

5.3-Maximus' Revolt (383-388)

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Socrates	Sozomen	Theodoret
383 - Maximus kills Gratian and takes power		
<p>5.11.1 Nearly at the same time as these Synods at Constantinople, the following events occurred in the Western parts.</p> <p>5.11.2 Maximus, from the island of Britain, rebelled against the Roman empire and attacked Gratian, who was then wearied and exhausted in a war with the Alemanni.</p> <p>5.11.3 Probus, a man of consular dignity, had the chief administration of affairs in Italy and was at that time prefect of the Praetorium, since Valentinian was still a minor.</p>	<p>7.13.1 Since the Emperor Gratian was at this period occupied with a war against the Alamanni, Maximus left Britain, with the design of usurping the imperial power. Valentinian was then residing in Italy, but because he was a minor, the affairs of state were managed by Probus, a praetorian prefect, who had formerly been consul.</p>	<p>5.12.1b So Maximus, in contempt of the youth of Valentinian, seized the throne of the West.</p>
<p>5.11.4 Justina, the mother of the young prince, had entertained Arian sentiments, but as long as her husband lived she had been unable to molest the "Homoousians."</p> <p>5.11.5 But going to Milan while her son was still young, she showed great hostility towards Ambrose the bishop, and commanded that he should be banished.</p>	<p>7.13.2 Justina, the mother of the emperor, having espoused the Arian heresy, persecuted Ambrose, bishop of Milan, and disturbed the churches with her efforts to introduce alterations in the Nicene doctrines. She sought to establish the form of belief set forth at Ariminum.</p> <p>7.13.3 She was incensed against Ambrose because he strenuously opposed her attempts at change, and she told her son that he had insulted her. Valentinian believed this</p>	<p>5.13.1 At this time Justina, wife of Valentinianus the great, and mother of the young prince, made known to her son the seeds of the Arian teaching which she had long ago received. Well knowing the warmth of her consort's faith, she had endeavored to conceal her sentiments during the whole of his life. But, perceiving that her son's character was gentle and docile, she took courage to bring her deceitful doctrine forward.</p> <p>5.13.2 The lad supposed his mother's counsels to be wise and beneficial, for nature so disposed the bait that he could not see the deadly hook below. He first communicated with Ambrosius on the subject, under the impression that, if he could persuade the bishop, he would be able to prevail over the rest without difficult.</p> <p>5.13.3 Ambrose, however, strove to remind him of his father's piety, and exhorted him to keep inviolate the heritage which he had received. He also explained to him how one doctrine differed from the other, how the one is in agreement with the teaching of the Lord and with the teaching of his apostles, while the other is totally opposed to it and at war with the code of the laws of the spirit.</p>

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	<p>lie and he sent a party of soldiers against the church, determined to avenge the supposed wrongs of his mother.</p> <p>7.13.4 On their reaching the temple, they forced their way into the interior, arrested Ambrose, and were about to lead him into exile at that very moment, when the people assembled in crowds at the church, and resolved to die rather than submit to the banishment of their priest.</p> <p>7.13.5 Justina was still further incensed at this occurrence and, in order to enforce her project by law, she sent for Menivolus, one of the legal secretaries, and commanded him to draw up, as quickly as possible, an edict confirming the decrees of Ariminum.</p> <p>7.13.6 Menivolus, being firmly attached to the Catholic Church, refused to write the document. The empress tried to bribe him by promises of greater honors. He still, however, refused compliance, and, tearing off his belt, he threw it at the feet of Justina, and declared that he would neither retain his present office, nor accept of promotion, as the reward of impiety.</p> <p>7.13.7 As he remained firm in his refusal, others were entrusted with the compilation of the law. By this law, all who conformed to the doctrines set forth at Ariminum and ratified at Constantinople were exhorted to convene boldly; and it was enacted that death should be the punishment of those who should hinder or oppose this law of the emperor.</p>	<p>5.13.4 The young man, as young men will, spurred on moreover by a mother herself the victim of deceit, not only did not assent to the arguments adduced, but lost his temper. In a passion he surrounded the church with companies of legionaries and archers.</p> <p>5.13.5 When, however, he learnt that this illustrious champion was not in the least alarmed at his proceedings, for Ambrosius treated them all like the ghosts and hobgoblins with which some men try to frighten babies, he was exceedingly angry and publicly ordered him to depart from the church.</p> <p>5.13.6 “I shall not,” said Ambrose, “do so willingly. I will not yield the sheepfold to the wolves nor betray God’s temple to blasphemers. If you wish to slay me drive your sword or your spear into me here within. I shall welcome such a death.”</p>
<p>5.11.6 While the people, on account of their excessive devotion to Ambrose, were resisting those who were charged with taking him into exile, intelligence was brought that Gratian had been assassinated by the treachery of the usurper Maximus.</p> <p>5.11.7 In fact Andragathius, a general under Maximus, concealed himself in a litter resembling a couch, which was carried by mules, and ordered his guards to spread a report before him that the litter contained the Emperor Gratian’s wife. They met the</p>	<p>7.13.8 While the mother of the emperor was planning the means of carrying this cruel law into execution, intelligence was brought of the murder of Gratian, through the treachery of Andragathius, the general of Maximus. Andragathius obtained possession of the imperial chariot and sent word to the emperor that his wife was traveling towards his camp.</p> <p>7.13.9 Gratian, who was but recently married and youthful, as well as passionately attached to his wife, hastened incautiously across the river and in his anxiety to meet her fell without forethought into the hands of Andragathius. He was seized, and, in a little while, put to death. He was in the twenty-fourth year of his age and</p>	

