

#### 4.4-The deaths of Valentinian and Valens (375-378)

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Socrates	Sozomen	Theodoret
<b>Damasus succeeds Liberius as bishop of Rome</b>		
4.29.1 While the emperor Valentinian governed in peace and interfered with no sect, Damasus took over the administration of the bishopric at Rome after Liberius. From this, a great disturbance was caused on the following account.	6.23.1a Around this time Liberius died, and Damasus succeeded to the see of Rome.	4.30.3b In the West, Damasus, Bishop of Rome, and Ambrosius, entrusted with the government of Milan, struck down those who attacked them from afar. 4.30.4 Together with them, bishops who were forced to dwell in remote regions strengthened their friends and undid their foes by writings. 4.30.5 In this way, the governor of the universe granted pilots who were able to cope with the greatness of the storm. He set in battle formation the virtue of His captains against the violence of the foe and he provided means to properly ward off the troubles of these difficult times. And the churches were not only granted this kind of protection by their loving Lord, but were also deemed worthy of yet another kind of guidance
<b>A rival bishop arises at Rome</b>		
4.29.2 A certain Ursinus, <sup>1</sup> a deacon of that church, had been nominated among others when the election of a bishop took place. 4.29.3 When Damasus was chosen, this Ursinus, being unable to bear the disappointment of his hopes, held schismatic assemblies apart from the church and even made certain bishops of little distinction ordain him in secret. 4.29.4 This ordination was made, not in a church, but in a hidden location called the Palace of Sicine,	6.23.1b A deacon named Ursacius, <sup>2</sup> who had obtained some votes in his favor, but could not endure the defeat, therefore caused himself to be secretly ordained by some bishops of little note and endeavored to create a division among the people and to hold a separate church.	
4.29.5 Because of this, dissension arose among the people. Their disagreement was not about any article of faith or heresy, but simply as to who should be bishop.	6.23.2 He succeeded in causing this division, and some of the people respected him as bishop, while the rest adhered to Damasus. This gave rise to great contention and revolt among the people, which at length proceeded to the	

<sup>1</sup> Note the variant of names here. Socrates names the trouble-maker Οὐρσίνος (Ursinus), and Sozomen calls him Οὐρσακίνος (Ursacius.) Sozomen's Ursacius is not to be confused with the Arian sympathizer, Ursacius, who promoted the Dated Creed of Sirmium (Harmony 2.6.)

<sup>2</sup> See footnote 1.

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<p>4.29.6 Hence frequent conflicts arose, with the result that many lives were sacrificed in this contention. Many of the clergy as well as the laity were punished on that account by Maximin, the prefect of the city. Thus, Ursinus was forced to desist from his pretensions at that time, and those who were inclined to follow him were reduced to order.</p>	<p>evil of wounds and murder. The prefect of Rome was obliged to interfere and to punish many of the people and clergy. And he put an end to Ursacius' attempt.</p>	
<p><b>A synod is held at Rome which deposes Auxentius</b></p>		
	<p>6.23.3 With respect to doctrine, however, no dissension arose either at Rome or in any other of the Western churches. The people unanimously adhered to the form of belief established at Nicaea and regarded the three persons of the Trinity as equal in dignity and in power. But Auxentius and his followers differed from the others.</p> <p>6.23.4 He was then president of the church in Milan and, together with a few followers, was intent to introduce innovations and to maintain the Arian dogma of the dissimilarity of the Son and of the Holy Ghost, according to the controversy which had last sprung up in opposition to the unanimous agreement of the western priests.</p> <p>6.23.5 When the bishops of Gaul and of Venetia had reported that similar attempts to disturb the peace of the Church were being made by others among them, the bishops of several provinces assembled not long after at Rome and decreed that Auxentius and those who held his beliefs should be aliens from their communion. They confirmed the traditional faith established by the council of Nicaea. They also annulled all the decrees that had been issued at Ariminum contrary to that faith, under the plea that these decrees had not received the assent of the bishop of Rome nor of other bishops who agreed with them, and that many who had been present at the Synod had disapproved of the doctrines which had been established.</p> <p>6.23.6 That this was truly the decision formed by the Synod is confirmed by the epistle addressed by Damasus, the Roman bishop, and the rest of the assembly, to the bishops of Illyria. It is as follows: —</p>	
<p><b>Letter from the synod of Rome to the bishops of Illyria</b></p>		

Socrates	Sozomen	Theodoret
	<p>6.23.7 “Damasus, Valerius, and the other bishops of the holy assembly convened at Rome, to the dearly beloved brethren settled in Illyria, greeting in the Lord.</p> <p>6.23.8 We believe that you uphold and teach to the people our holy faith, which is founded on the doctrine of the apostles. This faith differs in no respect from that defined by the fathers; neither is it allowable for the priests of God, whose right it is to instruct the wise, to think differently.</p> <p>6.23.9 We have, however, been informed by some of our brethren of Gaul and of Venice that certain individuals are bent upon the introduction of heresy. All bishops should diligently guard against this evil, so that some of their flock are not led by inexperience, and others by simplicity, to oppose the proper interpretations. Those who devise strange doctrines ought not to be followed. But the opinions of our fathers ought to be retained, whatever may be the diversity of judgment around us. Hence Auxentius, bishop of Milan, has been publicly declared to be condemned pre-eminently in this matter.</p> <p>6.23.10 It is right, therefore, that all the teachers of the Roman world should be of one mind, and not pollute the faith by different conflicting doctrines. For when the malice of the heretics first began to mature, as the blasphemy of the Arians has even now done—may it be far from us—our fathers at the number of three hundred and eighteen elect, after making an investigation in Nicaea, erected the wall against the weapons of the devil, and repelled the deadly poison by this antidote. This antidote consists in the belief, that the Father and the Son have one Godhead, one virtue, and one substance (χρημα). It is also necessary to believe that the Holy Ghost is of the same hypostasis. We have decreed that those who hold any other doctrines are to be aliens from our communion.</p> <p>6.23.11 Some have wished to discolor this saving definition and praiseworthy view. But in the very beginning, some of the people who made the innovation at the council of Ariminum, or who were compelled to vote for the change, have since, in some measure, made amends by confessing that they were deceived by certain</p>	

Socrates	Sozomen	Theodoret
	<p>misleading arguments, which did not appear to them to be contrary to the principles laid down by our fathers at Nicaea.</p> <p>6.23.12 The number of individuals congregated at the council of Ariminum proves nothing against the orthodox doctrines. For the council was held without the sanction of the bishops at Rome, whose opinion ought to have been received before all others, and without the assent either of Vincentius, who during a very long series of years guarded the episcopate without spot, or of many other bishops who agreed with those last mentioned. Besides, as has already been stated, those very people who seemed inclined to deceit, testified their disapproval of their own proceedings as soon as they made use of their better judgment.</p> <p>6.23.13 Therefore your purity must see that this alone is the faith which was established at Nicaea upon the authority of the apostles, and which must ever be retained inviolate, and that all bishops, whether of the East, or of the West, who profess the Catholic religion, ought to consider it an honor to be in communion with us.</p> <p>6.23.14 We believe that it will not be long before those who maintain other beliefs will be excluded from communion and deprived of the name and dignity of bishop, so that the people who are now oppressed by the yoke of those pernicious and deceitful principles may have liberty to breathe. For it is not in the power of these bishops to rectify the error of the people, since they are held by error themselves.</p> <p>6.23.15 Let, therefore, the opinion of your honor also be in accord with all the priests of God, in which we believe you to be holy and firm. That we ought so to believe along with you will be proved by the exchange of letters with your love.”</p>	
<b>373 - The election of Ambrose, bishop of Milan</b>		
	<p>6.24.1 The clergy of the West, having thus anticipated the designs of those who sought to introduce innovations among them, carefully continued to preserve the sanctity of the faith which had from the beginning been handed down to them. With the sole exception of Auxentius and</p>	

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	his partisans, there were no individuals among them who entertained heterodox opinions.	
4.30.1 About the same time it happened that another event took place at Milan well worthy of being recorded. On the death of Auxentius, who had been ordained bishop of that church by the Arians, the people were again disturbed concerning the election of a successor. For as some proposed one person, and others favored another, the city was full of contention and uproar.	6.24.2 Auxentius, however, did not live long after this period. At his death a sedition arose among the people concerning the choice of a bishop for the church of Milan, and the city was in danger. Those who had aspired to the bishopric and been defeated in their expectations were loud in their menaces, as is usual in such commotions. Ambrose, who was then the governor of the province, being fearful of the movement of the people, went to the church, and exhorted the people to cease from contention, to remember the laws, and to re-establish concord and the prosperity which springs from peace.	4.6.5 When the Arian Auxentius, bishop of Milan, who was condemned in several councils, departed this life, the emperor summoned the bishops and addressed them as follows:
		4.6.6 “Nurtured as you have been in holy writ, you know full well what should be the character of one dignified by the episcopate, and how he should rule his subjects aright, not only with his lip, but with his life; exhibit himself as an example of every kind of virtue, and make his conversation a witness of his teaching. 4.6.7 Seat now upon your archiepiscopal throne a man of such character that we who rule the realm may honestly bow our heads before him and welcome is rebukes—for since we are men, we sometimes stumble—as a physician’s healing treatment.”
		4.7.1 Thus spoke the emperor, and then the council begged him, being a wise and devout prince, to make the choice. He then replied, “The responsibility is too great for us. You, who have been dignified with divine grace and have received illumination from above, will make a better choice.” So they left the imperial presence and began to deliberate apart. In the meanwhile, the people of Milan were torn by factions, some eager that one, some that another, should be promoted. 4.7.2a They who had been infected with the unsoundness of Auxentius were eager to choose men of like opinions, while they of the orthodox party were in their turn anxious to have a bishop of like beliefs with themselves.
4.30.2 In this state of things the governor of the province, Ambrose by name, who was also of consular		4.7.2b When Ambrose, who held the chief civil magistracy of the district, was informed of the

