

5.1-Events Toward the Beginning of Theodosius' Reign (378-381)

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Socrates	Sozomen	Theodoret
Introduction to book V		
<p>5.0.1 Before we begin the fifth book of our history, we must beg those who may read this treatise not to criticize us too hastily. For, after setting out to write a church history, we still intermingle in it ecclesiastical matters, such as an account of the wars which took place during the period under consideration, as could be duly authenticated.</p> <p>5.0.2 For this we have done for several reasons: first, in order to lay before our readers an exact statement of facts; second, in order that the minds of the readers might not become satiated with the repetition of the contentious disputes of bishops and their insidious designs against one another.</p> <p>5.0.3 But more especially that it might be made apparent that whenever the affairs of the state were disturbed, those of the Church, as if by some vital union, became disordered also.</p> <p>5.0.4 Indeed, whoever shall attentively examine the subject will find that the mischiefs of the state and the troubles of the church have been inseparably connected. For he will perceive that they have either arisen together or immediately succeeded one another. Sometimes the affairs of the Church come first in order; then commotions in the state follow, and sometimes the reverse.</p> <p>5.0.5 Thus, I cannot believe this invariable interchange is merely fortuitous, but I am persuaded that it proceeds from our iniquities and that these evils are inflicted upon us as merited chastisements, if indeed as the apostle truly says, 'Some men's sins are open beforehand, going before to judgment; and some men they follow after.'</p> <p>5.0.6 For this reason we have interwoven many affairs of the state with our ecclesiastical history.</p>		

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<p>5.0.7 Of the wars carried on during the reign of Constantine we have made no mention, having found no account of them that could be depended upon because of their corruption.</p> <p>5.0.8 But of subsequent events, as much information as we could gather from those still living in the order of their occurrence, we have passed in rapid review.</p> <p>5.0.9 We have continually included the emperors in these historical details because, from the time they began to profess the Christian religion, the affairs of the Church have depended on them, so that even the greatest Synods have been, and still are, convened by their appointment.</p> <p>5.0.10 Finally, we have particularly noticed the Arian heresy because it has so greatly disquieted the churches. Let these remarks be considered sufficient in the way of preface. We shall now proceed with our history.</p>		
Late 378 - Citizens defend Constantinople from Goth's attack		
<p>5.1.1 After the Emperor Valens had thus lost his life, in a manner which has never been satisfactorily confirmed, the barbarians again approached the very walls of Constantinople and laid waste the suburbs on every side of it.</p> <p>5.1.2 When this happened the people became indignant ,armed themselves with whatever weapons they could lay hands on, and sallied forth of their own accord against the enemy.</p> <p>5.1.3 The empress Dominica caused the same pay to be distributed out of the imperial treasury to such as volunteered to go out on this service, as was usually allowed to soldiers.</p> <p>5.1.5 In this way the people fought at this time, and the barbarians retreated to a great distance from the city.</p> <p>5.1.4 A few Saracens also assisted the citizens, for they were allies who had been sent by Mavia their queen: the latter we have already mentioned.</p>	<p>7.1.1 Such was the fate of Valens. The barbarians, flushed with victory, overran Thrace and advanced to the gates of Constantinople.</p> <p>7.1.2 It is reported that Dominica, wife of Valens, furnished money out of the public treasury, and some of the people, after hastily arming themselves, attacked the barbarians and drove them from the city.</p> <p>7.1.1b In this emergency a few of the allied Saracens sent by Mavia, together with many of the populace, were of great service.</p>	
The Piety of Gratian		
		<p>5.1.1 How the Lord God is long suffering towards those who rage against him and chastises those who abuse his patience is plainly taught by the acts and by</p>

