

Harmony 1.2 - Political Events to Nicaea (305-325)

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Socrates	Sozomen	Theodoret
Political events until 312		
<p>1.2.1 [1 May 305] When Diocletian and Maximian Herculius had by mutual consent stepped down from the office of Augustus and retired into private life, Galerius Maximianus, who had jointly governed with them, came into Italy and appointed two Caesars: Maximinus (Daia) for the eastern part of the empire and Severus for Italy. [25 July 306] In Britain, however, Constantine was proclaimed emperor in place of his father Constantius, who died in the first year of the two hundred and seventy-first Olympiad, on the 25th of July. [28 Oct. 306] At Rome, Maxentius, the son of Maximian Herculius, was raised up by the praetorian soldiers to become a tyrant rather than an emperor. [April 308] This was the state of affairs when Herculius, driven by a desire to regain rule, attempted to destroy his son Maxentius; but he was prevented by the army from doing this and soon afterwards died at Tarsus in Cilicia¹. [July 310] At the same time the Caesar (Flavius Valerius) Severus was sent to Rome by Galerius Maximianus in order to seize Maxentius. Caesar Severus was slain [16 Sept. 307], his own soldiers having betrayed him. Later all of his followers died, and Galerius Maximianus also died, having previously appointed as his successor his old friend and companion in arms, Licinius, a Dacian by birth. [11 Nov. 308]</p> <p>1.2.2 Meanwhile, Maxentius harshly oppressed the Roman people, treating them as a tyrant would rather than as a king, shamelessly violating the wives of the</p>		

¹ Herculius actually died in Gaul at Massilia (Marseilles).

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<p>nobles, putting many innocent people to death, and perpetrating other similar atrocities.</p> <p>1.2.3a When the emperor Constantine was informed of this, he worked to free the Romans from their enslavement by Maxentius, and began immediately to consider how he could overthrow that tyrant.</p>		
Constantine's religious considerations		
<p>1.2.3b Now while his mind was occupied with this important subject, he was also debating within himself which divinity he should pray to for help in conducting the war. He began to realize that Diocletian's party had not profited at all from the pagan deities, whom they had sought to propitiate; on the other hand, his own father Constantius, who had renounced the various religions of the Greeks, had prospered much more in his life.</p>		
Oct. 312 - Constantine's visions		
<p>1.2.4 While still in doubt, as he was marching at the head of his troops, a supernatural vision, which surpasses any attempt to describe it, appeared to him. In fact, in the afternoon, when the sun began setting in the west, he saw a pillar of light in the sky in the form of a cross. On it were inscribed these words: By this, conquer.</p> <p>1.2.5 The emperor was amazed when this sign appeared and, scarcely believing his own eyes, he asked the men around him if they were seeing the same vision. When they all declared that they did, the emperor's mind was strengthened by this divine and marvelous sight.</p>	<p>1.3.1 We have been told that Constantine was led to honor the Christian religion when several different events converged, and particularly the appearance of a sign from heaven.</p> <p>When he first resolved to wage war against Maxentius, he could not decide how best to carry on such military operations, or where to seek help. While still perplexed, he saw, in a vision, the sight of the cross shining in heaven. He was amazed at the sight, but some holy angels who were standing by, exclaimed, "Oh, Constantine! By this symbol, conquer!"</p> <p>1.3.2 And it is said that Christ himself appeared to him, showed him the symbol of the cross, commanded him to build one like it, and to keep it as his help in battle, as it would insure victory.</p> <p>Eusebius Pamphilus affirms that he heard the emperor declare with an oath, just as the sun was starting to pass mid-day, that he and the soldiers who were with him had seen in heaven the trophy of the cross composed of light, and encircled by the following words: By this sign, conquer.</p>	
<p>1.2.6 While he was sleeping the following night, he</p>	<p>1.3.3 This vision met him along the way when he was</p>	

