

6.3 – Events at the end of Arcadius’ Reign (404-408)

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Socrates	Sozomen	Theodoret
404 – Arsacius is made Bishop of Constantinople		
6.19.1 After a few days, Arsacius was ordained bishop of Constantinople, although he was very old, being upwards of eighty years old. He was a brother of Nectarius who had administered the see before John so well.	8.23.1 Arsacius, brother of Nectarius, who had administered the bishopric before John, was ordained as bishop of Constantinople not long afterwards. He had a very mild disposition and great piety. But the reputation he had acquired as a presbyter was diminished by the conduct of some of the clergy to whom he delegated his power, who did what they pleased in his name, for their evil deeds were imputed to him. Nothing, however, worked to his disadvantage as much as the persecution that was carried out against the followers of John.	
Persecution of John’s Followers		
	8.23.2 They refused to hold communion, or even to join in prayer with him, because the enemies of John were associated with him. As they persisted, as we have before stated, in holding a church in the further parts of the city, he complained to the emperor of their conduct. The tribune was commanded to attack them with a body of soldiers and he soon dispersed them by means of clubs and stones. The most distinguished among them in rank and those who were most zealous in their adherence to John were cast into prison. 8.23.3 The soldiers, as is usual on such occasions, went beyond their orders, and forcibly stripped the women of their ornaments, and carried off as booty their chains, their golden girdles, necklaces, and their collars of rings. They even pulled off the lobes of the ear with the earrings. Although the whole city was filled with trouble and lamentation, the attitude of John’s people still remained the same, and they refrained from appearing in public. 8.23.4a Many of them absented themselves from the marketplace and public baths, while others fled the city, for they did not consider themselves safe in their own houses.	
	8.23.4b Among the zealous men and excellent women who adopted this latter measure was Nicarete, a lady of Bithynia.	

Socrates	Sozomen	Theodoret
	<p>8.23.5 She belonged to a noted family of the nobility and was celebrated on account of her perpetual virginity and her virtuous life. She was the most modest of all the zealous women that we have ever known and was well ordered in manner and speech and in behavior. Throughout her life she invariably preferred the service of God to all earthly considerations. She showed herself capable of enduring with courage through the sudden reversals of adverse affairs, for she was unjustly robbed of most of her ample inheritance without showing any indignation and managed the little that remained to her with so much economy, that although she was advanced in age, she managed to supply all the wants of her household, and to contribute largely to others.</p> <p>8.23.6 Since she loved a humane spirit, she also prepared a variety of remedies for the needs of the sick poor, and she frequently succeeded in curing patients who had derived no benefit from the skill of the customary physicians. With a devout strength which assisted her in reaching the best results, she closed her lips. To sum up all in a few words, we have never known a devoted woman endowed with such manners, gravity, and every other virtue.</p> <p>8.23.7 Although she was so extraordinary, she concealed the greater part of her nature and deeds. For, because of her modesty of character and philosophy, she always concealed herself. She would not accept the office of deaconess, nor of instructress of the virgins consecrated to the service of the Church, because she accounted herself unworthy, although the honor was frequently pressed upon her by John.</p>	
	<p>8.23.8 After the popular insurrection had been quelled, the prefect of the city appeared in public, as if to inquire into the cause of the conflagration, and the burning of the council-hall, and punished many severely. Because he was a pagan, he ridiculed the calamities of the Church and delighted in its misfortunes.</p> <p>8.24.1 Eutropius, a reader, was required to name those who had set fire to the church. Although he was scourged severely, although his sides and cheeks were torn with iron nails, and although lighted torches were applied to the most sensitive parts of his body, no confession could be extorted from him, despite his youth and delicacy of constitution.</p>	