Socrates	Sozomen	Theodoret
		<p>the fate of Valens. For the loving Lord uses mercy and justice like weights and scales. Whenever he sees any one by the greatness of his errors over-stepping the bounds of loving kindness by just punishment He hinders him from being carried to further extremes. Now Gratian, the son of Valentinian, and nephew of Valens, acquired the whole Roman Empire.</p> <p>5.1.2 He had already assumed the scepter of Europe on the death of his father, in whose life-time he had shared the throne. On the death of Valens without issue he acquired in addition Asia and the portions of Libya.</p>
Gratian recalls orthodox bishops and expels heretics		
<p>5.2.1 Gratian, who was now in possession of the empire, together with Valentinian the younger, condemned the cruel policy of his uncle Valens towards the [orthodox] Christians and recalled those whom he had sent into exile. He moreover enacted that people of all sects, without distinction, might securely assemble together in their churches. He also commanded that only the Eunomians, Photinians, and Manichaeans should be excluded from the churches.</p>	<p>7.1.3 Gratian, who at this period reigned conjointly with his brother over the whole Roman Empire, disapproved of the late persecution that had been carried on to check the diversity in religious creeds. He recalled all those who had been banished on account of their religion. He also enacted a law by which it was decreed that every individual should be freely permitted the exercise of his own religion and should be allowed to hold assemblies, with the exception of the Manichaeans and the followers of Photinus and Eunomius.</p>	<p>5.2.1 The emperor at once gave plain indications of his adherence to true religion and offered the first fruits of his kingdom to the Lord of all by publishing an edict commanding the exiled shepherds to return and to be restored to their flocks. He also ordered the sacred buildings to be delivered to congregations adopting communion with Damasus.</p> <p>5.2.2 This Damasus, the successor of Liberius in the see of Rome, was a man of most praiseworthy life and by his own choice alike in word and deed a champion of Apostolic doctrines.</p> <p>5.2.3 To put his edict in force Gratian sent Sapor the general, a very famous character at that time, with orders to expel the preachers of the blasphemies of Arius like wild beasts from the sacred folds and to effect the restoration of the excellent shepherds to God's flocks. In every instance this was effected without dispute, except in Antioch, the Eastern capital, where a quarrel was kindled which I shall proceed to describe.</p>
379 - Theodosius I made emperor		
<p>5.2.2 Being also sensible of the languishing condition of the Roman empire and of the growing power of the barbarians, and perceiving that the state was in need of a brave and prudent man, he took Theodosius as his</p>	<p>7.2.1 On reflecting that, while it was indispensably essential to stop the incursions of the barbarians of the Ister in Illyria and Thrace, his presence was equally necessary in Gaul to repel the inroads of the Alemanni, Gratian</p>	<p>5.5.1 Now at this time Theodosius, because of both the splendor of his ancestry and his own courage, was a man of high repute. For this reason, being from time to time stricken by the envy of his rivals, he was living in Spain,</p>

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<p>colleague in the sovereign power. Theodosius was descended from a noble family in Spain and had acquired so distinguished a celebrity for his prowess in the wars that he was universally considered worthy of imperial dignity, even before Gratian's election of him.</p> <p>5.2.3 Having therefore proclaimed him emperor at Sirmium a city of Illyricum in the consulate of Ausonius and Olybrius, on the 16th of January, he divided with him the care of managing the war against the barbarians.</p>	<p>associated Theodosius with himself at Sirmich in the government of the empire. Theodosius belonged to an illustrious family of the Pyrenees in Iberia and had acquired so much renown in war that before he was raised to the imperial power, he was universally considered capable of guiding the reins of the empire.</p>	<p>where he had been born and brought up. The emperor, was at a loss what measures to take now that the barbarians, puffed up by their victory, both were and seemed well-nigh invincible. He formed the idea that a way out of his difficulties would be found in the appointment of Theodosius to the supreme command.</p>
<p>Victories over barbarians</p>		
<p>5.6.2a About the same time the emperors Gratian and Theodosius each obtained a victory over the barbarians. And Gratian immediately set out for Gaul, because the Alemanni were ravaging those provinces.</p>	<p>7.4.1 As Gaul was about this period infested by the incursions of the Alemanni, Gratian returned to the land he had inherited, which he had reserved for himself and his brother when he bestowed the government of Illyria and of the Eastern provinces upon Theodosius.</p>	<p>5.5.2a He therefore lost no time in sending for him from Spain, appointing him commander in chief, and dispatching him at the head of the assembled forces.</p> <p>5.5.2b Defended by his faith Theodosius marched confidently forth. On entering Thrace and seeing the barbarians advancing to meet him, he drew up his troops in order of battle. The two lines met and the enemy could not stand the attack and broke.</p> <p>5.5.3 A rout ensued. The foe took to flight and the conquerors pursued at full speed. There was a great slaughter of the barbarians, for they were slain not only by Romans but even by one another.</p> <p>5.5.4 After the greater number of them had thus fallen, and a few of those who had been able to escape pursuit had crossed the Danube, the great captain dispersed the troops which he commanded among the neighboring towns and forthwith rode at speed to this emperor Gratian, himself the messenger of his own triumph.</p> <p>5.5.5 Even to the emperor himself, astounded at the event, the tidings he carried seemed incredible, while others stung with envy gave out that he had run away and lost his army. His only reply was to ask his gainsayers to send and ascertain the number of the barbarian dead.</p> <p>5.5.6 "For," said he, "even from their spoils it is easy to learn their number." At these words the emperor gave way and sent officers to investigate and report on the battle.</p>