Socrates	Sozomen	Theodoret
<p>dignity, dreaded some catastrophe from the popular excitement and ran into the church in order to quiet the disturbance.</p>		<p>contention, fearing that some seditious violence would be attempted, he hurried to the church.</p>
<p>4.30.3 When he arrived there and the people became quiet, he repressed the irrational fury of the multitude by a long and appropriate address, by urging such motives as they felt to be right. And suddenly, all who were present came to a unanimous agreement. 4.30.4 They cried out that ‘Ambrose was worthy of the bishopric,’ and demanding his ordination. ‘For that is the only way,’ it was alleged, ‘that the peace of the church will be secured, and all be reunited in the same faith and judgment.’</p>	<p>6.24.3 Before he had ceased speaking, all his listeners at once suppressed the angry feelings by which they had been mutually agitated against each other and directed the vote of the bishopric upon him, as a fulfillment of his counsel to harmony. They exhorted him to be baptized, for he was still uninitiated, and begged him to receive the priesthood.</p>	<p>4.7.3 At once there was a lull in the strife. The people cried with one voice “Make Ambrose our pastor,”—although up to this time he was still unbaptized. News of what was being done was brought to the emperor, and he at once ordered the admirable man to be baptized and ordained, for he knew that his judgment was straight and true as the rule of the carpenter and his sentence more exact than the beam of the balance.</p>
<p>4.30.5 And because such unanimity among the people appeared to the bishops who were then present to come from some Divine appointment, they immediately laid hands on Ambrose. 4.30.6 And having baptized him—for he was then just a catechumen—they were about to invest him with the episcopal office. But although Ambrose willingly received baptism, he with great earnestness refused to be ordained. Because of this the bishops referred the matter to the Emperor Valentinian. 4.30.7 This prince regarding the universal consent of the people as the work of God, sent word to the bishops to do the will of God by ordaining him, declaring that ‘his choice was by the voice of God rather than by the votes of men.’</p>	<p>6.24.4 After he had refused and declined, and out of honesty of heart fled the ordeal, the people still insisted. They declared that the contention would never be appeased unless he would comply with their wishes. And at length, news of this matter was conveyed to the court. It is said that the Emperor Valentinian prayed and returned thanks to God that the very man whom he had appointed governor had been chosen to fill a priestly office. When he was informed of the earnest desires of the people and the refusal of Ambrose, he inferred that events had been so ordered by God for the purpose of restoring peace to the church of Milan. He commanded that Ambrose should be ordained as quickly as possible.</p>	<p>4.7.4 Moreover, he concluded from the agreement that came to by men of opposite beliefs that the selection was divine. Ambrose then received the divine gift of holy baptism and the grace of the archiepiscopal office. The most excellent emperor was present on the occasion and is said to have offered the following hymn of praise to his Lord and Savior:</p>
		<p>4.7.5 “We thank you, Almighty Lord and Savior. I have committed to this man’s keeping men’s bodies. You have entrusted to him their souls and have shown my choice to be righteous.” Not many days after, the divine Ambrosius addressed the emperor with the utmost freedom and found fault with certain proceedings of the magistrates as improper. Valentinian remarked that this freedom was no novelty to him and that, well acquainted with it as he was, he had not only offered no opposition, but had gladly agreed to the appointment to the bishopric. “Go on,” continued the emperor, “as God’s law bids you, healing the errors of our souls.”</p>

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		4.7.6a Such were the deeds and words of Valentinian at Milan.
4.30.8 Ambrose was therefore ordained. And thus the inhabitants of Milan who were divided among themselves were once more restored to unity.	6.24.5 He was initiated and ordained at the same time, and immediately proceeded to bring the church under his sway to unanimity of opinion concerning the Divine nature. For, while under the guidance of Auxentius, it had long been torn by dissensions on this subject. We shall hereafter have occasion to speak of the conduct of Ambrose after his ordination, and of the courageous and holy manner in which he discharged the functions of the priesthood.	
<b>Apollinarius and Vitalius form a sect</b>		
	<p>6.25.1a About this period, Apollinarius openly devised a heresy, to which his name has since been given. He induced many persons to secede from the Church and formed separate assemblies.</p> <p>6.25.1b Vitalius, a presbyter of Antioch, and one of the priests of Meletius, agreed with him in the confirmation of his peculiar opinion. In other respects, Vitalius was conspicuous in life and conduct, and was zealous in watching over those committed to his pastoral superintendence; hence he was greatly revered by the people.</p> <p>6.25.2 He seceded from communion with Meletius, joined Apollinarius and presided over those at Antioch who had embraced the same opinions; by the sanctity of his life he attracted a great number of followers, who are still called Vitalians by the citizens of Antioch.</p> <p>6.25.3 It is said he was led to secede from the Church from resentment at the contempt that was manifested towards him by Flavian, then one of his fellow-presbyters, but who was afterwards raised to the bishopric of Antioch. Flavian prevented him from holding his customary interview with the bishop. Vitalius fancied himself despised, entered into communion with Apollinarius, and held him as his friend.</p>	
<b>The origin of the Apollinarian schism</b>		
	6.25.4 From that period the members of this sect have formed separate churches in various cities, under their own	

Socrates	Sozomen	Theodoret
	<p>bishops, and have established laws differing from those of the Catholic Church. Besides the customary sacred order, they sang some metrical songs composed by Apollinarius.</p> <p>6.25.5 For, in addition to his other learning he was a poet, and skilled in a great variety of meters, and by their sweetness he induced many to cling to him. Men sang his strains at friendly meetings and at their daily labor, and women sang them while engaged at the loom. But, whether his tender poems were adapted for holidays, festivals, or other occasions, they were all alike to the praise and glory of God.</p> <p>6.25.6 Damasus, bishop of Rome, and Peter, bishop of Alexandria, were the first to learn that the heresy was creeping among the people, and at a council held at Rome they voted it to be foreign to the Catholic Church.</p> <p>6.25.7 It is said that it was as much from narrowness of mind as from any other cause that Apollinarius made an innovation in doctrine. For when Athanasius, who administered the church of Alexandria, was on his road back to Egypt from the place where he had been banished by Constantine, he had to pass through Laodicea. And while in that city he formed an intimacy with Apollinarius, which terminated in the strictest friendship.</p> <p>6.25.8 As, however, the heterodox considered it disgraceful to hold communion with Athanasius, George, the bishop of the Arians in that city, ejected Apollinarius in a very insulting manner from the church, under the plea that he had received Athanasius contrary to the canons and holy laws. The bishop did not rest here but reproached him with crimes which he had committed and repented of at a remote period.</p> <p>6.25.9 For when Theodotus, the predecessor of George, governed the church of Laodicea, Epiphanius, the sophist, recited a hymn which he had composed in honor of Dionysus. Apollinarius, who was then a youth and a pupil of Epiphanius, went to hear the recitation, accompanied by his father, whose name also was Apollinarius, and who was a noted grammarian.</p> <p>6.25.10 After the exordium, Epiphanius, according to the custom always observed at the public recitation of hymns,</p>	



Socrates	Sozomen	Theodoret
	<p>directed the uninitiated and the profane to go out of doors. But neither Apollinarius the younger nor the elder, nor, indeed, any of the Christians who were present, left the audience. When Theodotus, the bishop, heard that they had been present during the recitation, he was exceedingly displeased.</p> <p>6.25.11 He, however, pardoned the laymen who had committed this error, after they had received a moderate reproof. With respect to Apollinarius, father and son, he convicted them both publicly of their sin, and ejected them from the church. For they both belonged to the clergy, the father being a presbyter, and the son a reader of the Holy Scriptures. After some time had elapsed, and when the father and son had proven by tears and fasting a degree of repentance adequate to their transgression, Theodotus restored them to their offices in the church.</p> <p>6.25.12 When George received the same bishopric, he excommunicated Apollinarius, and treated him as alien to the Church on account of his having, as before stated, received Athanasius into communion. It is said that Apollinarius begged him repeatedly to restore him to communion, but that he was unyielding.</p> <p>6.25.13 Apollinarius, overcome with grief, disturbed the Church, and by innovations in doctrines introduced the aforesaid heresy. He thought by means of his eloquence to revenge himself on his enemy by proving that George had deposed one who was more deeply acquainted with the Sacred Scriptures than himself. In this way, the private hostility among the clergy greatly injure the Church from time to time and divide religion into many heresies.</p> <p>6.25.14 And this is a proof: for had George, like Theodotus, received Apollinarius on his repentance into communion, I believe that we should never have heard of the heresy that bears his name. Men are prone, when loaded with disgrace and contempt, to resort to rivalries and innovations. Whereas when treated with justice, they become moderate, and remain in the same position.</p>	
<b>Eunomius and his teacher Aetius, their affairs and doctrines</b>		
	<p>6.26.1 About this time Eunomius, who had held the church in Cyzicus in place of Eleusius and who presided</p>	