Socrates	Sozomen	Theodoret
	<p>After having been subjected to these tortures, he was cast into a dungeon, where he soon afterwards expired.</p> <p>8.24.2 A dream of Sisinius concerning Eutropius seems worthy to be inserted into this history. Sisinius, the bishop of the Novatians, saw in his sleep a man, conspicuous for beauty and stature, standing near the altar of the church which the Novatians erected to the honor of Stephen, the proto-martyr. The man complained of the scarcity of good men, and said that he had been searching through the entire city, and had only found one who was good, and that one was Eutropius.</p> <p>8.24.3 Astonished at what he had seen, Sisinius made known the dream to the most faithful of the presbyters of his church, and commanded them to seek Eutropius wherever he might be. The presbyter rightly conjectured that this Eutropius could be no other than he who had been so barbarously tortured by the prefect, and went from prison to prison in search of him. At length he found him and in conversation with him made known the dream of the bishop, and besought him with tears to pray for him. Such are the details we possess concerning Eutropius.</p>	
	<p>8.24.4 Great patience was shown by Olympias, the deaconess, in the midst of these calamities. Dragged before the tribunal and interrogated by the prefect as to her motives in setting fire to the church, she replied, "My past life ought to avert all suspicion from me, for I have devoted my wealth to the restoration of the temples of God." The prefect alleged that he was well acquainted with her past course of life. "Then," continued she, "you ought to appear in the place of the accuser and let another judge us."</p> <p>8.24.5 Because the accusation against her was wholly unsubstantiated by proofs, and because the prefect found that he had no ground on which he could justly blame her, he changed to a milder charge as if desirous of advising her, finding fault with her and the other women, because they refused communion with his bishop, although it was possible for them to repent and to change their own circumstances.</p> <p>8.24.6 They all deferred to the advice of the prefect on account of fear, but Olympias said to him, "It is not just that, after having been publicly charged, but being found innocent</p>	

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	<p>in the courts, I should be obliged to clear myself of charges totally unconnected with the accusation in question. Let me rather take counsel concerning the original accusation that has been brought against me. For even if you resort to unlawful compulsion, I will not hold communion with those from whom I ought to secede, nor consent to anything that is not lawful to the pious.”</p> <p>8.24.7 The prefect, finding that he could not prevail upon her to hold communion with Arsacius, dismissed her to consult the advocates. On another occasion, however, he again sent for her and forced her to pay a heavy fine, for he imagined by this means she would be compelled to change her mind. But she totally disregarded the loss of her property, and left Constantinople for Cyzicus.</p>	
	<p>8.24.8 Tigrius, a presbyter, was at this time stripped of his clothes, scourged on the back, bound hand and foot, and stretched on the rack.</p> <p>8.24.9 He was a barbarian by race and a eunuch, but not by birth. He was originally a slave in the house of a man in power and on account of his faithful services had obtained his freedom. He was afterwards ordained as presbyter and was distinguished by his moderation and meekness of disposition, and by his charity towards strangers and the poor. Such were the events which took place in Constantinople.</p>	
	<p>8.24.10 Meanwhile Siricius had died, after administering to the bishopric of Rome for fifteen years. Anastasius held the same bishopric three years, and then died, and was succeeded by Innocent.</p> <p>8.24.11 Flavian, who refused to consent to the deposition of John, was also dead and Porphyry was appointed to succeed him in the church of Antioch. Because he agreed with those who had condemned John, many of those in Syria seceded from the church in Antioch. Because they made congregations among themselves, they were subjected to many cruelties.</p> <p>8.24.12 In order to enforce fellowship with Arsacius, and with this Porphyry and Theophilus, the bishop of Alexandria, a law was established, by the zeal of the powerful at court, that those who were orthodox should not assemble outside of</p>	