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<p>5.6.2b But Theodosius, after erecting a trophy, hastened towards Constantinople, and arrived at Thessalonica.</p>	<p>7.4.2 He achieved his purpose with regard to the barbarians. And Theodosius was equally successful against the tribes from the banks of the Ister. He defeated them, compelled them to sue for peace, and, after accepting hostages from them, proceeded to Thessalonica.</p>	
<p>Theodosius and his dream</p>		
		<p>5.6.1 The great general remained and then saw a wonderful vision clearly shown him by the very God of the universe himself. In it he seemed to see the divine Meletius, chief of the church of the Antiochenes, investing him with an imperial robe and covering his head with an imperial crown.</p> <p>5.6.2 The morning after the night in which he had seen the vision he told it to one of his intimate friends, who pointed out that the dream was plain and had nothing obscure or ambiguous about it.</p> <p>A few days at most had gone by when the commissioners sent to investigate the battle returned and reported that vast multitudes of the barbarians had been shot down.</p> <p>5.6.3 Then the emperor was convinced that he had done right well in selecting Theodosius for the command and appointed him emperor. He gave Theodosius the sovereignty of the share of Valens. Upon this Gratian departed for Italy and dispatched Theodosius to the countries committed to his charge. No sooner had Theodosius assumed the imperial dignity than before everything else he gave heed to the harmony of the churches and ordered the bishops of his own realm to repair with haste to Constantinople. That division of the empire was now the only region infected with the Arian plague.</p> <p>5.6.4 For the west had escaped the taint. This was due to the fact that Constantine the eldest of Constantine's sons, and Constans the youngest, had preserved their father's faith in its integrity, and that Valentinian, emperor of the West, had also kept the true religion undefiled.</p>
<p>October 379 - Antioch Schism of Paulinus and Meletius</p>		

Socrates	Sozomen	Theodoret
		<p>5.3.1 It has been already related how the defenders of the apostolic doctrines were divided into two parties. How immediately after the conspiracy formed against the great Eustathius one section, in abhorrence of the Arian abomination, assembled together by themselves with Paulinus for their bishop. While the other party, after the ordination of Euzoius, separated themselves from the impious with the excellent Meletius, underwent the perils previously described, and were guided by the wise instructions which Meletius gave them.</p> <p>5.3.2 Besides these Apollinarius of Laodicea constituted himself leader of a third party. And though he assumed a mask of piety and appeared to defend apostolic doctrines, he was soon seen to be an open foe.</p> <p>5.3.3 About the divine nature he used unsound arguments and originated the idea of certain degrees of dignities. He also had the audacity to render the mystery of the incarnation imperfect and affirmed that the reasonable soul, which is entrusted with the guidance of the body, was deprived of the salvation effected.</p> <p>5.3.4 According to his argument God the Word did not assume this soul and so neither granted it His healing gift nor gave it a portion of His dignity. Thus the earthly body is represented as worshipped by invisible powers, while the soul which is made in the image of God has remained below invested with the dishonor of sin.</p> <p>5.3.5 Many more errors did he utter in his stumbling and blinded intelligence.</p> <p>5.3.6 At one time even he was ready to confess that of the Holy Virgin the flesh had been taken, at another time he confessed it to have come down from heaven with God the Word, and yet again that He had been made flesh and took nothing from us. Other vain tales and trifles which I have thought it superfluous to repeat he mixed up with God's gospel promises.</p> <p>5.3.7 By arguments of this nature he not only filled his own friends with dangerous doctrine but even imparted it to some among ourselves. As time went on, when they saw their own insignificance and beheld the splendor of the Church, all except a few were gathered into the</p>