Socrates	Sozomen	Theodoret
	<p>over the Arian heresy, devised another heresy besides this, which some have called by his name, but which is sometimes denominated the <i>Anomian</i> heresy.</p> <p>6.26.2 Some assert that Eunomius was the first who ventured to maintain that divine baptism ought to be performed by one immersion and to corrupt, in this manner, the apostolical tradition which has been carefully handed down to the present day. He invented, it is said, a mode of discipline contrary to that of the Church and disguised the innovation under gravity and greater severity.</p> <p>6.26.3 He was an artist in words and contentions and delighted in arguments. Most of those who entertain his beliefs have the same preferences. They do not applaud a good course of life or manner, or mercy towards the needy, unless exhibited by persons of their own sect, so much as skill in disputation and the power of triumphing in debates. Persons possessed of these accomplishments are accounted pious above all others among them.</p> <p>6.26.4 Others assert, I believe more truthfully, that Theophronius, a native of Cappadocia, and Euty chius, both zealous propagators of this heresy, seceded from communion with Eunomius during the succeeding reign and innovated about the other doctrines of Eunomius and about the divine baptism. They asserted that baptism ought not to be administered in the name of the Trinity, but in the name of the death of Christ.</p> <p>6.26.5 It appears that Eunomius broached no new opinion on the subject but was from the beginning firmly attached to the beliefs of Arius, and remained so. After his elevation to the bishopric of Cyzicus, he was accused by his own clergy of introducing innovations in doctrine.</p> <p>6.26.6 Eudoxius, ruler of the Arian heresy at Constantinople, summoned him and obliged him to give an account of his doctrines to the people. Finding, however, no fault in him, Eudoxius exhorted him to return to Cyzicus. Eunomius, however, replied that he could not remain with people who regarded him with suspicion and, it is said, seized the opportunity for secession.</p>	

Socrates	Sozomen	Theodoret
	<p>6.26.7 Although it seems that in taking this step he was really motivated by the resentment he felt at their refusal to receive Aetius, his teacher, into communion. Eunomius, it is added, dwelt with Aetius and never deviated from his original beliefs. Such are the conflicting accounts of various individuals. Some narrate the circumstances in one way, and some in another. But whether it was Eunomius or any other person who first made these innovations upon the tradition of baptism, it seems to me that such innovators, whoever they may have been, were alone in danger, according to their own confession, of leaving this life without having received the divine baptism.</p> <p>6.26.8 For if, after they had been baptized according to the mode recommended from the beginning, they found it impossible to rebaptize themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to them by themselves nor by others. Thus, after having laid down the dogma by some non-existent principle and private assumption, what they had not themselves received ...</p> <p>6.26.9 ...they proceeded to bestow upon others. The absurdity of this assumption is manifest from their own confession. For they admit that the uninitiated have not the power to baptize others. Now, according to their opinion, he who has not been baptized in conformity with their tradition is unbaptized as one not properly initiated, and they confirm this opinion by their practice, since they rebaptize all those who join their sect, although previously initiated according to the tradition of the Catholic Church.</p> <p>6.26.10 These varying dogmas are the sources of innumerable troubles to religion. And many are discouraged from embracing Christianity by the diversity of opinion which prevails in matters of doctrine. The disputes daily became stronger and, as in the beginning of heresies, they grew. For they had leaders who were not deficient in zeal or power of words. Indeed, it appears that the greater part of the Catholic Church would have been swept away by this heresy, had it not found opponents in Basil and Gregory, the Cappadocians.</p>	

Socrates	Sozomen	Theodoret
	<p>6.26.11 The reign of Theodosius began a little while after. He banished the founders of heretical sects from the populous parts of the empire to the more desert regions.</p> <p>6.26.12 But, lest those who read my history should be ignorant of the precise nature of the two heresies to which I have more especially alluded, I think it necessary to state that Aetius, the Syrian, was the originator of the heresy usually attributed to Eunomius. And that, like Arius, he maintained that the Son is dissimilar from the Father, that He is a created being, and was created out of what had no previous existence.</p> <p>6.26.13 Those who held these views were formerly called Aetians; but afterwards, during the reign of Constantius, when, as we have stated, some parties maintained that the Son is consubstantial with the Father, and others that He is like in substance to the Father, and when the council of Ariminum had decreed that the Son is only to be considered like unto the Father, Aetius was condemned to banishment, as guilty of impiety and blasphemy against God. For some time later his heresy seemed to have been suppressed. For neither any other man of note, nor even Eunomius, ventured openly upon undertaking its defense.</p> <p>6.26.14 But when Eunomius was raised to the church of Cyzicus in place of Eleusius, he could no longer quietly restrain himself, and in open debate he brought forward again the tenets of Aetius. Hence, as it often happens that the names of the original founders of heretical sects pass into oblivion, the followers of Eunomius were designated by his own name, although he merely renewed the heresy of Aetius, and promulgated it with greater boldness than was done by him who first handed it down.</p>	
<b>Account of Apollinarius and Eunomius in a letter by Gregory of Nazianzen</b>		
	<p>6.27.1 It is obvious that Eunomius and Aetius held the same opinions. In several passages of his writings, Eunomius boasts and frequently testifies that Aetius was his instructor. Gregory, bishop of Nazianzen, speaks in the following terms of Apollinarius in a letter addressed to Nectarius, the leader of the church in Constantinople:</p>	

Socrates	Sozomen	Theodoret
	<p>6.27.2 “Eunomius, who is a constant source of trouble among us, is not content with being a burden to us himself, but would consider himself to blame if he did not strive to drag every one with him to the destruction he hastens to. Such conduct, however, may be tolerated in some degree. The most grievous calamity against which the Church has now to struggle arises from the audacity of the Apollinarians.</p> <p>6.27.3 I know not how your Holiness could have agreed that they should be as free to hold meetings as we ourselves. You have been fully instructed by the grace of God, in the Divine mysteries, and not only understand the defense of the Word of God, but also whatever innovations have been made by heretics against the sound faith. Yet it may not be amiss for your revered Excellency to hear from our narrowness that a book written by Apolinarius has fallen into my hands in which the proposition surpasses all forms of heretical depravity.</p> <p>6.27.4 He affirms that the flesh assumed for the transformation of our nature under the dispensation of the only begotten Son of God was not acquired for this end, but that this carnal nature existed in the Son from the beginning. He substantiates this evil hypothesis by a misapplication of the following words of Scripture: ‘No man hath ascended up into heaven.’ He alleges from this text, that Christ was the Son of man before He descended from heaven, and that when He did descend, He brought with Him His own flesh which He had already possessed in heaven which was before the ages and essentially united.</p> <p>6.27.5 He also states another apostolic saying: ‘The second man is from heaven.’ He, moreover, maintains that the man who came down from heaven was destitute of intellect (νοῦς), but that the Deity of the only begotten Son fulfilled the nature of intellect, and constituted the third part of the human compound. The body and soul (ψυχή) formed two parts, as in other men, but there was no intellect, but the Word of God filled the place of intellect.</p> <p>6.27.6 Nor does this end the awful spectacle. For the most grievous point of the heresy is that he asserts that the</p>	

Socrates	Sozomen	Theodoret
	<p>only-begotten God, the Judge of all men, the Giver of life, and the Destroyer of death, is Himself subject to death; that He suffered in His own Godhead, and that in the resurrection of the body in the third day the Godhead also was raised from the dead with the body; and that it was raised again from the dead by the Father. It would take too long to recount all the other extravagant doctrines propounded by these heretics.”</p> <p>6.27.7 What I have said may, I think, suffice to show the nature of the beliefs maintained by Apollinarius and Eunomius. If anyone desire more detailed information, I can only refer him to the works on the subject written either by them or by others concerning these men. I do not profess easily to understand or to expound these matters.</p> <p>6.27.8 For it seems to me the fact that these dogmas did not prevail and make further advance is to be attributed, in addition to the causes mentioned, especially to the monks of that period. For all those philosophers in Syria, Cappadocia, and the neighboring provinces, were sincerely attached to the Nicene faith.</p> <p>6.27.9 The eastern regions, however, from Cilicia to Phoenicia, were endangered by the heresy of Apollinarius. The heresy of Eunomius was spread from Cilicia and the mountains of Taurus as far as the Hellespont and Constantinople. These two heretics found it easy to attract to their respective parties the persons among whom they dwelt, and those of the neighborhood.</p> <p>6.27.10 But the same fate awaited them that had been experienced by the Arians. For the people admired the monks who manifested their virtue by works and believed that they held right opinions, while they turned away from those who held other opinions, as impious and as holding spurious doctrines. In the same way the Egyptians were led by the monks to oppose the Arians.</p>	
<b>Valens slaughters many on account of a heathen prediction</b>		
	<p>6.35.1 Such is the information which I have been able to collect concerning the ecclesiastical philosophers of that time. As to the pagans, they were nearly all exterminated around the period to which we have been referring.</p>	

Socrates	Sozomen	Theodoret
<p>4.19.1 The cruel temperament of the emperor was at this time abused by an awful demon who induced certain curious people to inquire by means of necromancy as to who should succeed Valens on the throne.</p>	<p>6.35.2 Some among them, who were reputed to excel in philosophy, and who viewed with extreme displeasure the progress of the Christian religion, were devising who would be the successor of Valens on the throne of the Roman Empire and resorted to every variety of magic art for the purpose of attaining this insight into futurity.</p>	
<p>4.19.2 To their magical incantations the demon gave responses not distinct and unambiguous, but as the general practice is, full of ambiguity. For displaying the four letters θ, ε, ο, ανδ δ, he declared that the name of the successor of Valens began with these and that it was a compound name.</p>	<p>6.35.3 After various incantations, they constructed a tripod of laurel wood, and they wound up with the invocations and words to which they are accustomed; so that the name of the emperor might be shown by the collection of letters which were indicated, letter by letter, through the machinery of the tripod and the prophecy. 6.35.4 They were gaping with open mouth for Theodore, a man who held a distinguished military appointment in the palace. He was a pagan and a learned man. The disposition of the letters, coming as far as the delta of his name, deceived the philosophers.</p>	
<p>4.19.3 And the emperor learned of this oracle. 4.19.4 Instead of committing to God, who alone can look into the future, the decision of this matter, in violation of those Christian principles to which he pretended the most zealous adherence, he put to death very many people of whom he had the suspicion that they aimed at the sovereign power.</p>	<p>6.35.5 They hence expected that Theodore would very soon be the emperor. When their undertaking was informed upon, Valens was as unbearably incensed as if a conspiracy had been formed against his safety. 6.35.6 Therefore all were arrested. Theodore and the constructors of the tripod were commanded to be put to death, some with fire, others with the sword. Likewise for the same reason the most brilliant philosophers of the empire were slain.</p>	
	<p>6.35.7 Since the wrath of the emperor was unchecked, the death penalty advanced even to those who were not philosophers, but who wore garments similar to theirs. Hence those who applied themselves to other pursuits would not clothe themselves with the crocotium or tribonium, on account of the suspicion and fear of danger, so that they might not seem to be pursuing magic and sorcery. 6.35.8 I do not in the least think that the emperor will be more blamed by right-thinking people for such wrath and cruelty than the philosophers, for their rashness and their unphilosophical undertaking.</p>	

