Constantinople affirm that</p>		<p>1.18.6 She had part of the cross of our Savior conveyed to the palace. The rest was enclosed in a covering of silver, and committed to the care of the bishop of the city, whom she exhorted to preserve it carefully, in order that it might be transmitted uninjured to posterity.</p>

Socrates	Sozomen	Theodoret
<p>it is true. [9b.] Moreover, the nails with which Christ's hands were fastened to the cross (for his mother having found these also in the tomb had sent them) Constantine took and had made into bridle-bits and a helmet, which he used in his military expeditions.</p> <p>1.17.10 The emperor supplied all materials for the construction of the churches, and wrote to Macarius the bishop to expedite these edifices.</p>		
<p>1.17.11 When the emperor's mother had completed the <i>New Jerusalem</i>, she reared another church not at all inferior, over the cave at Bethlehem where Christ was born according to the flesh: nor did she stop here, but built a third on the mount of his Ascension.</p>	<p>2.2.1 About this same period, the emperor, having determined upon erecting a temple in honor of God, charged the governors to see that the work was executed in the most magnificent and costly manner possible. His mother Helena also erected two temples, the one at Bethlehem near the cave where Christ was born, the other on ridges of the Mount of Olives, whence He was taken up to heaven.</p>	<p>1.18.7 She then sent everywhere for workmen and for materials, and caused the most spacious and most magnificent churches to be erected. It is unnecessary to describe their beauty and grandeur; for all the pious, if I may so speak, hasten thither and behold the magnificence of the buildings.</p>
<p>1.17.12 So devoutly was she affected in these matters, that she would pray in the company of women; and inviting the virgins enrolled in the register of the churches to a repast, serving them herself, she brought the dishes to table.</p>	<p>2.2.2 Many other acts show her piety and religiousness, among which the following is not the least remarkable: During her residence at Jerusalem, it is related that she assembled the sacred virgins at a feast, ministered to them at supper, presented them with food, poured water on their hands, and performed other similar services customary to those who wait upon guests.</p> <p>2.2.3 When she visited the cities of the East, she bestowed befitting gifts on the churches in every town, enriched those individuals who had been deprived of their possessions, supplied ungrudgingly the necessities of the poor, and restored to liberty those who had been long imprisoned, or condemned to exile or the mines. It seems to me that so many holy actions demanded a recompense;</p> <p>2.2.4a And indeed, even in this life, she was raised to the summit of magnificence and splendor; she was proclaimed Augusta; her image was stamped on golden coins, and she was invested by her son with authority over the imperial treasury to give it according to her judgment.</p>	<p>1.18.8 This celebrated and admirable empress performed another action worthy of being remembered. She assembled all the women who had vowed perpetual virginity, and placing them on couches, she herself fulfilled the duties of a handmaid, serving them with food and handing them cups and pouring out wine, and bringing a basin and pitcher, and pouring out water to wash their hands.</p>

Socrates	Sozomen	Theodoret
328? – Helena’s death		
<p>1.17.13 She was also very munificent to the churches and to the poor; and having lived a life of piety, she died when about eighty years old. Her remains were conveyed to New Rome, the capital, and deposited among the imperial tombs.</p>	<p>2.2.4b Her death, too, was glorious; for when, at the age of eighty, she quitted this life, she left her son and her descendants (like her of the race of Caesar), masters of the Roman world.</p> <p>2.2.5 And if there be any advantage in such fame—forgetfulness did not conceal her though she was dead—the coming age has the pledge of her perpetual memory; for two cities are named after her, the one in Bithynia, and the other in Palestine. Such is the history of Helena.</p>	<p>1.18.9 After performing these and other laudable actions, the empress returned to her son, and not long after, she joyfully entered upon the other and a better life, after having given her son much pious advice and her fervent parting blessing. After her death, those honors were rendered to her memory which her steadfast and zealous service to God deserved.</p>
330 – Constantine ends pagan rites at Mamre and builds a church there		
	<p>2.4.1 I consider it necessary to detail the proceedings of Constantine in relation to what is called the oak of Mature. This place is now called Terebinthus, and is about fifteen stadia distant from Hebron, which lies to the south, but is two hundred and fifty stadia distant from Jerusalem.</p>	
<p>1.18.5 Again he built other churches, one of which was erected near the Oak of Mamre, under which the Sacred Scriptures declare that Abraham entertained angels.</p>	<p>2.4.2 It is recorded that here the Son of God appeared to Abraham, with two angels, who had been sent against Sodom, and foretold the birth of his son. Here the inhabitants of the country and of the regions round Palestine, the Phoenicians, and the Arabians, assemble annually during the summer season to keep a dazzling festival; and many others, both buyers and sellers, come here on account of the fair.</p> <p>2.4.3 Indeed, this festival is regularly attended by all nations: by the Jews because they boast of their descent from the patriarch Abraham; by the Pagans because angels appeared to men there; and by Christians because He who was born of a virgin for the salvation of mankind later showed Himself there to a godly man. Moreover, this place was honored fittingly with religious ceremonies. Here some prayed to the God of all; some called upon the angels, poured out wine, burnt incense, or offered an ox, or he-goat, a sheep, or a rooster.</p>	