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	the churches, and those who were not in communion with them should be expelled.	
404 – Two letters of Innocent concerning John		
	<p>8.26.1 Innocent, bishop of Rome, was extremely indignant when he was told of the measures that had been taken against John, and condemned the whole proceedings. He then turned his attention to the convocation of an ecumenical council, and wrote to John and to the clergy of Constantinople. Below are the two letters, precisely as I found them, translated from the Latin into Greek.</p> <p>8.26.2 “Innocent, to the beloved brother John. Although one conscious of his own innocence ought to expect every blessing and to ask for mercy from God, yet it seems well to us to send you a befitting letter by way of Cyriacus, the deacon, and to counsel you to patient endurance, lest the abuses heaped upon you have more power to crush your courage than the testimony of a good conscience in encouraging you to hope.</p> <p>8.26.3 It is not necessary to remind you, who are the teacher and pastor of so great a people, that God always tries the best of men to see whether they will continue in the height of patience and will not give way to any labor of suffering. How true it is that the conscience is a firm thing against all that befalls us unjustly.</p> <p>8.26.4 If he not is motivated by patience in these misfortunes, a man furnishes a ground for evil thoughts for himself. For he who first trusts in God and then in his own conscience ought to endure everything. Especially when an excellent and good man can exercise himself in endurance, he cannot be overcome, for the Holy Scriptures guard his thoughts.</p> <p>8.26.5 The readings, which we expound to the people, abound in examples. These Scriptures assure us that almost all the saints are diversely and continuously afflicted and are tested by some examination and so have come to the crown of patience.</p> <p>8.26.6 Let your conscience encourage your love, O most honored brother, for that faculty possesses an encouragement for virtue in the midst of trial. Because Christ, the Master, is</p>	

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	<p>observing, the purified conscience will station you in the haven of peace.”</p> <p>8.26.7 “Innocent, the bishop, to the presbyters, deacons, and all the clergy, and to the people of the church of Constantinople under John, the bishop, greeting to you, beloved brethren.</p> <p>8.26.8 From the letters of your love that you forwarded to me through Germanus, the presbyter, and Cassianus, the deacon, I have learned with great anxiety the scenes of evil which you have placed before our eyes. I have frequently seen how the faith is wearied by calamities and labors during repeated readings of the letter.</p> <p>8.26.9 Only the consolation of patience heals such a state of affairs. Our God will shortly put an end to such tribulations, and they will eventually lead to your profit. But we recognized with approval your proposition, placed at the beginning of the letter of your love: that this very consolation is necessary, and embraces many proofs of your patience.</p> <p>8.26.10 For our consolation, which we ought to have conveyed, you have anticipated in your epistle. Our Lord often furnishes this patience to the suffering, in order that when they fall into tribulations, the servants of Christ may encourage themselves; for they should realize that what they suffer has happened previously to the saints.</p> <p>8.26.11 And even we derive comfort from your letters, for we are not strangers to your sufferings; but we are disciplined in you. Who, indeed, can endure to witness the errors introduced by those who were bound especially to be enthusiasts for the quiet of peace and for its concord? But far from maintaining peace, they expel guiltless priests from the front seat of their own churches.</p> <p>8.26.12 John, our brother and fellow-minister and your bishop, has been the first to suffer this unjust treatment without being allowed a hearing. No accusation was brought, none was heard. What proposition was it that was nullified, so that no show of judgment might arise or be sought? Others were seated in the places of living priests, as though any who began from such discord would be able to possess anything or do anything rightly in any one’s judgment.</p>	

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	<p>8.26.13 We have never known such audacities to have been done by our fathers. They prohibited such innovations by refusing to ordain anyone in another's place while the occupant was living, since he is unable to be a bishop who is unjustly ordained.</p> <p>8.26.14 In regard to the canons, we declare that those defined at Nicaea are alone entitled to the obedience and recognition of the Catholic Church.</p> <p>8.26.15 If any individuals should attempt to introduce canons other than those of Nicaea, such as a compilation by heretics, they ought to be rejected by the Catholic Church, for it is not lawful to add the inventions of heretics to the Catholic canons. For they always wish to belittle the decision of the Nicene fathers through opponents and lawless men.</p> <p>8.26.16 We say, then, that the canons we have censured are not only to be disregarded, but to be condemned with the dogmas of heretics and schismatics, even as they have been formerly condemned at the council of Sardica by the bishops who were our predecessors. For it would be better, O most honored brethren, that these transactions be condemned, than that any actions should be confirmed contrary to the canons.</p> <p>8.26.17 "What measures ought we to adopt now in the present circumstances against such deeds? It is necessary that there be a synodical investigation, and a synod we long ago said should be gathered. There are no other means of arresting the fury of the tempest. In order that we may attain this it will be profitable meanwhile for that healing to be exalted which comes by the will of the great God and of His Christ, our Lord.</p> <p>8.26.18 We shall thus behold the cessation of all the woes which have been excited by the envy of the devil, and which have served as trials for our faith. If we remain steadfast in the faith, there is nothing that we ought not to expect from the Lord. We are constantly watching for the opportunity of convening an ecumenical council by which in accordance with the will of God, an end may be put to these harassing commotions. Let us, then endure in the interval and, fortified by the wall of patience, let us trust in the help of our God for the restoration of all things.</p>	