Socrates	Sozomen	Theodoret
<p>4.19.5 Thus any who were named ‘Theodore,’ ‘Theodotus,’ ‘Theodosius,’ ‘Theodulus,’ and the like, were sacrificed to the emperor’s fears.</p> <p>4.19.6 And among the rest was Theodosiolus, a very brave man, descended from a noble family in Spain.</p> <p>4.19.7 Many persons therefore, to avoid the danger to which they were exposed, changed their names, giving up those which they had received from their parents in infancy as dangerous. This will be enough on that subject.</p>	<p>6.35.9 The emperor, absurdly supposing that he could put his successor to death, spared neither those who had prophesied nor the subject of their prophecy, as they say he did not spare those who bore the same name of Theodore,—and some were men of distinction,—whether they were precisely the same or similar in beginning with θ and ending with δ.</p>	
	<p>6.35.10 The philosophers, on the other hand, acted as if the deposition and restoration of emperors had depended solely on them. For if the imperial succession was to be considered dependent on the arrangement of the stars, what was requisite but to await the accession of the future emperor, whoever he might be? Or if the succession was regarded as dependent on the will of God, what right had man to meddle? For it is not the function of human foreknowledge or zeal to understand God’s thought. Nor if it were right would it be well for men, even if they be the wisest of all, to think that they can plan better than God.</p> <p>6.35.11 If it were merely from rash curiosity to discern the things of the future that they showed such lack of judgment as to be ready to be caught in danger and to despise the laws anciently established among the Romans and at a time when it was not dangerous to conduct pagan worship and to sacrifice. In this they thought differently from Socrates. For when unjustly condemned to drink poison, he refused to save himself by violating the laws in which he had been born and educated, nor would he escape from prison, although it was in his power to do so.</p>	
<b>The Sarmatian embassy meets with the emperor</b>		
<p>4.31.1 The Sarmatae after this made incursions into the Roman territories, and the emperor marched against them with a numerous army.</p>	<p>6.36.1 Such subjects as the above, however, are best left to the examination and decision of individual judgment. When the Sarmatians invaded the western parts of the empire, Valentinian levied an army to oppose them.</p>	
<p>4.31.2 But when the barbarians understood the formidable nature of this expedition, they sent an embassy to him to sue for peace on certain conditions.</p>	<p>6.36.2a As soon, however, as they heard of the number and strength of the troops raised against them, they sent an embassy to sue for peace. When the ambassadors were</p>	



Socrates	Sozomen	Theodoret
4.31.3 When the ambassadors were introduced to the emperor's presence and appeared to him to be not very dignified fellows, he enquired whether all the Sarmatae were such as these?	ushered into the presence of Valentinian, he asked them whether all the Sarmatians were similar to them.	
4.31.4 When they replied that the noblest men of their whole nation had come to him, Valentinian became excessively enraged and exclaimed with great vehemence, that 'the Roman empire was indeed most wretched, being handed down to him at a time when a nation of such despicable barbarians, not content with being permitted to exist in safety within their own limits, dared to take up arms, invade the Roman territories and break forth into open war.'	6.36.2b On their replying that the principal men of the nation had been selected to form the embassy, the emperor exclaimed in great fury, 6.36.3 "A terrible thing do our subjects endure, and a calamity is surrounding the Roman government, if the Sarmatians, a barbarous race, of whom these are your best men, do not love to abide by themselves, but are emboldened to invade my government and presume to make war at all against the Romans."	
<b>Valentinian dies, his son Valentinian II succeeds him</b>		
4.31.5 The violence of his manner and utterance of these words was so great, that all his veins were opened by the effort, and all the arteries ruptured. 4.31.6 From the quantity of blood which consequently gushed forth he died. This occurred at Bergition Castle, after Gratian's third consulate in conjunction with Equitius, on the seventeenth day of November, Valentinian having lived fifty-four years and reigned thirteen.	6.36.4 He spoke in this strain for some time in a very high pitch of voice, and his rage was so violent and so uncontrolled that at length he burst simultaneously a blood-vessel and an artery. He lost, in consequence, a great quantity of blood and died soon after in a fortress of Gaul. He was about fifty-four years of age and had, during thirteen years, guided the reins of government with good results and much distinction.	
4.31.7 Upon the decease of Valentinian, six days after his death the army in Italy proclaimed his son Valentinian, then a young child, emperor, at Acincum, a city of Italy.	6.36.5a Six days after his death his youngest son, who bore the same name as himself, was proclaimed emperor by the soldiers.	
4.31.8 When this was announced to the other two emperors, they were displeased, not because the brother of the one and the nephew of the other had been declared emperor, but because the military presumed to proclaim him without consulting them, whom they themselves wished to have proclaimed. 4.31.9 They both, however, ratified the transaction. And thus was Valentinian the younger seated on his father's throne.	6.36.5b And soon afterwards Valens and Gratian, his brother, formally assented to this election, although they were at first irritated that the soldiers transferred the symbols of government to him without their previous consent.	
<b>Valentinian II's background</b>		
4.31.10 Now this Valentinian was born of Justina, whom Valentinian the elder married while Severa his		

Socrates	Sozomen	Theodoret
<p>former wife was alive, under the following circumstances.</p> <p>4.31.11 Justus, the father of Justina, who had been governor of Picenum under the reign of Constantius, had a dream in which he seemed to himself to bring forth the imperial purple out of his right side.</p> <p>4.31.12 When this dream had been told to many people, it at length came to the knowledge of Constantius, who, believing it to be a prophecy that a descendant of Justus would become emperor, caused him to be assassinated. Justina, being thus deprived of her father, still continued a virgin.</p> <p>4.31.13 Sometime after, she became known to Severa, wife of the emperor Valentinian, and would meet frequently with the empress until their friendship at length grew to such an extent that they were accustomed to bathe together.</p> <p>4.31.14 When Severa saw Justina in the bath she was greatly struck with the beauty of the virgin and spoke of her to the emperor. She said that the daughter of Justus was so lovely a creature and possessed of such symmetry of form, that she herself, though a woman, was altogether charmed with her.</p> <p>4.31.15 The emperor, treasuring this description by his wife in his own mind, considered with himself how he could marry Justina without repudiating Severa. For she had borne him Gratian, whom he had created Augustus a little while before.</p> <p>4.31.16 He accordingly framed a law and caused it to be published throughout all the cities, by which any man was permitted to have two lawful wives.</p> <p>4.31.17 The law was spread and he married Justina, by whom he had Valentinian the younger and three daughters, Justa, Grata, and Galla.</p> <p>4.31.18 The two former of these remained virgins, but Galla was afterwards married to the emperor Theodosius the Great, who had by her a daughter named Placidia. For that prince had Arcadius and Honorius by Flaccilla his former wife.</p>		

Socrates	Sozomen	Theodoret
4.31.19 We shall however enter into particulars respecting Theodosius and his sons in the proper place.		
<b>Themistius gives a speech to appease Valens</b>		
<p>4.32.1 In the meanwhile Valens, making his residence at Antioch, was wholly undisturbed by foreign wars. For the barbarians on every side restrained themselves within their own boundaries.</p> <p>4.32.2 Nevertheless, he himself waged a most cruel war against those who maintained the <i>homoousian</i> doctrine, inflicting on them more grievous punishments every day until the philosopher Themistius, by his 'Appealing Oration,' somewhat moderated his severity.</p>	<p>6.36.6 During this period Valens had fixed his residence at Antioch in Syria and became more hostile to those who differed from him in opinion concerning the divine nature. He antagonized them more severely and persecuted them. The philosopher Themistius pronounced an oration in his presence, in which he admonished him that he ought not to wonder at the dissension concerning ecclesiastical doctrines, for it was more moderate and less than among the pagans, for the opinions among them are manifold.</p>	
<p>4.32.3 In this speech he tells the emperor, 'That he ought not to be surprised at the difference of judgment on religious questions existing among Christians, because that discrepancy was minor when compared with the multitude of conflicting opinions current among the heathen.</p> <p>4.32.4 For these amount to above three hundred. Indeed, dissension was an inevitable consequence of this disagreement. But God would be all the more glorified by a diversity of belief and the greatness of his majesty would be more venerated from the fact that it is not easy to have a knowledge of Him.'</p>	<p>6.36.7 And, in the number of dogmas leading to perpetual disputes, necessarily the difference about them makes more contentions and discussions. And accordingly, it might probably be pleasing to God not to be so easily known and to have a divergence of opinion, so that each might fear Him all the more, since an accurate knowledge of Him is so unattainable. And in the attempt to summarize this vastness, one would tend to conclude how great He is and how good He is.</p>	
<p>4.32.5 After the philosopher said these and similar things, the emperor became milder, but did not completely give up his wrath. For although he ceased to put members of the clergy to death, he continued to send them into exile until this fury of his also was repressed by the following event.</p>	<p>6.37.1 This remarkable oration of Themistius influenced the emperor to be somewhat more humane, and the punishments became in consequence less severe than before. He would not have wholly withdrawn his wrath from the priests if the anxieties of public affairs had not become a higher priority and had not permitted him to pursue them further.</p>	
<b>The piety of Count Terentius</b>		
		<p>4.32.1 Terentius, an excellent general distinguished for his piety, had set up trophies of victory and returned from Armenia. When he was ordered by Valens to choose a reward, he mentioned one that was fitting of a man nurtured in piety to choose. For he asked not gold nor even silver, not land, not dignity, not a house, but that</p>