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<p>emperor near the city of Lyons in France just as he had crossed the river.</p> <p>5.11.8 The emperor, believing it to be his wife, and not suspecting any treachery, fell into the hands of his enemy as a blind man into the ditch; for Andragathius, suddenly springing forth from the litter, slew him.</p> <p>5.11.9 Gratian thus perished in the consulate of Merogaudes and Saturninus, in the twenty-fourth year of his age, and the fifteenth of his reign.</p> <p>5.11.10 When this happened the Empress Justina's anger against Ambrose was repressed. Afterwards Valentinian, unwilling but constrained by the necessity of the time, admitted Maximus as his colleague in the empire.</p>	<p>had reigned fifteen years. This calamity quieted Justina's wrath against Ambrose.</p>	<p>5.12.1a In the midst of his successes in war and wise and prudent government, Gratian's life was ended by conspiracy. He left no sons to inherit the empire, and a brother of the same name as their father, Valentinianus, who was quite a youth.</p>
<p>5.11.11 Probus, alarmed at the power of Maximus, resolved to retreat into the regions of the East: leaving Italy therefore, he proceeded to Illyricum, and fixed his residence at Thessalonica, a city of Macedonia.</p>	<p>7.13.10 Maximus, in the meantime, raised a large army of Britons, neighboring Gauls, Celts, and other nations, and marched into Italy. His pretext for this measure was that he desired to prevent the introduction of changes into the ancient form of religion and ecclesiastical order, but, in reality, he was motivated by the desire to dispel any suspicion about his aspirations after tyranny.</p> <p>7.13.11 He was watching and plotting for the imperial rule in such a way that it might appear as if he had acquired the Roman government by law, and not by force. Valentinian was compelled by his perilous situation to recognize the symbols of his rule, but soon after, in fear of suffering, fled with his mother Justina, and Probus, the praetorian prefect in Italy, to Thessalonica.</p>	<p>5.14.1 After a considerable time Maximus was informed of the attacks which were being made upon the loud-voiced herald of the truth, and he sent dispatches to Valentinian charging him to put a stop to his war against true religion and exhorting him not to abandon his father's faith. In the event of his advice being disregarded he further threatened war, and confirmed what he wrote by what he did, for he mustered his forces and marched for Milan where Valentinian was then residing. When the latter heard of his approach he fled into Illyricum. He had learnt by experience what good he had got by following his mother's advice.</p>
Letter of Theodosius to Valentinian		
		<p>5.15.1 When the illustrious emperor Theodosius had heard of the emperor's doings and what the tyrant Maximus had written to him, he wrote to the fugitive youth to this effect: "You must not be astonished if you are panicked and your enemy victorious; for you have been fighting against piety, and he on its side.</p>