Socrates	Sozomen	Theodoret
		<p>Church's communion. But they did not quite put away their former unsoundness and with it infected many of the sound.</p> <p>5.3.8 This was the origin of the growth in the Church of the doctrine of the one nature of the Flesh and of the Godhead, of the ascription to the Godhead of the Passion of the only begotten, and of other points which have bred differences among the laity and their priests. But these belong to a later date.</p>
		<p>5.3.9 At the time of which I am speaking, when Sapor the General had arrived and had exhibited the imperial edict, Paulinus affirmed that he sided with Damasus, and Apollinarius, concealing his unsoundness, did the same. The divine Meletius, on the other hand, made no sign and put up with their dispute.</p>
<p>5.5.1 About this time a serious conflict arose at Antioch in Syria on account of Meletius. We have already observed that Paulinus, bishop of that city, because of his eminent piety, was not sent into exile.</p> <p>5.5.2 And also Meletius, after being restored by Julian, was again banished by Valens and at length recalled in Gratian's reign. On his return to Antioch he found Paulinus greatly enfeebled by old age.</p>	<p>7.3.1 In consequence of this law, Meletius returned about this period to Antioch in Syria. His presence gave rise to much disagreement among the people. Paulinus, whom Valens, from veneration for his piety, had not ventured to banish, was still alive.</p>	
<p>5.5.3 His partisans therefore immediately used their utmost endeavors to get him associated with that bishop in the episcopal office.</p> <p>5.5.4 And when Paulinus declared that 'it was contrary to the canons to take as a coadjutor one who had been ordained by the Arians,' the people resorted to violence and caused him to be consecrated in one of the churches outside the city.</p>	<p>7.3.2 The partisans of Meletius, therefore, proposed his association with Paulinus, who condemned the ordination of Meletius because it had been conferred by Arian bishops. Yet the supporters of Meletius went forward by force into the work they had devised. For they were not few in number and so placed Meletius on the episcopal throne in one of the suburban churches.</p>	
<p>5.5.5 When this was done, a great disturbance arose; but afterwards the people were brought to unite on the following stipulations.</p> <p>5.5.6 Having assembled those of the clergy who might be considered worthy candidates for the bishopric, they found them six in number, of whom Flavian was one. All these they bound by an oath not to use any effort to get themselves ordained when either of the two bishops</p>	<p>7.3.3 The mutual animosity of the two parties increased, and sedition was expected, had not a remarkable plan for the restoration of concord prevailed.</p> <p>7.3.4 For it seemed best to take oaths from those who were considered eligible or who were expected to occupy the episcopal see of that place. Of these there were five besides Flavian. These promised that they would neither strive for nor accept the episcopate should an ordination take place among them during the life of Paulinus and</p>	

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<p>should die, but to permit the survivor to retain undisturbed possession of the see of the deceased.</p>	<p>Meletius, and that in the event of the decease of either of these great men, the other alone should succeed to the bishopric.</p>	<p>5.3.10 Flavian, of high fame for his wisdom, who was at that time still in the ranks of the presbyterate, at first said to Paulinus in the hearing of the officer, "If, my dear friend, you accept communion with Damasus, point out to us clearly how the doctrines agree. For he, though he owns one substance of the Trinity, openly preaches three essences. You on the contrary deny the Trinity of the essences.</p> <p>5.3.11 Show us then how these doctrines are in harmony, and receive the charge of the churches, as the edict enjoins." After so silencing Paulinus by his arguments he turned to Apollinarius and said, "I am astonished, my friend, to find you waging such violent war against the truth, when all the while you know quite clearly how the admirable Damasus maintains our nature to have been taken in its perfection by God the Word. But you persist in saying the contrary, for you deprive our intelligence of its salvation.</p> <p>5.3.12 If our charges against you are false, deny now the change that you have originated. Embrace the teaching of Damasus and receive the charge of the holy shrines."</p> <p>5.3.13 Thus Flavian in his great wisdom stopped their bold speech with his true reasoning. Meletius, who of all men was most meek, thus kindly and gently addressed Paulinus.</p> <p>5.3.14 "The Lord of the sheep has put the care of these sheep in my hands. You have received the charge of the rest. Our little ones are in communion with one another in the true religion. Therefore, my dear friend, let us join our flocks. Let us have done with our dispute about the leading of them and, feeding the sheep together, let us tend them in common.</p> <p>5.3.15 If the chief seat is the cause of strife, that strife I will endeavor to put away. On the chief seat I will put the Holy Gospel. Let us take our seats on each side of it.</p>