Socrates	Sozomen	Theodoret
		<p>one church might be granted to them that were risking their all for the Apostolic doctrine.</p> <p>4.32.2 Valens received the petition, but when he learned of its contents, he tore it up in a rage and bade Terentius ask for some other reward. The count, however, picked up the pieces of his petition, and said, "I have my reward, sir, and I will not ask another. The Judge of all things is Judge of my intention."</p>
<b>The boldness of Trajanus the General</b>		
		<p>4.33.1 After Valens had crossed the Bosphorus and come into Thrace, he first spent a considerable time at Constantinople, in alarm as to the issue of the war. He had sent Trajanus in command of troops against the barbarians.</p> <p>4.33.2 When the general came back beaten, the emperor shamed him, sadly, and charged him with infirmity and cowardice. Boldly, as became a brave man, Trajanus replied: "I have not been beaten, sir, it is you who hast abandoned the victory by fighting against God and transferring His support to the barbarians. Attacked by you He is taking their side.</p> <p>4.33.3 For victory is on God's side and comes to them whom God leads. Do you not know," he went on, "whom you have expelled from their churches and to whose government these churches have been delivered by yourself?" Arintheus and Victor, generals like Trajanus, confirmed the truth of what he said, and implored the emperor not to be angered by reproaches which were founded upon fact.</p>
<b>369 - How the Goths came to embrace Arianism</b>		
	<p>6.37.2 For the Goths, who inhabited the regions beyond the Ister and had conquered other barbarians, were vanquished and driven from their country by the Huns and had passed over into the Roman boundaries.</p> <p>6.37.3 The Huns, it is said, were unknown to the Thracians of the Ister and the Goths before this period. For though they were dwelling secretly near to one another, a lake of vast extent was between them, and the inhabitants on each side of the lake respectively imagined that their</p>	

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Socrates	Sozomen	Theodoret
	<p>own country was situated at the extremity of the earth and that there was nothing beyond them but the sea and water. It so happened, however, that an ox, tormented by insects, plunged into the lake and was pursued by the herdsman. He, perceiving for the first time that the opposite bank was inhabited, made known the circumstance to his fellow-tribesmen.</p> <p>6.37.4 Some, however, relate that a stag was fleeing and showed some of the hunters who were of the race of the Huns the way which was concealed superficially by the water. On arriving at the opposite bank, the hunters were struck with the beauty of the country, the serenity of the air, and its aptness for cultivation. And they reported what they had seen to their king.</p> <p>6.37.5 The Huns then made an attempt to attack the Goths with a few soldiers. But they afterwards raised a powerful army, conquered the Goths in battle, and took possession of their whole country. The vanquished nation, being pursued by their enemies, crossed over into the Roman territories. They passed over the river and dispatched an embassy to the emperor, assuring him of their co-operation in any warfare in which he might engage, provided that he would assign a portion of land for them to inhabit.</p>	
		<p>4.37.1 To those ignorant of the circumstances it may be worthwhile to explain how the Goths got the Arian plague. After they had crossed the Danube and made peace with Valens, the infamous Eudoxius, who was on the spot, suggested to the emperor to persuade the Goths to accept communion with him. They had indeed long since received the rays of divine knowledge and had been nurtured in the apostolic doctrines.</p> <p>4.37.2 "But now," said Eudoxius, "union of opinion will make the peace all the firmer." Valens approved of this counsel and proposed to the Gothic chieftains an agreement in doctrine, but they replied that they would not consent to forsake the teaching of their fathers.</p> <p>4.37.3 At the period in question their Bishop Ulphilas was implicitly obeyed by them and they received his words as laws which none might break. Partly by the</p>

Socrates	Sozomen	Theodoret
		<p>fascination of his eloquence and partly by the bribes with which he baited his proposals Eudoxius succeeded in inducing him to persuade the barbarians to embrace communion with the emperor.</p> <p>4.37.4 So Ulphilas won them over on the plea that the quarrel between the different parties was really one of personal rivalry and involved no difference in doctrine. The result is that up to this day the Goths assert that the Father is greater than the Son, but they refuse to describe the Son as a creature, although they are in communion with those who do so.</p> <p>4.37.5 Yet they cannot be said to have altogether abandoned their Father's teaching, since Ulphilas, in his efforts to persuade them to join communion with Eudoxius and Valens, denied that there was any difference in doctrine and that the difference had arisen from mere empty strife.</p>
<p>4.33.1 The barbarians, called the Goths, dwelled beyond the Danube. After engaging in a civil war among themselves, they were divided into two parties, one of which was headed by Fritigernes, the other by Athanaric.</p> <p>4.33.2 When the latter had obtained an evident advantage over his rival, Fritigernes turned to the Romans and implored their assistance against his adversary.</p>	<p>6.37.6 Ulphilas, the bishop of the nation, was the chief of the embassy. The object of his embassy was fully accomplished, and the Goths were permitted to take up their abode in Thrace. Soon after, contentions broke out among them which led to their division into two parts, one of which was headed by Athanaric, and the other by Phritigernes. They took up arms against each other, and Phritigernes was vanquished. He implored the assistance of the Romans.</p>	
<p>4.33.3 This was reported to the Emperor Valens, and he ordered the troops which were garrisoned in Thrace to assist those barbarians who had appealed to him against their more powerful countrymen. And by means of this aid they won a complete victory over Athanaric beyond the Danube, totally routing the enemy.</p> <p>4.33.4 This became the occasion for the conversion of many of the barbarians to the Christian religion, for Fritigernes, to express his sense of the obligation the emperor had conferred upon him, embraced the religion of his benefactor and urged those who were under his authority to do the same.</p>	<p>6.37.7 When the emperor commanded the troops in Thrace to assist and to ally with him, a second battle was fought, and Athanaric and his party were put to flight. In acknowledgment of the timely aid afforded by Valens, and in proof of his loyalty to the Romans, Phritigernes embraced the religion of the emperor and persuaded the barbarians over whom he ruled to follow his example.</p>	
<p>4.33.5 For this reason, therefore, so many of the Goths are even to the present time infected with the errors of</p>	<p>6.37.8 It does not, however, appear to me that this is the only reason that can be advanced to account for the Goths</p>	

Socrates	Sozomen	Theodoret
<p>Arianism, having at that occasion preferred to become adherents to that heresy on the emperor's account.</p>	<p>having retained, even to the present day, the tenets of Arianism. For Ulphilas, their bishop, originally held no opinions at variance with those of the Catholic Church. For during the reign of Constantius, though he took part, as I am convinced, from thoughtlessness, at the council of Constantinople, in conjunction with Eudoxius and Acacius, yet he did not swerve from the doctrines of the Nicæan council.</p> <p>6.37.9 He afterwards, it appears, returned to Constantinople and, it is said, entered into disputations on doctrinal topics with the chiefs of the Arian faction. And they promised to lay his requests before the emperor and forward the object of his embassy, if he would conform to their opinions. Compelled by the urgency of the occasion, or, possibly, thinking that it was better to hold such views concerning the Divine nature, Ulphilas entered into communion with the Arians and separated himself and his whole nation from all connection with the Catholic Church.</p> <p>6.37.10 Because he had instructed the Goths in the elements of religion, and through him they shared in a gentler mode of life, they placed the most implicit confidence in his directions and were firmly convinced that he could neither do nor say anything that was evil. He had, in fact, given many notable proofs of the greatness of his virtue.</p>	
<p>4.33.6 Ulphilas, their bishop at that time, invented the Gothic letters and, translating the Sacred Scriptures into their own language, undertook to instruct these barbarians in the Divine oracles.</p>	<p>6.37.11 He had exposed himself to innumerable perils in defense of the faith during the period that the aforesaid barbarians were given to pagan worship. He taught them the use of letters and translated the Sacred Scriptures into their own language. It was on this account that the barbarians on the banks of the Ister followed the tenets of Arius.</p>	
<p>4.33.7 And Ulphilas did not restrict his labors to the subjects of Fritigernes, but extended them to those who acknowledged the sway of Athanaric also. Athanaric, regarding this as a violation of the privileges of the religion of his ancestors, subjected those who professed Christianity to severe punishments, so that many of the Arian Goths of that period became martyrs.</p>	<p>6.37.12 At the same period, there were many of the subjects of Phritigernes who testified to Christ and were martyred. Athanaric resented that his subjects had become Christian under the persuasion of Ulphilas. And because they had abandoned the cult of their fathers, he subjected many individuals to many punishments. Some he put to death after they had been dragged before tribunals and had</p>	

