

## 7.2 – The Reign of Honorius (411-423)

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Socrates	Sozomen	Theodoret
<b>Chrysanthus, bishop of the Novatians in Constantinople</b>		
<p>7.12.1 After the death of Sisinnius, Chrysanthus was forced to take up the episcopal office. He was the son of Marcian the predecessor of Sisinnius</p> <p>7.12.2 Having had a military appointment in the palace at an early age, he was subsequently made governor of Italy under Theodosius the Great and after that lord-lieutenant of the British Isles. In both offices he received the highest praise.</p> <p>7.12.3 Returning to Constantinople at an advanced age, he earnestly desired to be made prefect of the city. Instead he was made bishop of the Novatians against his will.</p> <p>7.12.4 For, when Sissinius was at the point of death, he referred to him as a most suitable person to occupy the see. The people regarded this declaration as law and sought to have him ordained immediately.</p> <p>7.12.5 Because Chrysanthus attempted to avoid having this dignity forced upon him, Sabbatius imagined that an opportune moment was now before him to make himself master of the churches. Taking no account of the oath by which, he had bound himself, he procured his own ordination at the hands of a few insignificant bishops.</p> <p>7.12.6 Among these was Hermogenes, who had been excommunicated with curses by [Sabbatius] himself on account of his blasphemous writings.</p> <p>7.12.7 But this false procedure was of no use to Sabbatius, for the people, disgusted by his blustering, made every effort to discover where Chrysanthus had gone. Finding him secluded in Bithynia, they brought him back by force and invested him with the bishopric.</p>		

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<p>7.12.8 He was a man of unsurpassed modesty and prudence and thus he established and enlarged the churches of the Novatians at Constantinople.</p> <p>7.12.9 Moreover, he was the first to distribute gold among the poor out of his own private property. Furthermore, he would receive nothing from the churches but two loaves of the consecrated bread every Lord's day.</p> <p>7.12.10 So anxious was he to promote the advantage of his own church, that he drew Ablabius, the most eminent orator of that time from the school of Troilus and ordained him a presbyter. His sermons are remarkably elegant and passionate.</p> <p>7.12.11 But Ablabius was later promoted to the bishopric of the church of the Novatians at Nicaea, where he taught rhetoric at the same time.</p>		
<b>412 – Cyril succeeds Theophilus</b>		
<p>7.7.1 Shortly afterwards, Theophilus, bishop of Alexandria, having fallen into a lethargic state, died on the 15th of October, in the ninth consulate of Honorius, and the fifth of Theodosius.</p> <p>7.7.2 A great contest immediately arose concerning the appointment of a successor, some seeking to place Timothy the archdeacon in the episcopal chair and others favoring Cyril, who was a nephew of Theophilus.</p> <p>7.7.3 On account of this, a tumult arose among the people, and Abundantius, the commander of the troops in Egypt, took sides with Timothy. [Yet the partisans of Cyril triumphed.]</p> <p>7.7.4 Consequently, on the third day after the death of Theophilus, Cyril came into possession of the episcopate with greater power than Theophilus had ever exercised. For from that time the bishopric of Alexandria went beyond the limits of its sacred functions and assumed the administration of secular matters.</p> <p>7.7.5 Cyril immediately shut the churches of the Novatians at Alexandria and took possession of all their consecrated vessels and ornaments. He then stripped their bishop Theopemptus of all that he had.</p>		

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<b>Christianity is favored under Isdigerdes</b>		
<p>7.8.1 About this same time Christianity spread into Persia, for the following reasons.</p> <p>7.8.2 Frequent embassies were sent between the sovereigns of Persia and the Roman empire, for they were needed constantly.</p> <p>7.8.3 At that time the Roman emperor decided that it was necessary to send Maruthas, bishop of Mesopotamia, who has been before mentioned, on a mission to the king of the Persians.</p> <p>7.8.4 The king discovered great piety in the man and treated him with great honor. He paid attention to him as one who was indeed loved by God.</p> <p>7.8.5 This excited the jealousy of the magi, whose influence over the Persian monarch is considerable, for they feared that he would persuade the king to embrace Christianity.</p> <p>7.8.6 For Maruthas had by his prayers cured the king of a violent headache to which he had been subject for a long time and which the magi had been unable to relieve.</p> <p>7.8.7 The magicians therefore resorted to this deception: Since the Persians worship fire and the king was accustomed to pay his adoration in a certain temple to the fire which was kept perpetually burning, they concealed a man underneath the sacred hearth and ordered him to make this exclamation at the time of day when the king was accustomed to perform his devotion: "The king should be thrust out because he is guilty of impiety, in imagining that a Christian priest is loved by the Deity."</p> <p>7.8.8 When Isdigerdes—that was the king's name—heard these words, he decided to dismiss Maruthas, despite the reverence with which he regarded him.</p> <p>7.8.9 But Maruthas being a truly God-loving man, detected the plot of the magi by the earnestness of his prayers</p> <p>7.8.10 Therefore going to the king he addressed him: "Do not be deluded, O king," said he, "but when you enter that temple again and hear the same voice, explore</p>		