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<p>saw Christ directing him to prepare a standard in the shape which he had seen and to use it against his enemies as a sure trophy of victory.</p> <p>1.2.7a He obeyed this divine oracle and ordered that a standard in the form of a cross be prepared; it has been preserved in the palace to this very day.</p>	<p>puzzled about where to lead his army. When night fell, he was still thinking about what the vision might mean. Christ appeared to him in his sleep together with the sign which he had seen in the sky, and commanded him to make a copy of the symbol and use it as an aid when in battle.</p>	
Constantine is instructed in the basics of the Christian faith		
	<p>1.3.4 There was no need for further clarification. The emperor then clearly understood that he needed to serve God. The next morning, he called together the Christian priests, and questioned them about their teaching. They opened the sacred Scriptures and expounded the truths concerning Christ, showing him from the prophets how the signs which had been predicted had been fulfilled. They said that the sign which had appeared to him was the symbol of the victory over hell; for Christ came among men, was hung on the cross, died, and returned to life the third day.</p> <p>1.3.5 For this reason, they said there was a hope for deliverance from this life; that after the present age all people would rise from the dead and enter immortality. Then those who had led a good life would receive accordingly, and those who had done evil would be punished. And, they continued, the means of salvation and purification from sin have been provided: those still uninitiated can receive it by entering the church according to its canons; and those already initiated will do so by not continuing to sin.</p> <p>1.3.6 But since even few of the holy men are able to fulfill this latter condition, another method of purification has been established—repentance. For God, in his love towards man, grants forgiveness to those who have fallen into sin when they repent and confirm their repentance by good works.</p>	
Constantine makes the cross Rome's military standard		
	<p>1.4.1 Amazed by the prophecies about Christ which the priests had expounded to him, the emperor sent for some skilled craftsmen, and ordered them to remodel the standard called by the Romans <i>Labarum</i>, converting it into a representation of the cross, and to decorate it with gold and</p>	

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	<p>precious gems. This military trophy was considered more valuable than all others; for it became the custom to always have it carried in front of the emperor, and it was worshiped by the soldiers.</p> <p>1.4.2 I think that Constantine changed the most honored symbol of Roman power into the sign of Christ primarily so that, since the soldiers could always see it and worship it, they would be induced to abandon their ancient types of superstition and to recognize the true God whom the emperor worshiped, as their own leader and their help in battle.</p> <p>1.4.3a For this symbol was always carried in front of his own troops, and was, by the emperor's command, carried among the units in the thickest part of the battle by a famed band of spearmen. Each one of them took turns bearing the standard upon his shoulders, and parading it through the ranks.</p>	
The miraculous power of the cross as standard		
	<p>1.4.3b It is said that once, when the enemy forces unexpectedly advanced, the man holding the standard became terrified, handed it to another soldier, and secretly fled the battlefield. When he had gone beyond the reach of the enemy's ranged weapons, he suddenly was mortally wounded and fell; meanwhile, the man who had stood with the divine symbol remained untouched, although many were shooting arrows at him.</p> <p>1.4.4 Whatever the enemy threw at him was miraculously directed by divine guidance, hit the standard instead, and the soldier carrying it, although surrounded by danger, was preserved unharmed.</p> <p>It has also been asserted that no soldier who carried the standard in battle ever fell by any of the sad misfortunes that often happen to soldiers in war, nor were any ever wounded or taken prisoner.</p>	
28 October 312 – The Battle of the Milvian bridge		