Socrates	Sozomen	Theodoret
	<p>nobly confessed the doctrine, and others were slain without being permitted to utter a single word in their own defense.</p> <p>6.37.13 It is said that the officers appointed by Athanaric to execute his cruel mandates caused a statue to be constructed, which they placed on a chariot and had it conveyed to the tents of those who were suspected of having embraced Christianity. They were therefore commanded to worship the statue and offer sacrifice. If they refused to do so, the men and the tents were burnt together.</p> <p>6.37.14 But I have heard that an outrage of still greater atrocity was perpetrated at this period. Many refused to obey those who were compelling them by force to sacrifice. Among them were men and women. Of the latter some were leading their little children, others were nourishing their new-born infants at the breast. They fled to their church, which was a tent. The pagans set fire to it, and all were destroyed.</p>	
<p>4.33.8 Arius indeed, failing in his attempt to refute the opinion of Sabellius the Libyan, fell from the true faith, and asserted the Son of God to be 'a new God.'</p> <p>4.33.9 But the barbarians embraced Christianity with greater simplicity of mind and despised the present life for the faith of Christ. With these remarks we shall close our notice of the Christianized Goths.</p>		
<b>Valens allows the barbarians into the Roman Empire</b>		
<p>4.34.1 Not long after the barbarians had entered into a friendly alliance with one another, they were again vanquished by other barbarians, their neighbors, called the Huns. After being driven out of their own country, they fled into the territory of the Romans, offering to be subject to the emperor and to execute whatever he should command them.</p>		
<p>4.34.2 When Valens was informed of this, not having the least forethought of the consequences, he ordered that the suppliants should be received with kindness. In this one instance alone showing himself compassionate.</p> <p>4.34.3 He therefore assigned them certain parts of Thrace for their habitation, deeming himself peculiarly fortunate in this matter. For he calculated that in future he</p>	<p>6.37.15a The Goths were not long in making peace among themselves.</p>	



Socrates	Sozomen	Theodoret
should possess a ready and well-equipped army against all assailants.		
<p>4.34.4 He hoped that the barbarians would be a more formidable guard to the frontiers of the empire even than the Romans themselves.</p> <p>4.34.5 For this reason he in the future neglected to recruit his army by Roman levies. And despising those veterans who had bravely struggled and subdued his enemies in former wars, he put a financial value on the militia which the inhabitants of the provinces, village by village, had been accustomed to furnish, ordering the collectors of his tribute to demand eighty pieces of gold for every soldier, although he had never before lightened the public burdens.</p> <p>4.34.6 This change was the origin of many disasters to the Roman empire subsequently.</p>	<p>6.37.16 For he had calculated that the Goths would always be useful to the empire and formidable to its enemies and had therefore neglected the reinforcement of the Roman ranks. He had taken gold from the cities and villages under the Romans, instead of the usual complement of men for the military service.</p>	
<b>378 - War against the barbarians brings persecution to an end</b>		
<p>4.35.1 The barbarians, being given possession of Thrace and securely enjoying that Roman province, were unable to bear their good fortune with moderation. They became aggressive toward the ones who had helped them, devastating all of Thrace and the surrounding countries.</p>	<p>6.37.15b And in unreasonable excitement, they then began to ravage Thrace and to pillage the cities and villages. Valens, on inquiry, learned by experiment how great a mistake he had made.</p>	
<p>4.35.2 When these proceedings came to the knowledge of Valens, he ceased from sending the adherents of the <i>homoousion</i> into banishment.</p> <p>4.35.3 And in great alarm he left Antioch and came to Constantinople, where also the persecution of the orthodox Christians for the same reason came to an end.</p>	<p>6.37.17a When expectation was thus frustrated, he left Antioch and hastened to Constantinople. Because of this the persecution which he had been carrying on against Christians differing in opinion from himself came to an end.</p>	<p>4.31.1 The Lord stirred up the Goths to war and drew on to the Bosphorus the one who knew only how to fight against the pious. Then, for the first time, Valens became aware of his own weakness and sent to his brother to ask for troops. But Valentinian replied that it would be impious to help one fighting against God and right rather to check his rashness. By this, the unhappy man was filled with yet greater infatuation. Yet he did not withdraw from his rash undertaking but persisted in raging himself against the truth.</p>
<p>4.35.4 At the same time Euzoïus, bishop of the Arians at Antioch, departed this life in the fifth consulate of Valens, the first of Valentinian the younger. And Dorotheus was appointed in his place.</p>	<p>6.37.17b Euzoïus, president of the Arians, died, and Dorotheus was proposed for his government.</p>	
<b>The Saracens under Mavia embrace Christianity</b>		

Socrates	Sozomen	Theodoret
<p>4.36.1 No sooner had the emperor departed from Antioch than the Saracens, who had before been in alliance with the Romans, revolted from them, being led by Mavia their queen, whose husband was then dead.</p> <p>4.36.2 All the regions of the East therefore were at that time ravaged by the Saracens. But a certain divine Providence repressed their fury in the manner I am about to describe.</p>	<p>6.38.1 About this period the king of the Saracens died, and the peace which had previously existed between that nation and the Romans was dissolved. Mavia, the widow of the late monarch, after becoming the leader of her people, led her troops into Phoenicia and Palestine, as far as the regions of Egypt lying to the left of those who sail towards the source of the Nile, and which are generally called Arabia.</p>	<p>4.23.1a At this time the Ishmaelites were devastating the country in the neighborhood of the Roman frontier. They were led by Mavia, a princess who displayed not the sex which nature had given her but the spirit and courage of a man.</p>
	<p>6.38.2 This war was by no means a trifle one, although conducted by a woman. The Romans, it is said, considered it so arduous and so perilous that the general of the Phoenician troops applied for assistance to the general of the entire cavalry and infantry of the East. This latter ridiculed the summons and undertook to give battle alone.</p>	
	<p>6.38.3 He accordingly attacked Mavia, who commanded her own troops in person. And he was rescued with difficulty by the general of the troops of Palestine and Phoenicia. Perceiving the extremity of the danger, this general deemed it unnecessary to obey the orders he had received to keep aloof from the combat.</p> <p>6.38.4 He therefore rushed upon the barbarians and furnished his superior an opportunity for safe retreat, while he himself yielded ground and shot at those who fled and beat off with his arrows the enemies who were pressing upon him. This occurrence is still held in remembrance among the people of the country and is celebrated in songs by the Saracens.</p>	
<p>4.36.3 A person named Moses, a Saracen by birth, who led a monastic life in the desert, became exceedingly eminent for his piety, faith, and miracles.</p> <p>4.36.4 Mavia the queen of the Saracens therefore desired that he should be constituted bishop over her nation and promised to terminate the war on that condition.</p> <p>4.36.5 The Roman generals considered that a peace founded on such terms would be extremely advantageous, gave immediate directions for its ratification. Moses was accordingly seized and brought from the desert to Alexandria, in order that he might there be invested with the bishopric.</p>	<p>6.38.5 As the war was still carried on with vigor, the Romans found it necessary to send an embassy to Mavia to solicit peace. It is said that she refused to comply with the request of the embassy unless consent were given for the ordination of a certain man named Moses, who practiced philosophy in a neighboring desert, as bishop over her subjects. This Moses was a man of virtuous life and noted for performing the divine and miraculous signs.</p> <p>6.38.6a On these conditions being announced to the emperor, the chiefs of the army were commanded to seize Moses and conduct him to Lucius.</p>	<p>4.23.1b After many engagements she made a truce and, on receiving the light of divine knowledge, begged that one named Moses, who dwelt on the confines of Egypt and Palestine, might be advanced to the dignity of high priest of her tribe.</p> <p>4.23.2a This request Valens granted, and ordered the holy man to be conveyed to Alexandria. And there, as the most convenient place in the neighborhood, to receive episcopal grace.</p>

Socrates	Sozomen	Theodoret
<p>4.36.6 But when he was presented for that purpose to Lucius, who at that time presided over the churches in that city, he refused to be ordained by him, protesting against it in these words:</p> <p>4.36.7 'I account myself indeed unworthy of the sacred office; but if the greater need of the state requires my bearing it, it shall not be by Lucius laying his hand on me, for it has been filled with blood.'</p> <p>4.36.8 When Lucius told him that it was his duty to learn from him the principles of religion, and not to utter reproachful language, Moses replied, 'Matters of faith are not now in question. But your infamous practices against the brethren sufficiently prove that your doctrines are not Christian.'</p> <p>4.36.9 For a Christian is "no striker, reviles not, does not fight"; for "it becomes not a servant of the Lord to fight."</p> <p>4.36.10 But your deeds cry out against you by those who have been sent into exile, who have been exposed to the wild beasts, and who have been delivered up to the flames. Those things which our own eyes have beheld are far more convincing than what we receive from the report of another.'</p>	<p>6.38.6b The monk exclaimed, in the presence of the rulers and the assembled people, "I am not worthy of the honor of bearing the name and dignity of chief priest. But if, in spite of my unworthiness, God destines me to this office, I take Him to witness who created the heavens and the earth that I will not be ordained by the imposition of the hands of Lucius, which are defiled with the blood of holy men."</p> <p>6.38.7 Lucius immediately responded, "If you are unacquainted with the nature of my creed, you do wrong in judging me before you know all the facts of the case. If you have been prejudiced by the accusations that have been circulated against me, at least allow me to declare to you what my beliefs are; and then be the judge of them."</p> <p>6.38.8a "Your creed is already well known to me," replied Moses, "and its nature is testified by bishops, presbyters, and deacons, who are suffering grievously in exile and the mines. It is clear that your beliefs are opposed to the faith of Christ and to all orthodox doctrines concerning the Godhead."</p>	<p>4.23.2b When he had arrived and saw Lucius endeavoring to lay hands on him, he said, "God forbid that I should be ordained by your hand."</p> <p>4.23.3 The grace of the Spirit visits us not at your calling." "How," said Lucius, "are you led to conjecture this?" He responded "I am not speaking of conjecture but of clear knowledge. For you fight against the apostolic decrees and speak words against them, and your lawless deeds match your blasphemous words."</p> <p>4.23.4 For what impious man has not on your account mocked the meetings of the Church? What excellent man has not been exiled? What barbarous savagery is not thrown into the shade by your daily deeds?" So the brave man spoke, and the murderer heard him and desired to slay him, but was afraid of kindling once again the war which had come to an end.</p>
<p>4.36.11 As Moses expressed these and other similar sentiments his friends took him to the mountains, that he might receive ordination from those bishops who lived in exile there.</p> <p>4.36.12 Moses having thus been consecrated, the Saracen war was terminated. And so devotedly did Mavia observe the peace thus entered into with the Romans that she gave her daughter in marriage to Victor, the commander-in-chief of the Roman army. Such were the transactions in relation to the Saracens.</p>	<p>6.38.8b Having again protested, upon oath, that he would not receive ordination from them, he went to the Saracens. He reconciled them to the Romans, converted many to Christianity, and passed his life among them as a priest, although he found few who shared in his belief.</p>	<p>4.23.5 And so he ordered other bishops to be brought whom Moses had requested. After receiving the episcopal grace of the right worthy faith, Moses returned to the people who had asked for him, and by his apostolic teaching and miracles, he led them in the way that leads to truth.</p> <p>4.23.6 These then were the deeds done by Lucius in Alexandria under the dispensation of the providence of God.</p>
	<p>6.38.10 This is the tribe which took its origin and had its name from Ishmael, the son of Abraham. And the ancients called them Ishmaelites after their forefather. As their mother Hagar was a slave, they afterwards, to conceal the disgrace of their origin, assumed the name of Saracens, as if they were descended from Sara, the wife of Abraham.</p>	