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	<p>8.26.19 We learned previously all that you have related concerning your trials from our fellow-bishops Demetrius, Cyriacus, Eulysius, and Palladius, who visited Rome at different times and are now with us. From them we learned all the details by a complete inquiry.”</p> <p>8.27.1a Such were the letters of Innocent from which the opinion which he entertained of John may readily be inferred.</p>	
404 – Tragedies which transpired at this time		
<p>6.19.2 While he very carefully and peacefully administered the episcopate, Cyrinus bishop of Chalcedon, upon whose foot Maruthas bishop of Mesopotamia had inadvertently trampled, became so seriously affected by the accident, that mortification occurred. It became necessary to amputate his foot.</p> <p>6.19.3 Nor was this amputation performed once only, but it was necessary to repeat it often. For, after the injured limb was cut off, the evil so permeated his whole system, that the other foot was also affected by the disease and had to submit to the same operation.</p> <p>6.19.4 I have alluded to these events, because many have affirmed that what he suffered was a judgment upon him for his insults of John, whom he so often called arrogant and inexorable, as I have already said.</p>	<p>8.16.5 For Maruthas, a native of Mesopotamia, who had accompanied the bishops, happened to tread on his foot. Cyrinus suffered so severely from this accident that he was unable to go with the other bishops to Constantinople, although his aid was necessary for the plans that had been made against John.</p> <p>8.16.6 The wound became so alarming, that the surgeons were obliged to perform several operations on the leg. At length, mortification took place, and spread over the whole body, and even extended to the other foot. He expired soon afterwards in great agony.</p>	
	<p>8.25.1 About this time the dissensions which agitated the Church were followed, as is frequently the case, by disturbances and commotions in the state. The Huns crossed the Ister and devastated Thrace. The robbers in Isauria gathered in great numbers and ravaged cities and villages as far as Caria and Phoenicia.</p> <p>8.25.2 Stilicho, the general of Honorius, was a man who had attained great power, if anyone ever did, and had the best soldiers of the Romans and the barbarians under his sway. He developed feelings of animosity against the rulers who held office under Arcadius and decided to set the two empires against each other.</p> <p>8.25.3 He convinced Honorius to appoint Alaric, the leader of the Goths, as general of the Roman troops and sent him into Illyria. He also dispatched Jovius, the praetorian prefect, there and promised to join them there with the Roman</p>	

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	<p>soldiers in order to add that province to the dominions of Honorius.</p> <p>8.25.4 Alaric marched at the head of his troops from the barbarous regions bordering on Dalmatia and Pannonia and came to Epirus. After waiting for some time there, he returned to Italy. Stilicho was prevented from fulfilling his agreement to join Alaric by some letters which were sent to him from Honorius. These events happened in the manner narrated.</p>	
<p>6.19.5 Furthermore on the 30th of September, in the last-mentioned consulate there was an extraordinary fall of hail of immense size in Constantinople and its suburbs. Many thought that is was an expression of Divine indignation on account of Chrysostom’s unjust deposition.</p> <p>6.19.6 The death of the empress gave increased credibility to these reports, for it took place four days after the hail-storm.</p> <p>6.19.7 Others, however, asserted that John had been deservedly deposed, because of the violence he had exercised in Asia and Lydia, depriving the Novatians and Quartodecimans of many of their churches, when he went to Ephesus and ordained Heraclides.</p> <p>6.19.8 But whether John’s deposition was just, as his enemies declare, or Cyrinus suffered in chastisement for his slanderous insults, whether the hail fell, or the empress died on John’s account, or whether these things happened for other reasons, or for these in connection with others, God only knows, who is the discernor of secrets, and the just judge of truth itself. I have simply recorded the reports which were current at that time.</p>	<p>8.27.1b About the same period some extraordinarily large hailstones fell at Constantinople and in the suburbs of the city. Four days afterwards, the wife of the emperor died.</p> <p>8.27.2 These occurrences were regarded by many as indications of Divine wrath on account of the persecution that had been carried out against John.</p> <p>For Cyrinus, bishop of Chalcedon, one of his principal enemies, had long ago ended his life in the midst of great bodily agony, on account of the accident that had occurred to his foot, and the following necessary amputation of the leg by the physicians.</p>	
405-406 – Atticus ordained Bishop of Constantinople after Arsacius’ death		
<p>6.20.1 But Arsacius did not long survive his accession to the bishopric; for he died on the 11th of November under the following consulate, which was Stilicho’s second, and the first of Anthemius.</p> <p>6.20.2 Because the bishopric was desirable and many aspired to the vacant see, much time elapsed before the election of a successor. At length, in the following consulate, which was the sixth of Arcadius, and the first</p>	<p>8.27.3 Arsacius, too, died after he had presided over the church of Constantinople for only a short time. Many candidates were proposed as his successor. Four months after his death, Atticus, a presbyter of the clergy of Constantinople and one of the enemies of John, was ordained.</p>	