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<p>1.2.7b ...and following his plans with more intensity, he attacked the enemy and defeated him outside the gates of Rome, near the Milvian bridge. Maxentius himself was drowned in the river. He achieved this victory in the seventh year of his reign.</p>		
Constantine's conversion was not motivated by guilt over murdering his son		
	<p>1.5.1 I know that some pagans have said that Constantine, after having some close family members executed, and especially after having agreed to the murder of his own son Crispus, repented of his evil deeds, and inquired of Sopater, the philosopher, who was then master of the school of Plotinus, how he might cleanse himself from that guilt. The philosopher, as the story goes, replied that there was no way for a person to be purified from such a violation of morality. The emperor was saddened by that rebuke, but he happened to meet some bishops who told him that he could be cleansed from sin if he repented and was baptized. He was delighted by what they said, came to admire their teachings, and became a Christian, and led his subjects as well to that faith.</p> <p>1.5.2 I think this story was invented by persons who wished to vilify the Christian religion. Crispus, on whose account, it is said, Constantine required purification, did not die until the twentieth year of his father's reign. He was the second highest official in the empire at that time having the title of Caesar, and by that time many laws favoring the Christians had already been passed, drawn up with his endorsement, and they are still extant. And this can be proved by referring to the dates attached to these laws, and to the lists of the legislators. It does not appear likely that Sopater had any dealings with Constantine whose government was then centered in the areas near the ocean and along the Rhine.</p> <p>1.5.3 For his dispute with Maxentius, the governor of Italy had created so much conflict in the Roman territories that it was then no easy matter to live in Gaul, in Britain, or in the neighboring countries. In those areas everyone admitted that Constantine embraced the religion of the Christians even before his war with Maxentius and before his return to Rome</p>	

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	<p>and Italy. And this is supported by the dates on those laws which he enacted in favor of our religion.</p> <p>1.5.4 But even granting that Sopater had chanced to meet the emperor or that he had corresponded with him by letter, one cannot imagine that this philosopher was ignorant that Hercules, the son of Alcmena, was able to be purified after the murder of his children and of Iphitus, his guest and friend, by going to Athens and celebrating the mysteries of Demeter.</p> <p>1.5.5 That the Greeks held that a man could be purified from this kind of guilt is obvious from the example I have just given, and he is a malicious slanderer who implies that Sopater taught otherwise. I cannot think it possible that the philosopher was ignorant of these facts, for he was thought to be the most learned man in Greece at that time.</p>	
Constantine's rule in West was peace for the church		
<p>1.2.8 Licinius shared the rule with Constantine and was his brother-in-law, having married his sister Constantia. While he was living in the East, the emperor Constantine, because of the great blessing he had received, offered grateful thanksgivings to God as his benefactor.</p> <p>1.2.9 These included relieving the Christians by ending their persecution, recalling those who had been exiled, liberating those who had been imprisoned, and ordering that any property that had been confiscated be restored to them. In addition, he rebuilt the churches, and performed all these things with the greatest enthusiasm.</p>		
<p>1.2.10 About this time Diocletian, who had abdicated his position as Augustus, died at Salona in Dalmatia. [3 December 311]</p>		
<p>1.3.1a Now Emperor Constantine, having thus adopted Christianity, conducted himself like a professing Christian. He rebuilt churches and enriched them with splendid offerings. He also either closed or destroyed the pagan temples, and exposed the images in them to be ridiculed by the populace.</p>	<p>1.6.1a Under Constantine's rule the churches flourished and grew in numbers daily, for they were honored by the good deeds of an emperor, who was benevolent and well-disposed toward them. Also in other respects God preserved them from the persecutions and harassments which they had previously encountered.</p>	
Constantius I, Constantine's father, was a friend to Christians		

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	<p>1.6.1b When churches were suffering persecution in other parts of the world, it was only Constantius, the father of Constantine, who gave the Christians the right of worshiping God without fear. I know an extraordinary thing which he did that is worthy of being recorded.</p> <p>1.6.2 He wanted to test the faithfulness of certain Christians, excellent and good men, who were attached to his palaces. So he called them all together and told them that if they would sacrifice to idols as well as serve God, they could remain in his service and keep their appointed jobs; but that if they refused to comply with his wishes, they would be sent from the palaces and would be fortunate to escape his vengeance.</p> <p>1.6.3 When their decisions had divided them into two groups, those who agreed to abandon their religion and those who preferred the honor of God to prosperity in the present, the emperor decided he would keep as his friends and advisors those who had held to their faith; but he dismissed the others, regarding them as cowardly and impostors, and sent them from court. For, he judged, those who so readily betrayed their God could never be true to their king. Thus it is probable that while Constantius was still alive, it did not seem to be unlawful for those living in countries beyond Italy to publicly profess Christianity—that is to say, in Gaul, in Britain, or in the region of the Pyrennees as far away as the Western Ocean.</p>	
Licinius persecutes Christians throughout his territory		
<p>1.3.2 But Licinius, the other Augustus who ruled with him, continued to hold to pagan beliefs and hated Christians. Although out of fear of Emperor Constantine he avoided encouraging open persecution, he still arranged secret plots against them, and eventually began to openly harass them. This persecution, however, was local, extending only to those regions where Licinius himself ruled.</p>	<p>1.2.2b In the East, the Christians as far away as Libya on the borders of Egypt, did not dare to meet openly as a church, for Licinius had withdrawn his favor from them. The Christians in the West, however—the Greeks, Macedonians, and Illyrians—could safely meet for worship due to the protection of Constantine, who was then at the head of the Roman Empire.</p>	
314 - Constantine extends his rule in neighboring provinces		
	<p>1.6.4 When Constantine was elevated to office, the situation for the churches became still more dazzling. For when Maxentius, the son of (Maximian) Herculus, was killed, his</p>	