Socrates	Sozomen	Theodoret
	<p>6.38.11 Such being their origin, they practice circumcision like the Jews, refrain from the use of pork, and observe many other Jewish rites and customs. If, indeed, they deviate in any respect from the observances of that nation, it must be ascribed to the lapse of time, and to their intercourse with the neighboring nations. Moses, who lived many centuries after Abraham, only legislated for those whom he led out of Egypt.</p> <p>6.38.12 The inhabitants of the neighboring countries, being strongly addicted to superstition, probably soon corrupted the laws imposed upon them by their forefather Ishmael. The ancient Hebrews had their community life under this law only, using therefore unwritten customs, before the Mosaic legislation. These people certainly served the same gods as the neighboring nations, honoring and naming them similarly, so that by this likeness with their forefathers in religion there is evidenced their departure from the laws of their forefathers.</p> <p>6.38.13 As is usual, in the lapse of time, their ancient customs fell into oblivion, and other practices gradually became more important to them. When some of their tribe afterwards happened to come into contact with the Jews, they gathered from them the facts of their true origin, returned to their kinsmen, and inclined to the Hebrew customs and laws. From that time on, until now, many of them regulate their lives according to the Jewish precepts.</p> <p>6.38.14 Some of the Saracens were converted to Christianity not long before the present reign. They shared in the faith of Christ by their encounters with the priests and monks who dwelt near them, practicing philosophy in the neighboring deserts, and were distinguished by the excellence of their life and their miraculous works. It is said that a whole tribe, and Zocomus, their chief, were converted to Christianity and baptized around this period under the following circumstances.</p> <p>6.38.15 Zocomus was childless and went to a certain monk of great fame to complain to him of this calamity. For among the Saracens, and I believe other barbarian nations, it was accounted of great importance to have children. The monk desired Zocomus to be of good cheer,</p>	

Socrates	Sozomen	Theodoret
	<p>engaged in prayer on his behalf, and sent him away with the promise that if he would believe in Christ, he would have a son.</p> <p>6.38.16 When this promise was confirmed by God, and when a son was born to him, Zocomus was initiated, and all his subjects with him. From that period this tribe was peculiarly fortunate and became strong in point of number, and formidable to the Persians as well as to the other Saracens. Such are the details that I have been enabled to collect concerning the conversion of the Saracens and their first bishop.</p>	
<b>Peter regains the churches of Egypt</b>		
<p>4.37.1 About the same time, as soon as the Emperor Valens left Antioch, all those who had anywhere been suffering persecution began again to take courage, and especially those of Alexandria.</p> <p>4.37.2 Peter returned to that city from Rome with letters from Damasus the Roman bishop in which he confirmed the <i>homoousian</i> faith and sanctioned Peter's ordination. The people therefore, resuming confidence, expelled Lucius.</p>	<p>6.39.1a Those in every city who maintained the Nicene doctrine now began to take courage, and more particularly the inhabitants of Alexandria in Egypt. Peter had returned there from Rome with a letter from Damasus confirming the tenets of Nicaea and his own ordination.</p>	
<p>4.37.3 Lucius immediately embarked for Constantinople. But Peter survived his re-establishment only a very short time, and at his death appointed his brother Timothy to succeed him.</p>	<p>6.39.1b And he was installed in the government of the churches in the place of Lucius, who sailed away to Constantinople after his eviction.</p>	
<b>30 May, 378 - Valens gets an unfriendly welcome in Constantinople</b>		
<p>4.38.1 The Emperor Valens arrived at Constantinople on the 30th of May, in the sixth year of his own consulate, and the second of Valentinian the Younger, and found the people in a very dejected state of mind.</p> <p>4.38.2 For the barbarians, who had already desolated Thrace, were now laying waste the very suburbs of Constantinople, because there was no adequate force at hand to resist them.</p>	<p>6.39.2 The Emperor Valens very naturally was so distracted by other affairs that he had no leisure to attend to these affairs. He had no sooner arrived at Constantinople than he incurred the suspicion and hatred of the people. The barbarians were pillaging Thrace. They were even advancing to the very suburbs and attempted to make an assault on the very walls, with no one to hinder them.</p>	
<p>4.38.3 But when they attempted to make approaches even to the walls of the city, the people became exceedingly troubled and began to grumble against the emperor, accusing him of having brought on the enemy</p>	<p>6.39.3 The city was indignant at this inaction. And the people even charged the emperor with being an accomplice in their attack because he did not sally forth, but delayed offering battle. At length, when he was present at the sports of the Hippodrome, the people openly and</p>	

Socrates	Sozomen	Theodoret
and then sluggishly prolonging the struggle, instead of at once marching out against the barbarians. 4.38.4 Moreover at the exhibition of the sports of the Hippodrome, all with one voice clamored against the emperor's negligence of the public affairs, crying out with great earnestness, 'Give us arms, and we ourselves will fight.'	loudly accused him of neglecting the affairs of the state and demanded arms that they might fight in their own defense.	
4.38.5 The emperor, provoked at these seditious clamors, marched out of the city on the 11th of June. He threatened that if he returned, he would punish the citizens not only for their insolent reproaches, but for having previously favored the pretensions of the usurper Procopius. He declared also that he would utterly demolish their city and cause the plough to pass over its ruins.	6.39.4 Valens, offended at these reproaches, immediately undertook an expedition against the barbarians. But he threatened to punish the insolence of the people on his return, and also to take vengeance on them for having formerly supported the tyrant Procopius.	
<b>Isaac predicts Valens' death</b>		
	6.40.1a When Valens was on the point of departing from Constantinople, Isaac, a monk of great virtue, who feared no danger in the cause of God, presented himself before him and addressed him in the following words: "Give back, O emperor, to the orthodox, and to those who maintain the Nicene doctrines, the churches of which you have deprived them, and the victory will be yours."	4.34.1 It is said that Isaac, who lived as a solitary at Constantinople, when he saw Valens marching out with his troops, cried aloud, "Where are you going, O emperor? To fight against God, instead of having Him as your ally? For it is God himself who has roused the barbarians against you, because you have stirred many tongues to blasphemy against Him and have driven His worshippers from their sacred abodes. 4.34.2 Cease then your campaigning and stop the war. Give back to the flocks their excellent shepherds and you shall win victory without trouble, but if you resist by not doing so, you shall learn by experience how hard it is to kick against the goads. You shall never come back and shall destroy your army."
	6.40.1b The emperor was offended at this act of boldness and commanded that Isaac should be arrested and kept in chains until his return, when he would bring him to justice for his audacity. Isaac however, replied, "You will not return unless you restore the churches."	4.34.3 Then, in a passion, the emperor replied, "I shall come back. And I will kill you, and so exact punishment for your lying prophecy." But Isaac, undismayed by the threat, exclaimed, "If what I say be proved false, kill me."  4.35.1 Bretanio, a man distinguished by various virtues, and entrusted with the episcopal government of all the cities of Scythia, fired his soul with enthusiasm, and protested against the corruption of doctrines, and the

Socrates	Sozomen	Theodoret
		emperor's lawless attacks upon the saints, crying in the words of the godly David, "I spoke of your testimonies also before Kings and was not ashamed."
<b>6-9 August, 378 - The death of Valens</b>		
4.38.6 He advanced against the barbarians, whom he routed with great slaughter and pursued as far as Adrianople, a city of Thrace, situated on the frontiers of Macedonia.	6.40.2 And so in fact it came to pass. For when Valens marched out with his army, the Goths retreated while pursued. In his advances he passed by Thrace and came to Adrianople. When he was not far from the barbarians, he found them encamped in a secure position. And yet he had the rashness to attack them before he had arranged his own legions in proper order.	
<p>4.38.7 Again engaging the enemy at that place, who had by this time rallied, he lost his life on the 9th of August, under the consulate just mentioned, and in the fourth year of the 289th Olympiad.</p> <p>4.38.8 Some have asserted that he was burnt to death in a village where he had retired, which the barbarians assaulted and set on fire.</p> <p>4.38.9 But others affirm that, having taken off his imperial robe, he ran into the midst of the main body of infantry. And that when the cavalry revolted and refused to engage, the infantry were surrounded by the barbarians and completely destroyed in a body.</p> <p>4.38.10 Among these it is said the emperor fell, but could not be distinguished, because he was not wearing his imperial habit.</p>	<p>6.40.3 His cavalry was dispersed and his infantry compelled to retreat. And, pursued by the enemy, he dismounted from his horse and, with a few attendants, entered into a small house or tower, where he hid himself. The barbarians were in full pursuit and went beyond the tower, not suspecting that he had selected it for his place of concealment.</p> <p>6.40.4 As the last detachment of the barbarians was passing by the tower, the attendants of the emperor let fly a volley of arrows from their covert, which immediately led to the exclamation that Valens was concealed within the building. Those who were a little in advance heard this exclamation and made known the news with a shout to those companions who were in advance of them. And thus the news was conveyed till it reached the detachments which were foremost in the pursuit.</p> <p>6.40.5a They returned and encompassed the tower. They collected vast quantities of wood from the country around, which they piled up against the tower, and finally set fire to the mass. A wind which had happened to arise favored the progress of the blaze. And in a short period the tower, with all that it contained, including the emperor and his attendants, was utterly destroyed.</p>	<p>4.36.1 Valens, however, spurned these excellent counsellors and sent out his troops to join battle while he himself sat waiting in a hamlet for the victory. His troops could not stand against the barbarians' charge, turned tail, and were slain one after another as they fled.</p> <p>4.36.2 And the Romans fled at full speed and the barbarians chased them with all their might. When Valens heard of the defeat he strove to conceal himself in the village where he lay, but when the barbarians came up they set the place on fire and together with it burnt the enemy of piety. Thus in this present life Valens paid the penalty of his errors.</p>
4.38.11 He died in the fiftieth year of his age, having reigned in conjunction with his brother thirteen years, and three years after the death of the brother. This book therefore contains [the course of events during] the space of sixteen years.	6.40.5b Valens was fifty years of age. He had reigned thirteen years in conjunction with his brother, and three by himself.	