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		Should I be the first to pass away, you, my friend, will hold the leadership of the flock alone. Should this be your lot before it is mine, I in my turn, so far as I am able, will take care of the sheep.”
<p>5.5.7 Thus pledges were given, and the people had peace and so no longer quarreled with one another. The Luciferians, however, separated themselves from the rest, because Meletius who had been ordained by the Arians was admitted to the episcopate.</p> <p>5.5.8 In this state of the Antiochian church, Meletius was under the necessity of going to Constantinople.</p>	<p>7.3.5 On their ratifying this promise with oaths, harmony was restored among almost all the people. A few of the Luciferites still diverged because Meletius had been ordained by heretics.</p> <p>7.3.6 At the resolution of this argument, Meletius proceeded to Constantinople, where many other bishops had assembled together to deliberate on the necessity of transferring Gregory from the bishopric of Nazianzen to that of this city.</p>	<p>5.3.16 So gently and kindly spoke the divine Meletius. Paulinus consent. The officer passed judgment on what had been said and gave the churches to the great Meletius. Paulinus still continued at the head of the sheep who had originally seceded.</p>
Eusebius, Bishop of Samosata		
		<p>5.4.1 Apollinarius, after thus failing to get the government of the churches, continued, for the future, openly to preach his newfangled doctrine and constituted himself leader of the heresy. He resided for the most part at Laodicea. But at Antioch he had already ordained Vitalius, a man of excellent character and brought up in the apostolic doctrines, but afterwards tainted with the heresy.</p> <p>5.4.2 Diodorus, whom I have already mentioned, who in the great storm had saved the ship of the church from sinking, had been appointed by the divine Meletius, bishop of Tarsus, and had received the charge of the Cilicians. The see of Apamea Meletius entrusted to John, a man of illustrious birth, more distinguished for his own high qualities than for those of his forefathers, for he was conspicuous alike for the beauty of his teaching and of his life.</p> <p>5.4.3 In the time of the tempest he piloted the assembly of his fellows in the faith supported by the worthy Stephanus. The latter was however translated by the divine Meletius to carry on another contest. For on the arrival of intelligence that Germanicia had been contaminated by the Eudoxian pest he was sent there as a physician to ward off the disease, thoroughly trained as he had been in a complete heathen education as well as nurtured in the Divine doctrines.</p>

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		<p>5.4.4 He did not disappoint the expectations formed of him, for by the power of his spiritual instruction he turned the wolves into sheep.</p> <p>5.4.5 On the return of the great Eusebius from exile he ordained Acacius, whose fame is great at Beroea, and at Hierapolis Theodotus, whose ascetic life is to this day in all men's mouths. Eusebius was moreover appointed to the see of Chalcis, and Isidorus to our own city of Cyrus. Both were admirable men, conspicuous for their divine zeal.</p> <p>5.4.6 Meletius is also reported to have ordained Eulogius, the well-known champion of apostolic doctrines who had been sent to Antinone with Protogenes, to the pastorate of Edessa, where the godly Bares had already departed this life. Eulogius gave Protogenes, his companion in hard service, the charge of Carrae, a healing physician for a sick city.</p> <p>5.4.7 Lastly the divine Eusebius ordained Maris, Bishop of Doliche, a little city at that time infected with the Arian plague. With the intention of enthroning this Maris, a right worthy man, illustrious for various virtues, in the episcopal chair, the great Eusebius came to Doliche.</p> <p>5.4.8 As he was entering into the town a woman thoroughly infected with the Arian plague let fall a tile from the roof, which crushed in his head and so wounded him that not long after he departed to the better life. As he lay dying he charged the bystanders not to exact the slightest penalty from the woman who had done the deed.</p> <p>5.4.9 And he bound them under oaths to obey him. Thus he imitated his own Lord, who of them that crucified Him said "Father forgive them for they know not what they do."</p> <p>Thus, too, he followed the example of Stephanus, his fellow slave, who, after the stones had stormed upon him, cried aloud, "Lord lay not this sin to their charge." So died the great Eusebius after many and various struggles. He had escaped the barbarians in Thrace, but</p>