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	<p>part of the empire was taken over by Constantine. From then on, the nations which lived by the river Tiber and the Eridanus, which the natives call the Po, and those who dwelt by the Aquilis (to which, it is said, the Argo was dragged), and those living along the coasts of the Tyrrhenian sea were allowed to exercise their religion without interference.</p> <p>1.6.5 (When the Argonauts fled from Aeetes, they returned home by a different route, crossed the sea of Scythia, sailed through some of the rivers there, and so reached the shores of Italy, where they passed the winter and built a city, which they called Emona. The following summer, with the assistance of the people of the country, they used machinery to drag the Argo some four hundred stades, and so reached the Aquilis, a river which falls into the Eridanus: the Eridanus itself falls into the Italian sea.)</p> <p>1.6.6 After the battle of Cibalae, [8 October 314] the Dardanians and the Macedonians, those living on the banks of the Ister, the Greeks, and the whole nation of Illyria were ruled by Constantine.</p>	
316 - Licinius feigns allegiance to Constantine		
<p>1.3.3a But these and other public atrocities did not remain hidden from Constantine for long. When Licinius discovered that Constantine was outraged by his conduct, he was induced to apologize. Having in this way appeased him, he pretended to make a friendship pact with him, pledging with many oaths never again to act so repressively.</p>		
c. 322 - Licinius renews persecution of Christians because of dispute with Constantine		
<p>1.3.3b But soon after he made this pledge, he committed perjury. For he neither changed his tyrannical mood nor stopped persecuting Christians.</p> <p>1.3.4 Indeed, bishops were even prohibited by law from visiting one another, lest this be used as a ploy spreading the Christian faith. So the persecution was at the same time both well-known and secret. It was concealed in name but public in fact. For both the body and the property of those who underwent this persecution suffered</p>	<p>1.7.1 After this setback, Licinius, who had previously respected the Christians, changed his opinion, and mistreated many of the priests who lived under his rule. He also persecuted many other people, but especially the soldiers. He was deeply incensed against the Christians on account of his disagreement with Constantine, and thought to hurt him by persecuting his co-religionists. He also suspected that the churches were hoping and praying that Constantine would become the sole emperor.</p>	