Socrates	Sozomen	Theodoret
<p>of Probus, a devout man named Atticus was promoted to the episcopate.</p>		
<p>6.20.3 He was a native of Sebastia in Armenia, and had followed an ascetic life from an early age. Moreover, in addition to a moderate share of learning, he possessed a large amount of natural prudence. But I shall speak of him more a little later.</p>	<p>8.27.4 He was a native of Sebaste in Armenia. He had been instructed from his youth in the principles of monastic philosophy by monks of the Macedonian heresy. These monks, who then enjoyed a very high reputation at Sebaste for philosophy, were of the discipline of Eustathius, to whom allusion has already been made as bishop there, and a leader of the best monks.</p> <p>8.27.5 When Atticus attained the age of manhood, he embraced the tenets of the Catholic Church. He possessed more ability from nature than by learning. He became a participant in affairs and was as skillful in carrying on intrigues as in evading the machinations of others. He had a very engaging disposition and was beloved by many. The speeches which he delivered in the church were mediocre.</p> <p>8.27.6 Although he was not totally devoid of intelligence, his speeches were not accounted by his hearers to be of sufficient value to be preserved in writing. If an opportunity offered itself anywhere, he would use the best-known Greek authors. But in conversations about these writers he frequently concealed what he did know, lest he appear unlettered.</p> <p>8.27.7 It is said that he showed much zeal on behalf of those who had the same opinion as himself, and that he mightily opposed the heterodox. When he wished he could easily alarm them. But he could at once transform himself and would appear meek. Such is the information which those who knew the man have furnished.</p>	
The presbyter Sabbatius		
<p>7.5.1 Many, however, ignored these events and gave into their own depravity: for not only did the Jews continue in unbelief after this miracle, but also others who love to follow them were shown to hold similar views to theirs.</p> <p>7.5.2 Among these was Sabbatius, of whom mention has before been made. He, not being content with the dignity of presbyter to which he had attained, but aiming at a bishopric from the beginning, separated himself from</p>		

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<p>the church of the Novatians, making a pretext of observing the Jewish Passover.</p> <p>7.5.3 Therefore he held schismatic assemblies apart from his own bishop Sisinnius, in a place named Xerolophus, where the forum of Arcadius now is. He dared to perform of an act deserving the most severe punishment:</p> <p>7.5.4 One day at one of these meetings he read that passage in the Gospel where it is written, “Now it was the Feast of the Jews called the Passover,” [Luke 22:1] he added what was never written nor heard of before: “Cursed be he that celebrates the Passover out of the days of unleavened bread.”</p> <p>7.5.5 When these words were reported among the people, the simpler of the Novatian laity were deceived by this artifice and flocked to him.</p> <p>7.5.6 But his fraudulent fabrication was of no avail to him, for his forgery resulted in the most disastrous consequences.</p> <p>7.5.7 For shortly afterwards he kept the feast in anticipation of the Christian Easter and many flocked to him according to their custom. While they were passing the night in the accustomed vigils, a panic fell upon them, as if caused by evil spirits, that Sisinnius their bishop was coming with a multitude to attack them.</p> <p>7.5.8 On account of the distress that would be expected in such a case and because they were shut up at night in a confined place, they trampled one another. As a result, more than seventy of them were crushed to death.</p> <p>7.5.9 On account of this many deserted Sabbatius. However, some who held his ignorant prejudice remained with him.</p> <p>7.5.10 The way in which Sabbatius, by a violation of his oath, later managed to get himself ordained a bishop, we shall relate hereafter.</p>		
Leaders of Arianism at the time		
<p>7.6.1 Dorotheus, bishop of the Arians, who, as we have said, was moved from Antioch to Constantinople by that sect, attained the age of one hundred and nineteen years and then died on the 6th of November, in the seventh</p>		