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		5.15.2 You abandoned it and are running away naked. He, who has piety in abundance, is getting the better of you who has been stripped bare of it, for He, who has given us the law of true religion, is ever on its side.” Thus wrote Theodosius when he was yet far off.
Theodosius takes military action against Maximus		
<p>5.12.3 Then the empress Flaccilla bore him a son named Honorius, on the 9th of September, in the consulate of Richomelius and Clearchus.</p> <p>5.12.1 But the Emperor Theodosius was filled with great disquiet and levied a powerful army against the usurper, fearing lest he should allow the assassination of the young Valentinian also.</p> <p>5.12.2 While engaged in this preparation, an embassy arrived from the Persians, requesting peace from the emperor.</p> <p>5.12.9 Meanwhile the emperor Theodosius proceeded to the war against Maximus, leaving his son Arcadius with imperial authority at Constantinople. When he arrived at Thessalonica he found Valentinian and those about him in great anxiety, because through compulsion they had acknowledged the usurper as emperor.</p> <p>5.12.10 Theodosius, however, gave no expression to his sentiments in public; he neither rejected nor admitted the embassy of Maximus.</p> <p>5.12.11 But unable to endure tyrannical domination over the Roman empire under an imperial name, he hastily mustered his forces and advanced to Milan, where the usurper had already gone.</p>	<p>7.14.1a While Theodosius was making preparations for a war against Maximus, his son Honorius was born.</p> <p>7.14.1b On the completion of these warlike preparations, he left his son Arcadius to govern at Constantinople, and proceeded to Thessalonica, where he received Valentinian. He refused either to dismiss openly, or to give audience to the embassy sent by Maximus, but continued his journey at the head of his troops towards Italy.</p>	<p>5.15.3a But when he had heard of Valentinian’s flight, and had come to his aid, and saw him an exile, taking refuge in his own empire, his first thought was to give succor to his soul, drive out the intruding pestilence of impiety, and win him back to the true religion of his fathers. Then he bade him be of good cheer and marched against the tyrant.</p>
385 to 387 - Changes in bishops at this time		
<p>¹5.21.1 Agelius was the bishop of the Novatian church at Constantinople for the space of forty years, from the reign of Constantine until the sixth year of the emperor Theodosius, as I have stated somewhere previously.</p>	<p>7.14.2 About this period, Agelius, bishop of the Novatians at Constantinople, feeling his end approaching, nominated Sisinius, one of the presbyters of his church, as his successor. The people, however, murmured that the preference should have been given to Marcian instead,</p>	

¹ Note that Socrates originally places this later in the narrative, before the controversy with Sabbatius; cf. Harmony 5.4 pg. 772.

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<p>5.21.2 He, perceiving his end approaching, ordained Sisinnius to succeed him in the bishopric. This person was a presbyter of the church over which Agelius presided, remarkably eloquent, and had been instructed in philosophy by Maximus, at the same time as the emperor Julian.</p> <p>5.21.3 Now as the Novatian laity were dissatisfied with this election, and wished rather that he had ordained Marcian, a man of eminent piety, on account of whose influence their sect had been left unmolested during the reign of Valens, Agelius therefore laid his hands on Marcian also, to allay his people's discontent.</p> <p>5.21.4 Having recovered a little from his illness, he went to the church and of his own accord addressed the congregation: "After my decease let Marcian be your bishop; and after Marcian, Sisinnius."</p> <p>5.12.4 Under the same consulate, and a little previously, Agelius bishop of the Novatians died.</p> <p>5.12.5 In the year following, when Arcadius Augustus bore his first consulate with Baudon, Timothy bishop of Alexandria died, and was succeeded in the episcopate by Theophilus.</p> <p>5.15.9 Meanwhile Cyril bishop of Jerusalem having died about this time, was succeeded by John.</p> <p>5.12.6 About a year after this, Demophilus the Arian prelate departed this life.</p> <p>5.12.7 The Arians sent for Marinus, a leader of their own heresy out of Thrace, to whom they entrusted the bishopric.</p> <p>5.12.8 But Marinus did not long occupy that position, for under him that sect was divided into two parties, as will be explained later, for they invited Dorotheus to come to them from Antioch in Syria and ordained him as their bishop.</p>	<p>who was noted on account of his piety. Therefore Agelius ordained him and addressed the people who were assembled in the church in the following words: "After me you shall have Marcian for your bishop, and after him, Sisinius."</p> <p>7.14.3 Agelius died soon after he had uttered these words. He had governed his church forty years with the greatest praise from his own heretical party and some assert that during the times of Pagan persecution he had openly confessed the name of Christ.</p> <p>7.14.4a Not long after Timothy and Cyril died. Theophilus succeeded to the see of Alexandria, and John to that of Jerusalem.</p> <p>7.14.4b Demophilus, leader of the Arians at Constantinople, likewise died and was succeeded by Marinus of Thrace.</p> <p>7.14.4c But he was replaced by Dorotheus, who soon after arrived from Antioch in Syria, and who was considered by his sect to be better qualified for the office than Marinus.</p>	
The Empress Placilla - 386		
		5.19.1 Yet other opportunities of improvement lay within the emperor's reach, for his wife used to constantly put him in mind of the divine laws in which she had first carefully