Socrates	Sozomen	Theodoret
<b>377/378 - Damasus' letter to Paulinus</b>		
		<p>5.11.1 A confession of the catholic faith which Pope Damasus sent to Bishop Paulinus in Macedonia, when he was at Thessalonica.<sup>3</sup></p> <p>“After the Council of Nicaea there sprung up this error. Certain men ventured with profane mouths to say that the Holy Spirit is made through the Son. We therefore anathematize those who do not with all freedom preach that the Holy Spirit is of one and the same substance and power with the Father and the Son.</p> <p>5.11.2 In like manner we anathematize those who follow the error of Sabellius and say that the Father and the Son are the same. We anathematize Arius and Eunomius who with equal impiety, though with differences of phrase, maintain the Son and the Holy Spirit to be creatures. We anathematize the Macedonians who, growing up from the root of Arius, have changed the name but not the impiety.</p> <p>5.11.3 We anathematize Photinus who, renewing the heresy of Ebion, confessed that our Lord Jesus Christ was only born of Mary. We anathematize those who maintain that there are two sons—one before the ages and another after the assumption of the flesh from Mary. We anathematize also all who maintain that the Word of God moved in human flesh instead of a reasonable soul.</p> <p>5.11.4 For this Word of God Himself was not in His own body instead of a reasonable and intellectual soul. But instead he assumed and saved our soul, both reasonable and intellectual, without sin.</p> <p>5.11.5 We anathematize also those who say that the Word of God is separated from the Father by extension and contraction, and blasphemously affirm that He is without essential being or is destined to die.</p> <p>Those who have gone from churches to other churches we so far hold alien from our communion till they shall have returned to those cities in which they were first ordained.</p>

<sup>3</sup> Note that Theodoret produces these two letters much later, after the Councils of Constantinople in 381 and 382. They have been moved here for chronological accuracy. To see their original context, cf. pg. 735 in Harmony 5.2. For more information on this letter, cf. Thompson, *The Earliest Papal Correspondences*, 1990 by Columbia University, pg. 320ff.



Socrates	Sozomen	Theodoret
		<p>5.11.6 If anyone has been ordained instead of another who has gone away, wandering from place to place, let him who abandoned his own city be deprived of his episcopal rank until such time as his successor shall rest in the Lord.</p> <p>If anyone denies that the Father is eternal and the Son eternal and the Holy Spirit eternal, let him be anathema.</p> <p>5.11.7 If anyone denies that the Son was begotten of the Father, that is of His divine substance, let him be anathema.</p> <p>If anyone denies that the Son of God is very God, omnipotent and omniscient, and equal to the Father, let him be anathema.</p> <p>If anyone says that the Son of God, living in the flesh when he was on the earth, was not in heaven and with the Father, let him be anathema.</p> <p>5.11.8 If anyone says that, in the Passion of the Cross, the Son of God suffered pain as God, and not in the reasonable soul and flesh which He had assumed in the form of a servant, as the Holy Scripture say, let him be anathema.</p> <p>If anyone denies that the Word of God suffered in the flesh and tasted death in the flesh, and was the first-born of the dead, as the Son is life and giver of life, let him be anathema.</p> <p>5.11.9 If anyone denies that He sits at the right hand of the Father in the flesh which He assumed, and in which He shall come to judge both the living and the dead, let him be anathema.</p> <p>5.11.10 If anyone denies that the Holy Spirit is truly and absolutely of the Father, and that the Son is of the divine substance and very God of God, let him be anathema.</p> <p>If anyone denies that the Holy Spirit is omnipotent, omniscient, and omnipresent, as also the Son of the Father, let him be anathema.</p> <p>If anyone say that the Holy Spirit is a created being or was made through the Son, let him be anathema.</p> <p>5.11.11 If any one denies that the Father made all things visible and invisible through the Son who was</p>

Socrates	Sozomen	Theodoret
		<p>made Flesh and through the Holy Spirit, let him be anathema.</p> <p>If anyone denies one Godhead and power, one sovereignty and glory, one lordship, one kingdom, one will and truth of the Father and of the Son and of the Holy Spirit, let him be anathema.</p> <p>If anyone denies three distinct persons of the Father and of the Son and of the Holy Spirit, living forever, containing all things visible and invisible, omnipotent, judging all things, giving life to all things, creating all things and preserving all things, let him be anathema.</p> <p>5.11.12 If anyone denies that the Holy Spirit is to be worshipped by all creation, in the same manner as the Son and the Father, let him be anathema.</p> <p>If anyone believes the truth about the Father and the Son but does believe the truth about the Holy Spirit, let him be anathema, because he is a heretic. All the heretics who do not believe the truth about God the Son and about the Holy Spirit are convicted of the same unbelief as the Jews and the heathen.</p> <p>5.11.13 And if anyone divides the Godhead, saying that the Father is God apart and the Son is God and the Holy Spirit is God, and should persist that they are called Gods and not God, or if anyone denies that the Son and the Holy Spirit are part of the Godhead, suggesting that the Father alone is called God and believed in as one God, let him be anathema. For we believe and we know of the one Godhead and sovereignty which consists of of the Father and of the Son and of the Holy Spirit—one God in three essences.</p> <p>5.11.14 For the name of “gods” has been bestowed by God upon angels and all saints, but not the names of “gods” but the name of “our God” is used for and proclaimed of the Father and of the Son and of the Holy Spirit on account of their one and equal Godhead.</p> <p>Therefore, we believe that we are baptized in Father and Son and Holy Spirit and not in the names of archangels or angels, like the heretics or the Jews or foolish heathens believe.</p>

Socrates	Sozomen	Theodoret
		5.11.15a This means salvation for the Christians that believe in the Trinity, that is in the Father and the Son and the Holy Spirit, and are baptized into the same one Godhead and power and divinity and substance; in Him we may trust.”
<b>378/379 - Damasus' letter to Eastern Bishops on Apollinarius and Timothy</b>		
		<p>5.9.20 When the most praiseworthy Damasus had heard of the rise of this heresy, he proclaimed the condemnation not only of Apollinarius but also of Timothy his follower. The letter in which he made this known to the bishops of the Eastern empire I have thought it well to insert in my history.</p> <p>5.10.1 Letter of Damasus bishop of Rome.<sup>4</sup>  “Most honorable sons: just as your love renders to the apostolic see the reverence which is its due, accept the same in abundant measure for yourselves. For even though we sit in the holy church in which the holy apostle sat and taught us how to manage rightly the rudder which has been committed to us, we nevertheless confess ourselves to be unworthy of the honor.</p> <p>5.10.2 Yet for this very reason we strive to achieve the glory of that blessedness by every means within our power, if it is possible. Know then that we have condemned Timothy, the unhallowed, the disciple of Apollinarius the heretic, together with his impious doctrine, and are confident that for the future his remains will have no weight whatsoever.</p> <p>5.10.3 But that old serpent, though he exists without the church and has been smitten once and again, never ceases to attempt to overthrow certain unfaithful men by his deadly venom and will return again, to his own destruction. Avoid it as you would a pest, mindful ever of the apostolic faith—that faith, I mean, which was set out in writing by the Fathers at Nicaea. Remain on steady ground, firm and unmoved in the faith, and henceforth allow neither your clergy nor laity to listen to vain words and futile questions.</p>

<sup>4</sup> For more information on this letter, cf. Thompson, *The Earliest Papal Correspondences*, 1990 by Columbia University, pg. 263ff.

Socrates	Sozomen	Theodoret
		<p>5.10.4 For we have already given a form, so that he who professes himself a Christian may keep it, the form delivered by the Apostles, as says St. Paul, 'if any one preaches a gospel to you other than that which you have received, let him be Anathema.' For Christ the Son of God, our Lord, gave abundant salvation to the race of men by his own passion, so that he might free the whole man involved in sin from all sin.</p> <p>5.10.5 If anyone speaks of Christ as having had less manhood or Godhead, he is full of devils' spirits, and proclaims himself a child of hell.</p> <p>Why then do you again ask me for the condemnation of Timothy? Here, by the judgment of the apostolic see, in the presence of Peter, bishop of Alexandria, he was condemned, together with his teacher, Apollinarius, who will also in the day of judgment undergo due punishment and torment.</p> <p>5.10.6 But if he succeeds in persuading some less stable men, as though having some hope, and by his confession changes the true hope which is in Christ, whoever withstands the order of the Church with him shall perish with him. May God keep you safe, most honored sons." The bishops assembled in great Rome also wrote other things against other heresies which I have thought it necessary to insert in my history.</p>