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<p>consulate of Honorius, and the second of Theodosius Augustus.</p> <p>7.6.2 After him Barbas presided over the Arian sect. During his time the Arian faction was favored by possessing two very eloquent members, both having the rank of presbyter, one of whom was named Timothy, and the other George.</p> <p>7.6.3 Now George excelled in Grecian literature, while Timothy, on the other hand, was proficient in the sacred Scriptures.</p> <p>7.6.4 George indeed constantly had the writings of Aristotle and Plato in his hands, but Timothy found his inspiration in Origen. He also showed a considerable knowledge of the Hebrew language in his public expositions of the Holy Scriptures.</p> <p>7.6.5 Now Timothy had formerly identified himself with the sect of the Psathyrians, but George had been ordained by Barbas.</p> <p>7.6.6 I myself have conversed with Timothy and was exceedingly struck by the readiness with which he would answer the most difficult questions and clear up the most obscure passages in the Divine oracles. He also invariably quoted Origen as an unquestionable authority in confirmation of his own statements.</p> <p>7.6.7 But it is astonishing to me that these two men would continue to uphold the heresy of the Arians, since the one was so familiar with Plato, and the other had Origen on his lips so frequently.</p> <p>7.6.8 For Plato does not say that the second and third cause, as he usually terms them, had a beginning of existence and Origen everywhere acknowledges the Son to be co-eternal with the Father.</p> <p>7.6.9 Nevertheless, although they remained connected with their own church, they still unconsciously changed the Arian sect for the better and displaced many of the blasphemies of Arius by their own teachings.</p> <p>7.6.10 But enough of these persons. Sisinnius bishop of the Novatians dying under the same consulate, Chrysanthus was ordained in his place, of whom we shall have to speak by and by.</p>		

Socrates	Sozomen	Theodoret
407 – Death of Chrysostom		
	<p>8.27.8 John acquired great notoriety even in his exile. He possessed ample wealth and was also liberally supplied with money by Olympias, the deaconess, and others. With this he purchased the liberty of many captives from the Isaurian robbers and restored them to their families. He also administered to the needs of many who were in want and by his kind words comforted those who did not stand in need of money. For this reason, he was exceedingly beloved not only in Armenia, where he dwelt, but by all the people of the neighboring countries.</p> <p>8.27.9 The inhabitants of Antioch and of the other parts of Syria, and of Cilicia frequently sought his society.</p>	
	<p>8.28.1 Innocent, bishop of Rome, was very anxious to procure the recall of John, as one can tell by his letters. He sent five bishops and two presbyters of the Roman church, with the bishops who had been delegated as ambassadors to him from the East, to the emperors Honorius and Arcadius, to request the convocation of a council and to name time and place.</p> <p>8.28.2 The enemies of John at Constantinople framed a charge as though these things were done to insult the Eastern emperor and caused the ambassadors to be ignominiously dismissed as if they had invaded a foreign government. John was at the same time condemned by an imperial edict to a more remote place of banishment, and soldiers were sent to conduct him to Pityus. The soldiers soon arrived and removed him.</p>	
<p>6.21.1 John, who had been taken into exile, died in Comana on the Euxine, on the, 14th of September, in the following consulate, which was the seventh of Honorius, and the second of Theodosius.</p>	<p>8.28.3 It is said that during this journey, Basiliscus, the martyr, appeared to him at Comani, in Armenia, and told him of the day of his death. Being afflicted with pain in the head and being unable to bear the heat of the sun, he could not carry out his journey, but ended his life in that town.</p>	<p>5.34.8b But the loving Lord did not allow the victorious athlete to be carried off to this islet, for when he had reached Comana he was taken to the life that knows neither age nor pain.</p> <p>5.34.9 The body that had struggled so bravely was buried by the side of the coffin of the martyred Basiliscus, for so the martyr had ordained in a dream. I think it needless to prolong my narrative by relating how many bishops were expelled from the church on Chrysostom’s account, and sent to live in the ends of the earth, or how many ascetic philosophers were involved in the same calamities, and all the more</p>