Socrates	Sozomen	Theodoret
	<p>2.4.4 Each one made some beautiful product of his labor, and after carefully husbanding it through the entire year, he offered it according to a vow as provision for that feast, both for himself and his dependents. And either in honor of the place, or in fear of divine wrath, they all refrained from sex with their wives, although during the feast the women were more than ordinarily thoughtful of their beauty and adornment. Nor, if they chanced to appear and to take part in the public processions, did they act at all decadently. Nor did they behave imprudently in any other respect, although the tents adjoined each other, and all slept together.</p> <p>2.4.5 The place is open country, and arable, and without houses, with the exception of the buildings around Abraham's old oak and the well he prepared. No one during the time of the feast drew water from that well; for according to pagan custom, some placed burning lamps near it; some poured out wine; or some threw in cakes, while others threw coins, myrrh, or incense. In this way, as I suppose, the water became useless by mixing with all the things thrown into it.</p> <p>2.4.6 Once while these customs were being celebrated by the pagans in this way and with the usual gaiety, the mother-in-law of Constantine was present for prayer, and informed the emperor of what was being done. On receiving this information, he reprimanded the bishops of Palestine in no measured terms, because they had neglected their duty, and had permitted a holy place to be defiled by impure libations and sacrifices.</p>	
<p>1.17.6 For when the emperor was informed that altars had been erected under that oak, and that pagan sacrifices were offered on them, he reprimanded Eusebius bishop of Caesarea by letter, and ordered that the altars should be demolished, and a house of prayer erected beside the oak.</p>	<p>2.4.7 He expressed his pious disapproval in a letter which he wrote on the subject to Macarius, bishop of Jerusalem, to Eusebius Pamphilus, and to the bishops of Palestine. He commanded these bishops to confer on this subject with the Phoenician bishops, and issue directions for the demolition, down to its foundations, of the altar formerly erected there, the destruction by fire of the carved images, and the erection of a church</p>	

Socrates	Sozomen	Theodoret
	<p>worthy of so ancient and so holy a place. The emperor finally enjoined, that no libations or sacrifices should be offered on the spot, but that it should be exclusively devoted to the worship of God according to the law of the Church.</p> <p>2.4.8 If any attempt were made to restore the former rites, the bishops were to inform against the offending party, so that he might receive the greatest punishment. The governors and priests of Christ strictly enforced the orders in the emperor's letter.</p>	
Constantine reforms Heliopolis in Phoenicia		
<p>1.18.7 He also directed that another church should be constructed in Heliopolis in Phoenicia, for the following reasons. I am unable to state who originally made the laws for the inhabitants of Heliopolis, but his character and morals can be judged from the practices of that city. For the laws of the country ordered that all the women were to be shared, and therefore the children born there were of doubtful descent. No one knew who their fathers were or who their children were. Their virgins were also offered for prostitution to the visitors who came there.</p> <p>1.18.8 The emperor rushed to correct this evil which had long prevailed among them. Passing a solemn law on chastity, he removed the shameful evil and provided for the mutual recognition of families.</p> <p>1.18.9 And having built churches there, he took care that a bishop and sacred clergy should be ordained. Thus he reformed the corrupt manners of the people of Heliopolis.</p>		
Constantine destroys the infamous temple on Mt. Libanus		
<p>1.18.10 He likewise demolished the temple of Venus at Aphaca on Mount Libanus, and abolished the infamous rites which had been celebrated there.</p>		
Constantine builds a replica of the tabernacle		
<p>1.18.12 So great indeed was the emperor's devotion to Christianity, that when he was about to enter a war against Persia, he prepared a tabernacle, formed of</p>		

Socrates	Sozomen	Theodoret
embroidered linen on the model of a church, just as Moses had done in the wilderness. He had it constructed so that it could be carried from place to place, so that he might have a house of prayer even in the most deserted regions. But the war was not begun at that time, because the enemy dreaded the emperor.		