Socrates	Sozomen	Theodoret
		<p>educated herself. In no way exalted by her imperial rank she was rather fired by it with greater longing for divine things.</p> <p>5.19.2 The greatness of the good gift given her made her love for Him who gave it all the greater, so she bestowed every kind of attention on the maimed and the mutilated, declining all aid from her household and her guards, herself visiting the houses where the sufferers lodged, and providing every one with what he required.</p> <p>5.19.3 She also went about the guest chambers of the churches and ministered to the wants of the sick, herself handling pots and pans, and tasting broth, now bringing in a dish and breaking bread and offering morsels and washing out a cup and going through all the other duties which are supposed to be proper to servants and maids.</p> <p>5.19.4 To them who strove to restrain her from doing these things with her own hands she would say, "It befits a sovereign to distribute gold; I, for the sovereign power that has been given me, am giving my own service to the Giver." To her husband, too, she was ever wont to say, "Husband, you ought always to bethink you what you were once and what you have become now.</p> <p>5.19.5 "By keeping this constantly in mind you will never grow ungrateful to your benefactor, but will guide in accordance with law the empire bestowed upon you, and thus you will worship Him who gave it." By ever using language of this kind, she with fair and wholesome care, as it were, watered the seeds of virtue planted in her husband's heart.</p> <p>5.19.6 She died before her husband, and not long after the time of her death events occurred which showed how well her husband loved her.</p>
387 - Imperial statues destroyed in Antioch		
	<p>7.23.1 In this time, on account of the necessities of war, it seemed best to the officials whose concern it was, to impose more than the customary taxes; for this reason the populace of Antioch in Syria revolted; the statues of the emperor and empress were thrown down and dragged by ropes through the city, and, as is usual on such occasions, the enraged multitude uttered every insulting epithet that passion could suggest</p>	<p>5.20.1 Because of his continual wars the emperor was forced to impose heavy taxes on the cities of the empire. The city of Antioch refused to put up with the new tax. When the people saw the victims of its exaction subjected to torture and indignity, in addition to the usual deeds which a mob usually does when it is seizing an opportunity for disorder, they pulled down the bronze statue of the illustrious Placilla, the empress, and dragged it over a great part of the town.</p>

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	<p>7.23.2 The emperor determined to avenge this insult by the death of many of the citizens of Antioch; the people were struck dumb at the mere announcement; the rage of the citizens had subsided, and had given place to repentance; and, as if already subjected to the threatened punishment, they abandoned themselves to groans and tears, and supplicated God to turn away the anger of the emperor and made use of some threnodic hymns for their litanies.</p>	<p>5.20.2 When he learned of these events the emperor, as was to be expected, was indignant. He deprived the city of her privileges and gave her dignity to her neighbor, with the idea that thus he could inflict on her the greatest indignity, for Antioch from the earliest times had had a rival in Laodicea. He further threatened to burn and destroy the town and reduce it to the rank of a village. The magistrates however had arrested some men in the very act and had put them to death before the tragedy came to the emperor's ears.</p>
	<p>7.23.3 They deputed Flavian, their bishop, to go on an embassy to Theodosius; but on his arrival, finding that the resentment of the emperor at what had occurred was unabated, he had recourse to the following artifice. He caused some young men accustomed to sing at the table of the emperor to utter these hymns with the litanies of the Antiochans. It is said that the humanity of the emperor was excited; he was overcome by pity at once; his wrath was subdued, and as his heart yearned over the city, he shed tears on the cup which he held in his hand.</p>	<p>5.20.3 All these orders had been given by the Emperor but had not been carried out because of the restriction imposed by the edict which had been made by the advice of the great Ambrose.</p>
		<p>5.20.4 On the arrival of the commissioners who brought the emperor's threats, both Elebichus, then a military commander, and Caesarius, prefect of the palace, called <i>magister officiorum</i> by the Romans, the whole population shuddered in dread. But the athletes of virtue dwelling at the foot of the hill, of whom many of the best were alive at that time, made many supplications and entreaties to the imperial officers.</p> <p>5.20.5 The most holy Macedonius, who was quite unversed in the things of this life, and altogether ignorant of the sacred oracles, living on the tops of the mountains, and night and day offering up pure prayers to the Savior of all, was not in the least dismayed at the imperial violence, nor at all affected by the power of the commissioners. As they rode into the middle of the town he caught hold of one of them by the cloak and bade both of them dismount. At the sight of a little old man, clad in common rags, they were at first indignant, but some of those who were conducting them informed them of the high character of Macedonius, and then they sprang from their horses, caught hold of his knees, and asked his pardon.</p> <p>5.20.6 The old man, urged on by divine wisdom, spoke to them in the following terms: "Say, dear sirs, to the emperor,</p>