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		<p>because I think it is right to minimize these hideous details, and to throw a veil over the ill deeds of men of the same faith as our own.</p> <p>5.34.10 Punishment however did fall on most of the guilty, and their sufferings were a means of good to the rest. This great wrong was especially hated by the bishops of Europe, who separated themselves from the guilty parties. In this action they were joined by all the bishops of Illyria. In the East most of the cities shrank from participation in the wrong but did not divide the body of the church.</p> <p>5.34.11 After the death of the great teacher of the world, the bishops of the West refused to embrace communion with the bishops of Egypt, of the East, of the Bosphorus, and in Thrace, until the name of that holy man had been inserted among those of deceased bishops.</p> <p>5.34.12 They declined to acknowledge Arsacius, his immediate successor. But Atticus the successor of Arsacius was received when he had inserted the name in the roll after he had frequently solicited the boon of peace.</p>
<p>6.21.2 He was a man who, on account of zeal for temperance, was inclined to anger rather than forbearance, as we have before observed. His personal sanctity of character led him to indulge in a freedom of speech which was intolerable to others.</p> <p>6.21.3 Indeed, it is most inexplicable to me, how he should appear to teach a loose view of temperance in his sermons with a zeal so ardent for the practice of self-control and blamelessness of life.</p> <p>6.21.4 For although repentance was accepted but once from those who had sinned after baptism by the Synod of bishops, he did not hesitate to say, 'Approach, although you may have repented a thousand times.'</p> <p>6.21.5 For this doctrine, even many of his friends censured him, but especially Sisinnius bishop of the Novatian.</p>		

Socrates	Sozomen	Theodoret
<p>6.21.6 He wrote a book condemning the quoted opinion of Chrysostom's and severely rebuked him for it. But this occurred long ago.</p>		
408 – The Death of Arcadius		
<p>6.23.1 Not long after the death of John, the Emperor Arcadius also died. This prince was of a mild and gentle disposition and toward the close of his life was thought to be greatly beloved of God, for the following reason.</p> <p>6.23.2 There was at Constantinople an immense mansion called Carya. In the court there is a walnut tree on which it is said Acacius suffered martyrdom by hanging. Because of this a chapel was built near it,</p> <p>6.23.3 The Emperor Arcadius decided to visit one day and after praying there, left again.</p> <p>6.23.4 All who lived near this chapel ran in a crowd to see the emperor.</p> <p>6.23.5 And some, from the mansion previously mentioned, endeavored to occupy the streets in order to get a better view of their sovereign and his group, while others followed in his train, until all who inhabited it, including the women and children, had left it. No sooner was this vast pile emptied of its occupants than the entire building fell.</p> <p>6.23.6 Following this there was a great outcry, followed by shouts of admiration, because it was believed that emperor's prayer had rescued a great number of people from destruction.</p>		
<p>6.23.7 This event occurred in that manner. On the 1st of May, Arcadius died, leaving his son Theodosius only eight years old, under the consulate of Bassus and Philip, in the second year of the 297th Olympiad. He had reigned thirteen years with Theodosius his father, and fourteen years after his death, and had then attained the thirty-first year of his age. This book includes the space of twelve years and six months.</p>	<p>9.1.1 Such are the details that have been transmitted concerning John. Not long after his death, and three years after the elevation of Atticus to the bishopric of Constantinople, and during the consulate of Bassus and Philip, Arcadius died. He left Theodosius, his son, who was just weaned, as his successor to the empire. He also left three daughters of tender age, named Pulcheria, Arcadia, and Marina.</p>	