Socrates	Sozomen	Theodoret
		<p>he did not escape the violence of impious heretics and by their means won the martyr's crown.</p> <p>5.4.10 These events happened after the return of the bishops. And now Gratian learnt that Thrace was being laid waste by the barbarians who had burnt Valens, so he left Italy and proceeded to Pannonia.</p>
February 380 - Theodosius is baptized and makes the Nicæan Faith the standard		
<p>5.6.3 There he was taken dangerously ill and expressed a desire to receive Christian baptism. Now he had been instructed in Christian principles by his ancestors and professed the <i>homoousian</i> faith.</p> <p>5.6.4 He became increasingly anxious to be baptized. Therefore, as his malady grew worse, he sent for the bishop of Thessalonica and first asked him what doctrinal views he held.</p> <p>5.6.5 The bishop replied, 'that the opinion of Arius had not yet invaded the provinces of Illyricum, nor had the novelty to which that heretic had given birth begun to prey upon the churches in those countries; but they continued to preserve unshaken that faith which from the beginning was delivered by the apostles and had been confirmed in the Nicene Synod.' The emperor was most gladly baptized by the bishop Ascholius.</p>	<p>7.4.3 He fell ill while in this city and, after receiving instruction from Ascholius the bishop, he was initiated and was soon after restored to health. The parents of Theodosius were Christians and were attached to the Nicene doctrines. He was pleased with Ascholius, who maintained the same doctrines, and was, in a word, endowed with every virtue of the priesthood. He also rejoiced at finding that the Arian heresy had not been participated in by Illyria.</p> <p>7.4.4 He inquired concerning the religious sentiments which were prevalent in the other provinces. He figured out that, as far as Macedonia, all the churches were like minded and all held that equal homage ought to be rendered to God the Word and to the Holy Ghost, as to God the Father. However, towards the East, and particularly at Constantinople, the people were divided into many different heresies.</p> <p>7.4.5 Reflecting that it would be better to set forth his own religious views to his subjects so as not to appear to be using force by commanding the unwilling subject to worship contrary to his judgment, Theodosius enacted a law at Thessalonica, which he caused to be published at Constantinople. He knew full well that the rescript would speedily become public to all the other cities if issued from that city, which is as a citadel of the whole empire.</p> <p>7.4.6 He made known by this law his intention of leading all his subjects to the reception of that faith which Peter, the chief of the apostles, had from the beginning preached to the Romans, and which was professed by Damasus, bishop of Rome, and by Peter, bishop of Alexandria. He enacted that the title of "Catholic Church" should be exclusively confined to those who rendered equal homage to the Three Persons of the Trinity and that those individuals who</p>	

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<p>5.6.6 And recovering from his disease not many days after, he came to Constantinople on the twenty-fourth of November, in the fifth consulate of Gratian and the first of his own.</p>	<p>entertained opposite opinions should be treated as heretics, regarded with contempt, and delivered over to punishment.</p>	
<p>Unity in the church is not restored</p>		
<p>5.3.1 Now at this time Damasus, who had succeeded Liberius, then presided over the church at Rome. Cyril was still in possession of that at Jerusalem. The Antiochian church, as we have stated, was divided into three parts.</p> <p>5.3.2 For the Arians had chosen Dorotheus as the successor of their bishop Euzoius. While one portion of the rest was under the government of Paulinus, the others ranged themselves with Meletius, who had been recalled from exile.</p> <p>5.3.3 Lucius, although absent, had been compelled to leave Alexandria, yet maintained the episcopal authority among the Arians of that city. The <i>Homoousians</i> there being headed by Timothy, who succeeded Peter.</p> <p>5.3.4 At Constantinople Demophilus the successor of Eudoxius presided over the Arian faction and was in possession of the churches. But those who were averse to communion with him held their assemblies apart.</p>		
<p>5.4.1 After the delegation from the Macedonians to Liberius, that sect was admitted to entire communion with the churches in every city, intermixing themselves indiscriminately with those who from the beginning had embraced the form of faith published at Nicaea.</p> <p>5.4.2 But when the law of the Emperor Gratian permitted the several sects to reunite without restraint in the public services of religion, they again resolved to separate themselves.</p> <p>5.4.3 And having met at Antioch in Syria, they decided to avoid the word <i>homoousios</i> again, and in no way to hold communion with the supporters of the Nicene Creed.</p>	<p>7.2.3 But after the enactment of Gratian's law, some bishops of the Macedonian heresy took courage and repossessed the churches from which they had been ejected by Valens. They assembled together at Antioch in Caria and protested that the Son is not to be declared "consubstantial" with the Father, but only like unto Him in substance.</p>	