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		<p>'you are not only an emperor; you are also a man. Consider, therefore, not only your sovereignty, but also your nature.</p> <p>5.20.7 You are a man, and you reign over your fellow men. Now the nature of man is formed after the image and likeness of God. Do not, therefore, savagely and cruelly order the massacre of God's image, for by punishing His image you will anger the Maker. Reconsider how you are acting in your wrath for the sake of a bronze statue.</p> <p>5.20.8 Now all who are imbued with reason know how far a lifeless image is inferior to one alive and gifted with soul and sense. Take into account, too, that for one image of bronze we can easily make many more, but even you yourself cannot make one single hair of the slain.'"</p> <p>5.20.9 After the good men had heard these words they reported them to the emperor and quenched the flame of his rage. Instead of his threats he wrote a defense and explained the cause of his anger. "It was not right," said he, "because I was in error, that, after her death, indignity should be inflicted on a woman so worthy of the highest praise. They that were aggrieved ought to have armed their anger against me."</p> <p>5.20.10 The emperor further added that he was grieved and distressed when he heard that some had been executed by the magistrates. In relating these events I have had a twofold object. I did not think it right to leave in oblivion the boldness of the illustrious monk, and I wished to point out the advantage of the edict which was put out by the advice of the great Ambrose.</p>
	<p>7.23.4 It is reported that, on the night before the sedition occurred, a specter was seen in the form of a woman of prodigious height and terrible aspect, pacing through the streets of the city, lashing the air with an ill-sounding whip, similar to that which is used in goading on the beasts brought forward at the public theatres.</p> <p>7.23.5 It might have been inferred that the sedition was excited by the agency of some evil and malicious demon. There is no doubt but that much bloodshed would have ensued, had not the wrath of the emperor been stayed by his respect for this sacerdotal entreaty.</p>	
Arians trouble Constantinople		

Socrates	Sozomen	Theodoret
<p>5.13.1 At the time when the emperor was thus occupied on his military expedition, the Arians excited a great tumult at Constantinople by such devices as these:</p> <p>5.13.2 Men are fond of fabricating rumors about matters of which they are ignorant; and if at any time they are given opportunity they swell into a multitude of ever-changing rumors concerning what they wish.</p> <p>5.13.3 This was strongly evident at Constantinople on this occasion: for each capriciously invented news concerning the war which was far away, always assuming the most disastrous results.</p> <p>5.13.4 And even before the war had commenced, they spoke of events in the war, of which they knew nothing, with as much assurance as if they had been spectators on the very scene of action. Thus it was confidently affirmed that “the usurper had defeated the emperor’s army,” (even the number of men slain on both sides was specified) and that “the emperor himself had nearly fallen into the usurper’s hands.”</p> <p>5.13.5 Then the Arians, who had been excessively frustrated by those who were put in possession of the churches within the city, but who had previously been the objects of their persecution, began to augment these rumors by additions of their own.</p> <p>5.13.6 But since the currency of such stories with increasing exaggeration, in time made even the farmers themselves believe them—for those who had circulated them from hearsay, affirmed to the authors of these falsehoods, that the accounts they had received from them had been fully corroborated elsewhere. Then the Arians were emboldened to commit acts of violence. Among other outrages, they set fire to the house of Nectarius the bishop.</p> <p>5.13.7 This was done in the second consulate of Theodosius Augustus, which he bore with Cynegius.</p>	<p>7.14.5 When Theodosius entered Italy, various conflicting reports were spread as to the success of his armies. It was rumored among the Arians that the greater part of his army had been cut to pieces in battle, and that he himself had been captured by the tyrant. Assuming this report to be true, these sectarians became bold and ran to the house of Nectarius and set it on fire, from indignation at the power which the bishop had obtained over the churches.</p>	
388 - Overthrow and death of Maximus		
<p>5.14.1 As the emperor marched against the usurper, knowledge of the formidable preparations made by him so alarmed the troops under Maximus, that</p>	<p>7.14.6a The emperor, however, carried out his purpose in the war, for the soldiers of Maximus, compelled by</p>	<p>5.15.3b He gave the lad his empire again without loss of blood and slew Maximus.</p>