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most severely.	<p>1.7.2 In addition to all this, on the eve of another battle with Constantine, Licinius followed his usual practice and used sacrifices and oracles to predict the outcome of the upcoming battle. Thus, misled by promises of victory, he returned to the religion of the pagans.</p> <p>1.7.3 The pagans themselves also relate that about this time Licinius consulted the oracle of Apollo at Didyma in the territory of Miletus. The demon gave him an answer about the upcoming war by quoting the following verses of Homer: “Much, old man, do the youths distress thee, warring against thee! Feeble thy strength has become, but thy old age yet shall be hardy.”</p>	
324 - War breaks out between Constantine and Licinius		
<p>1.4.1 Through his actions, Licinius brought upon himself Constantine’s most severe displeasure. The two men became enemies, since the pretended treaty of friendship between them had been violated. Not long afterwards they took up arms against each other as declared enemies.</p>	<p>1.7.4 Many events have led me to think that the teaching of the Christians is supported, and that its advancement has been secured, by the providence of God. What occurred at this time was not the least of those events. For at the very moment that Licinius was about to persecute all the churches in his territory, a war broke out in Bithynia, and it ended in a war between him and Constantine.</p> <p>1.7.5a In it, Constantine was strengthened by Divine assistance to such an extent that he defeated his enemies by both land and sea.</p>	
Sept. 324 - Licinius surrenders in Bithynia and is allowed to retire to Thessalonica		
<p>1.4.2 After numerous battles, both by sea and land, Licinius was at last totally defeated near Chrysopolis in Bithynia, a port of the Chalcedonians, and he surrendered himself to Constantine. [18 Sept.]</p> <p>1.4.3 Since he had been captured alive, Constantine treated him very humanely. He was not given any sort of death penalty, but rather was order to live quietly at Thessalonica.</p>	<p>1.7.5b Licinius, after his fleet and army had been destroyed, retreated into the walls of Nicomedia.</p> <p>1.7.5c Later, he lived for a time at Thessalonica as a private individual...</p>	
Licinius is slain for planning a revolt		
<p>1.4.4 However, after remaining silent for a short time, he managed later to gather some barbarian mercenaries and to make an effort to undo his recent disaster by taking up arms again. When the emperor was informed of what he</p>	<p>1.7.5d ... and was eventually killed there. So, ended the man who had distinguished himself in war and peace at the beginning of his reign. He had even been honored by marrying the sister of Constantine.</p>	

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<p>had done, he ordered him to be killed, and that is what happened.</p> <p>1.4.5 In this way Constantine came to be the sole ruler of the empire, and was accordingly proclaimed sovereign Autocrat, and again sought to promote the welfare of Christians. He did this in various ways, and Christianity enjoyed unbroken peace because of his efforts.</p> <p>1.4.6 But this time of quietness for Christians was soon followed by a conflict from within the church, and I will now try to describe its nature and origin.</p>		
324 - Constantine extends the Christian religion		
	<p>1.8.1 As soon as Constantine had sole rule of the Roman empire, he issued a public decree ordering all his subjects in the East to honor the Christian religion, to carefully worship the divine being, and to recognize as divine only that which is divine in essence, and which has the power which endures forever and ever. For God 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 not with empty boasting, that God had considered him to be a fitting servant, worthy to reign. And he had been led from the sea of Britain to the Eastern provinces in order to extend the Christian religion and so that those who had become confessors or martyrs because they remained steadfast in their worship of God might now be given public honor.</p> <p>[Constantine prohibits many pagan practices]</p> <p>1.8.5b The worship of false gods was universally prohibited; and the arts of divination, the dedication of statues, and the celebration of pagan festivals were outlawed. Many of the most ancient rituals observed in the cities were no longer carried out.</p> <p>[Egyptian Nile-ritual is Christianized]</p>	

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	<p>1.8.5c Among the Egyptians the measure used to indicate the rise of water in the Nile was no longer carried into pagan temples, but into churches.</p> <p>[Gladiators abolished in Rome] 18.6a Gladiatorial spectacles were then prohibited among the Romans;</p> <p>[Immoral Heliopolis customs ended] 1.8.6b among the Phoenicians of Lebanon and Heliopolis, the widespread custom of prostituting virgins before marriage was abolished (they were forced to cohabit in lawful marriage after they first had illicit intercourse).</p> <p>[Constantine repairs and builds many churches] 1.8.7 As for the (Christian) houses of prayer, the emperor repaired some of the larger ones, and expanded the length and breadth of others magnificently, as well as erected new buildings where none has previously existed. He furnished the necessary materials from the imperial treasury, and wrote to the bishops of the cities and the governors of the provinces, asking them to contribute whatever was needed and ordering submission and zealous obedience to the priests.</p> <p>[Constantine enjoys great military success] 1.8.8 The religion prospered along with the increased prosperity of the empire. After the war with Licinius, the emperor was successful in wars against foreign nations. He conquered the Sarmatians and the people called Goths, and concluded an advantageous treaty with them. 1.8.9a These people lived on the Ister and were very warlike and always ready to fight, and were both large in their numbers and in the size of their bodies. The other tribes of barbarians were afraid of them, and only the Romans were willing to stand against them.</p> <p>[Constantine led by visions; encourages all to embrace Christianity]</p>	