Socrates	Sozomen	Theodoret
	<p>7.2.2 At this period all the churches of the East, with the exception of that of Jerusalem, were in the hands of the Arians. The Macedonians differed but little in opinion from those who maintained the doctrine of Nicaea and held conversation and communion with them in all the cities. This had been more especially the case with the Macedonians of Constantinople ever since their reconciliation with Liberius.</p>	
<p>5.4.4 They however derived no advantage from this attempt. For the majority of their own party were disgusted at the fickleness with which they sometimes maintained one opinion, and then another, and withdrew from them. From that time they became firm adherents of those who professed the doctrine of the homoousion.</p>	<p>7.2.4 From that period, many of the Macedonians seceded from the others and held separate churches, while others, condemning this opposition and aggressiveness of those who had made these decisions, united themselves still more firmly with the followers of the Nicene doctrines.</p> <p>7.2.5 Many of the bishops who had been banished by Valens and who were recalled about this period in consequence of the law of Gratian manifested no ambition to be restored to the highest offices of the Church. They preferred the unity of the people and therefore begged the Arian bishops to retain the posts they occupied and not to rend by dissension the Church, which had been transmitted by God and the apostles as one, but which hostility and ambition for superiority had divided into many parts. Eulalius, bishop of Amasia in Pontus, was one of those who pursued this course of conduct. It is said that when he returned from exile, he found that his church was presided over by an Arian bishop and that scarcely fifty inhabitants of the city had submitted to the control of this new bishop.</p> <p>7.2.6 Eulalius, desiring unity above all other considerations, offered to take part with the Arian bishop in the government of the church and expressly agreed to allow him the precedence. But as the Arian would not comply with this proposition, it was not long before he found himself deserted by the few who had followed him and who went over to the other party.</p>	
<p>380 - Gregory of Nazianus becomes bishop of Constantinople and drives out Arians</p>		
<p>5.6.1 By the common consensus of many bishops, Gregory was at this time translated from the see of Nazianzus to that of Constantinople, and this happened in the manner before described.</p>	<p>7.5.1 Soon after the enactment of this law, Theodosius went to Constantinople. The Arians, under the guidance of Demophilus, still retained possession of the churches. Gregory of Nazianzen presided over those who maintained</p>	

Socrates	Sozomen	Theodoret
	<p>the “consubstantiality” of the Holy Trinity and assembled them together in a little dwelling, which had been altered into the form of a house of prayer by those who held the same opinions and had a like form of worship.</p> <p>7.5.2 It subsequently became one of the most conspicuous in the city, and is so now, not only for the beauty and number of its structures, but also for the advantages accruing to it from the visible manifestations of God. For the power of God was there manifested and was helpful both in waking visions and in dreams, often for the relief of many diseases and for those afflicted by some sudden transmutation in their affairs. The power was accredited to Mary, the Mother of God, the holy virgin, for she does manifest herself in this way.</p> <p>7.5.3 The name of Anastasia was given to this church because, as I believe, the Nicene doctrines, which were fallen into disuse in Constantinople and, so to speak, buried by reason of the power of the heterodox, arose from the dead and were again quickened through the discourses of Gregory.</p> <p>7.5.4 Or, as I have heard, some affirm with assurance that one day, when the people were meeting together for worship in this edifice, a pregnant woman fell from the highest gallery and was found dead on the spot. But that, at the prayer of the whole congregation, she was restored to life, and she and the infant were saved. On account of the occurrence of this divine marvel, the place, as some assert, obtained its name.</p> <p>7.5.5 The emperor sent to command Demophilus to conform to the doctrines of Nicaea and to lead the people to embrace the same sentiments, or else to vacate the churches. Demophilus assembled the people, acquainted them with the imperial edict, and informed them that it was his intention to hold a church the next day outside the walls of the city, in accordance, he said, with the Divine law, which commands us when we are persecuted in one city to “flee unto another.”</p> <p>7.5.6 From that day he always held church outside the city with Lucius, who was formerly the bishop of the Arians at Alexandria. He, after having been expelled, as</p>	