Socrates	Sozomen	Theodoret
<p>instead of fighting for him, they delivered him bound to the emperor. He put Maximus to death on the twenty-seventh of August under the same consulate.</p> <p>5.14.2 When Andragathius, who had slain Gratian with his own hand, learned of the fate of Maximus, he jumped into the adjacent river and drowned.</p> <p>5.14.3 Then the victorious emperors made their public entry into Rome, accompanied by Honorius the son of Theodosius, still a mere boy, whom his father had sent for from Constantinople immediately after Maximus had been vanquished.</p> <p>5.14.4 They continued celebrating their triumphal festivals at Rome, during which time the Emperor Theodosius exhibited remarkable mercy toward Symmachus, a man who had borne the consular office, and was at the head of the senate at Rome.</p> <p>5.14.5 For this Symmachus was distinguished for his eloquence, and many of his orations are still extant composed in the Latin tongue.</p> <p>5.14.6 But he had written a panegyric on Maximus and pronounced it before him publicly and was afterwards impeached for high treason. Therefore, to escape capital punishment, he took sanctuary in a church.</p> <p>5.14.7 The emperor's veneration for religion led him not only to honor the bishops of his own communion, but to treat with consideration those of the Novatians also, who embraced the 'homoousian' creed.</p> <p>5.14.8 To gratify therefore Leontius the bishop of the Novatian church at Rome, who interceded on behalf of Symmachus, he graciously pardoned him for that crime.</p> <p>5.14.9 Symmachus, after he had obtained his pardon, wrote an apologetic address to the Emperor Theodosius.</p> <p>5.14.10 Thus the war, which at its commencement had loomed so ominously, was brought to a speedy end.</p>	<p>fear of the forces prepared against them or by treachery, seized and slew the tyrant.</p> <p>7.14.6b Andragathius, the murderer of Gratian, no sooner heard of the death of Maximus, than he leaped into the river with his armor, and perished.</p> <p>7.14.7 The war having ended and the death of Gratian avenged, Theodosius, accompanied by Valentinian, celebrated a triumph in Rome, and restored order in the churches of Italy, for the Empress Justina was dead.</p>	<p>5.15.4 For he felt that he would be guilty of wrong and would violate the terms of his treaty with Gratian if he did not take vengeance on those who had caused his ally's death.</p>

Amphilochius of Iconium

Socrates	Sozomen	Theodoret
		<p>5.16.1 On the emperor's return the admirable Amphilochius, whom I have often mentioned, came to beg that the Arian congregations be expelled from the cities. The emperor thought the petition too severe and refused it.</p> <p>5.16.2 The very wise Amphilochius at the moment was silent, for he had hit upon a memorable device. The next time he entered the Palace and beheld standing at the emperor's side his son Arcadius, who had lately been appointed emperor, he saluted Theodosius as was his wont, but did no honor to Arcadius. The emperor, thinking that this neglect was due to forgetfulness, commanded Amphilochius to approach and to salute his son.</p> <p>5.16.3 "Sir," said he, "the honor which I have paid you is enough." Theodosius was indignant at the discourtesy, and said, "Dishonor done to my son is a rudeness to myself." Then, and not till then, the very wise Amphilochius disclosed the object of his conduct, and said with a loud voice, "You see, sir, that you do not brook dishonor done your son, and are bitterly angry with those who are rude to him.</p> <p>5.16.4 Believe then that the God of all the world detests those who blaspheme the Only Begotten Son and hates them as ungrateful to their Savior and Benefactor."</p> <p>5.16.5 Then the emperor understood the bishop's drift and admired both what he had done and what he had said. Without further delay he put out an edict forbidding the congregations of heretics.</p> <p>But to escape all the snares of the common enemy of mankind is no easy task.</p>