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	<p>1.8.9b It is said that during this war Constantine clearly perceived, through signs and dreams, that divine providence had extended special protection to him. So when he had defeated those who rose in battle against him he demonstrated his thankfulness to Christ by his wholehearted attention to the concerns of religion, and urged the governors to recognize the one true faith and way of salvation.</p> <p>1.8.10a He decreed that city by city they should forward part of the funds levied from tributary countries to churches everywhere and assign it by lots; and he commanded that the law directing this gift should be a statute forever.</p> <p>[The Roman army is Christianized and receives chaplaincy]</p> <p>1.8.10b In order to get the soldiers to worship God as he did, he had their weapons imprinted with the symbol of the cross, and he built a house of prayer in his palaces. When he waged war, he had a tent made to look like a church carried in front of him, so that if he or his army were led into an uninhabited place, they would have a sacred building in which to praise and worship God and participate in the mysteries.</p> <p>1.8.11a Priests and deacons accompanied the tent and carried out these things in accord with church law. From then on each of the Roman legions (which now are referred to by their number) provided its own tent, with accompanying priests and deacons.</p> <p>[Constantine honors Friday and Sunday]</p> <p>1.8.11b He also ordered the observance of the day termed “the Lord’s day,” which the Jews call the first day of the week, and which the pagans dedicate to the sun, and likewise the day before the seventh. He commanded that no judicial or other business should be transacted on those days, but that God should be served with prayers and supplications.</p> <p>1.8.12a He honored the Lord’s day, because on it Christ arose from the dead, and the day above mentioned, because on it he was crucified.</p>	

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	<p>[Constantine honors and uses the images of the cross] 1.8.12b He had a special reverence for the divine cross, both because of the power which it provided him in the battles against his enemies and also because of the divine manner in which the symbol had appeared to him.</p> <p>1.8.13a He prohibited the Roman custom of crucifixion from being imposed by the courts. He commanded that this divine symbol should always be inscribed and stamped whenever coins and images were struck; and the images which he had made and which exist in this form yet today still testify to his decree.</p> <p>[Constantine passed many other laws in service to God] 1.8.13b Indeed he tried in everything, particularly in the laws he enacted, to serve God.</p> <p>1.8.14 It also seems that he prohibited many shameful and dissolute liaisons, which until that time had not been forbidden. Anyone who is interested may quickly see from the few examples below what these laws were and what he established on these points. I do not think it appropriate to treat them exhaustively here. I do think it necessary, however, to mention the laws he enacted in order to honor and consolidate religion, as they constitute a considerable portion of church history. I shall therefore now enumerate them.</p> <p>[Constantine, reversing an ancient law, favors virginity] 1.9.1 There was an ancient Roman law which stated that those who were still unmarried when they turned twenty-five would not have the same privileges as those married. Among the provisions of this law, it was specified that those who were not the very nearest relations could gain nothing from a will, and also that those who were childless were to be deprived of half of any property that might be bequeathed to them.</p> <p>1.9.2 The object of this ancient Roman law was to increase the population of Rome and the people they ruled; for shortly before the law had been enacted the population had been much reduced due to the civil wars.</p> <p>1.9.3 Constantine noted that this law was contrary to the</p>	