Socrates	Sozomen	Theodoret
	<p>above related, from that city, fled to Constantinople and fixed his residence there.</p> <p>7.5.7 When Demophilus and his followers had quitted the church, the emperor entered therein and engaged in prayer; and from that period those who maintained the consubstantiality of the Holy Trinity held possession of the houses of prayer. These events occurred in the fifth year of the consulate of Gratian, and in the first of that of Theodosius, and after the churches had been during forty years in the hands of the Arians.</p>	
Prominent Arians at that time		
	<p>7.6.1 The Arians, who were still very strong in point of numbers and, through the protection formerly granted by Constantius and Valens, were still convening without fear and discoursing publicly concerning God and the Divine nature, now determined to make an attempt to gain the emperor over to their party through the intervention of individuals of their sect who held appointments at court. And they entertained hopes of succeeding in this project as well as they had succeeded in the case of Constantius.</p> <p>7.6.2 These plots caused great anxiety and fear among the members of the Catholic Church. But the chief cause of their apprehension was the reasoning power of Eunomius. It appears that, during the reign of Valens, Eunomius had some dispute with his own clergy at Cyzicus and had in consequence seceded from the Arians and retired to Bithynia, near Constantinople. Here, multitudes resorted to him. Some also gathered from different quarters, a few with the design of testing his principles, and others merely from the desire of listening to his discourses.</p> <p>7.6.3 His reputation reached the ears of the emperor, who would gladly have held a conference with him. But the Empress Flacilla studiously prevented an interview from taking place between them. For she was the most faithful guard of the Nicene doctrines and feared lest Eunomius might, by his powers of disputation, induce a change in the sentiments of the emperor.</p>	<p>5.7.1 The Eastern section of the empire had received the infection from many quarters. Arius, a presbyter of Alexandria in Egypt, there began the blasphemy. Eusebius, Patrophilus, and Aetius of Palestine, Paulinus and Gregorius of Phoenicia, Theodotus of Laodicea and his successor Georgius, and after him Athanasius and Narcissus of Cilicia, had nurtured the seeds so foully sown. Eusebius and Theognis of Bithynia; Menophantus of Ephesus; Theodorus of Perinthus and Maris of Chalcedon, and some others of Thrace famous only for their vices, had for a long time gone on watering and tending the crop of weeds.</p> <p>5.7.2a These bad gardeners were aided by the indifference of Constantius and the malignity of Valens.</p>
An old, wise priest points out the error of Arianism to the emperor		

Socrates	Sozomen	Theodoret
	<p>7.6.4 In the meantime, while these intrigues were being carried on by each party, it is said that the bishops then residing in Constantinople went to the emperor to render him the customary salutations. An old priest from a city of little note, who was simple and unworldly, yet well instructed in Divine subjects, formed one of this party.</p> <p>7.6.5 The rest saluted the emperor with uncovered head and very reverently. The aged priest greeted him in the same form. But, instead of rendering equal honor to the prince, who was seated beside his father, the old priest approached him, patted him familiarly, and called him his dear child. The emperor was incensed and enraged at the indignity offered to his son, because he had not been given like honor. The emperor commanded that the old man should be thrust from his presence with violence.</p> <p>7.6.6 While being pushed away, here and there, however, the old priest turned around and exclaimed, "Reflect, O emperor, on the wrath of the Heavenly Father against those who do not honor His Son as Himself, and who have the audacity to assert that the Son is inferior to the Father." The emperor felt the force of this observation, recalled the priest, apologized to him for what had occurred, and confessed that he had spoken the truth.</p> <p>7.6.7 The emperor was from then on less disposed to hold intercourse with heretics and prohibited debates and assemblies in the markets. He made it dangerous to hold discussions of this kind about the substance and nature of God by enacting a law and defining the punishments in this matter.</p>	