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	<p>interests of those who remained celibate and childless for the sake of God, and judged that it was foolish to attempt to increase the human species through mankind's care and effort (since in nature species always increased or decreased by divine fiat). So he enacted a law stating that the unmarried and childless should have the same advantages as the married. He even bestowed special privileges on those who embraced a life of continence and virginity, and permitted them, both men and women, contrary to the norm which prevailed throughout the Roman empire, to make a will before they reached the age of puberty;</p> <p>1.9.4 for he believed that those who devoted themselves to the service of God and the pursuit of philosophy would, in all cases, make proper judgments. For a similar reason the ancient Romans had permitted the vestal virgins to make a will as soon as they had reached the age of six years. That was the greatest proof of the superior reverence for religion.</p> <p>[Constantine favors the Church]</p> <p>1.9.5a Constantine exempted the clergy everywhere from taxation,</p> <p>1.9.5b and permitted litigants to have their cases heard by bishops if they preferred them to the state officials. He enacted that the bishops' decrees should be valid, and so far, superior to that of other judges that it was equal to the pronouncements of the emperor himself. He further ordered the governors and subordinate military officers to enforce these decrees, and made the decisions of synods irreversible.</p> <p>[Constantine grants priests the right to free slaves]</p> <p>1.9.6 Having come to this point in my history, it would not be right to omit all mention of the laws passed on behalf of those individuals in the churches who had been granted their freedom. Both because of the strict laws and unwilling masters, there were many obstacles put in the way of slaves acquiring this better freedom; that is to say, of the freedom of the city of Rome. Constantine therefore enacted three laws, decreeing that all those individuals in the churches whose</p>	

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	<p>freedom should be verified by the priests, should receive the freedom of Rome.</p> <p>1.9.7a The records of these pious regulations are still extant; for it had been the custom to inscribe on tablets all laws relating to manumission.</p> <p>[Sozomen's estimation of Constantine's motivation]</p> <p>1.9.7b Such was the legislation of Constantine. In everything he did, he sought to promote the honor of religion, and religion was valued not only for its own sake, but also on account of the virtue of those who then took part in it.</p>	
Metropolitan Bishops in 324		
<p>1.2.1 During the consulship of Constantine Caesar and Crispus Caesar, Silvester governed the Church of Rome; Alexander, that of Alexandria; and Macarius, that of Jerusalem. No one, however, was ruling the Church of Antioch on the Orontes (Romanus had been appointed, but it seems that the persecution had prevented the ceremony of ordination from taking place.</p> <p>1.2.2a However, the bishops who assembled not long after at Nicaea were so impressed by Eustathius's purity of the life and doctrine, that they decided that he was worthy to fill that apostolic see. Although he was currently serving as bishop of the neighboring city of Boroëa, they transferred him to Antioch.</p>	<p>1.2.1 During the consulship of Constantine Caesar and Crispus Caesar, Silvester governed the Church of Rome; Alexander, that of Alexandria; and Macarius, that of Jerusalem. No one, however, was ruling the Church of Antioch on the Orontes (Romanus had been appointed, but it seems that the persecution had prevented the ceremony of ordination from taking place.</p> <p>1.2.2a However, the bishops who assembled not long after at Nicaea were so impressed by Eustathius's purity of the life and doctrine, that they decided that he was worthy to fill that apostolic see. Although he was currently serving as bishop of the neighboring city of Boroëa, they transferred him to Antioch.</p>	<p>1.2.1 During the consulship of Constantine Caesar and Crispus Caesar, Silvester governed the Church of Rome; Alexander, that of Alexandria; and Macarius, that of Jerusalem. No one, however, was ruling the Church of Antioch on the Orontes (Romanus had been appointed, but it seems that the persecution had prevented the ceremony of ordination from taking place.</p> <p>1.2.2a However, the bishops who assembled not long after at Nicaea were so impressed by Eustathius's purity of the life and doctrine, that they decided that he was worthy to fill that apostolic see. Although he was currently serving as bishop of the neighboring city of Boroëa, they transferred him to Antioch.</p>
Notable confessors who survived the great persecution		
	<p>1.10 Since the persecution had recently ceased, many excellent Christians, and many of the confessors who had survived, adorned the churches: among these were Hosius, bishop of Cordova; Amphion, bishop of Epiphania in Cilicia; Maximus, who succeeded Macarius in the church of Jerusalem; and Paphnutius, an Egyptian. It is said by this latter God wrought many miracles, controlling demons, and giving him grace to heal divers kinds of sickness. This Paphnutius, and Maximus, whom we just mentioned, were among the number of confessors whom Maximinus</p>	

Socrates	Sozomen	Theodoret
	condemned to work in the mines, after having deprived them of the right eye, and the use of the left leg.	