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<p>the ground below and you will discover the fraud. For it is not the fire that speaks, but it is a human ruse.”</p> <p>7.8.11 The king listened to the Maruthas’ suggestion and went to the little house where the ever-burning fire was as usual.</p> <p>7.8.12 When he again heard the same voice, he ordered the hearth to be dug up, at which point he discovered the impostor who uttered the supposed words of the Deity.</p> <p>7.8.13 Becoming indignant at the deception that had been attempted, the king commanded that the tribe of the magi should be decimated. When this was done, he permitted Maruthas to erect churches wherever he wished, and from that time on the Christian religion was spread among the Persians.</p> <p>7.8.14 Then Maruthas was recalled and went to Constantinople. Not long afterwards however, he was again sent as ambassador to the Persian court.</p> <p>7.8.15 Again, the magi devised contrivances, so that by all possible means they could prevent the king from giving him audience. One of their devices was to cause a most disgusting smell where the king was accustomed to go, and then accuse the Christians of being the authors of it.</p> <p>7.8.16 The king however, having already been given reason to suspect the magi, very diligently and closely scrutinized the matter. Again, the authors of the nuisance were detected.</p> <p>7.8.17 Therefore he punished several of them and held Maruthas in still higher honor.</p> <p>7.8.18 He had high regard for the Romans as a nation and prized good feeling on their part very highly. He almost embraced the Christian faith himself, as Maruthas in conjunction with Abdas bishop of Persia gave another experimental proof of its power.</p> <p>7.8.19 For these two had cast out a demon which had possessed the king’s son by fasting and prayer.</p> <p>7.8.20 But the death of Isdigerdes prevented him from making an open profession of Christianity. The kingdom then devolved on Vararanes his son, in whose time the</p>		

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treaty between the Romans and Persians was broken as we shall have occasion to narrate a little later.		
<b>Alexander of Antioch</b>		
		<p>5.35.1 At this time the see of Alexandria was held by Cyril, Theophilus' nephew, whom he had succeeded. At the same time Jerusalem was occupied by John after Cyril, whom we have previously mentioned. The Antiochenes were under the care of Alexander, whose life and conversation were consistent with his episcopate.</p> <p>5.35.2 Before his consecration he passed his time in ascetic training and in strenuous bodily exercise. He was known as a noble champion, teaching by word and confirming the word by deed. His predecessor was Porphyrius who guided the church after Flavianus and left behind him many memorials of his loving character.</p> <p>5.35.3 He was also distinguished by his intellect. The holy Alexander was especially rich in self-discipline and philosophy. His life was one of poverty and self-denial, but his eloquence was copious and his other gifts were innumerable. By his advice and exhortation, the followers of the great Eustathius whom Paulinus and Evagrius after him had not permitted to be restored, were united to the rest of the body. A festival was celebrated the likes of which none had ever seen before.</p> <p>5.35.4 The bishop gathered all the faithful together, both clergy and laity, and marched with them to the assembly. The procession was accompanied by musicians. One hymn was sung by all in harmony and thus he and his company went in procession from the western postern to the great church, filling the whole forum with people and forming a stream of thinking living beings like the Orontes in its course.</p> <p>5.35.5 When this was seen by the Jews, by the victims of the Arian plague, and by the insignificant remnant of Pagans, they groaned and wailed and were distressed at seeing the rest of the rivers discharging their waters into the Church. The name of the great John was first inscribed in the records of the Church by Alexander.</p>

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<b>c. 415 – Conflict in Alexandria</b>		
<p>7.13.1 About this same time the Jewish inhabitants were driven out of Alexandria by Cyril the bishop on the following account:</p> <p>7.13.2 The Alexandrian public is more delighted with tumult than any other people. If at any time it can find a pretext, it breaks forth into the most intolerable extremes.</p> <p>7.13.3 It never ceases from its violence without bloodshed. On the present occasion a disturbance arose among the populace, not for any serious reason, but out of an evil that has become very popular in almost all cities, a fondness for dancing exhibitions.</p> <p>7.13.4 Because the Jews refrained from business on the Sabbath and spent their time, not in hearing the Law, but in theatrical amusements, dancers usually collect great crowds on that day and disorder is almost invariably produced.</p> <p>7.13.5 Although this was in some degree controlled by the governor of Alexandria, nevertheless the Jews continued to oppose these measures. Although they are always hostile toward the Christians, they were roused to still greater opposition on account of the dancers.</p> <p>7.13.6 When, therefore, Orestes the prefect was publishing an edict—for so they are accustomed to call public notices—in the theatre for the regulation of the shows, members of the bishop Cyril’s party were there to learn the nature of the orders about to be issued.</p> <p>7.13.7 There was among them a certain Hierax, a teacher of the rudimentary branches of literature. He listened to Cyril’s sermons very enthusiastically and made himself known by his eager applause.</p> <p>7.13.8 When the Jews observed this person in the theatre, they immediately cried out that he had come there for no other purpose than to excite rebellion among the people.</p> <p>7.13.9 Now Orestes had long regarded the growing power of the bishops with jealousy, because they encroached on the jurisdiction of the authorities appointed by the emperor and especially because Cyril</p>		

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<p>wished to set spies over his proceedings. He therefore ordered Hierax to be seized and publicly subjected him to the torture in the theatre.</p> <p>7.13.10 When Cyril found out about this, he sent for the principal Jews and threatened them with the utmost punishments unless they desisted from their molestation of the Christians.</p> <p>7.13.11 But when the Jewish populace heard these threats, instead of suppressing their violence, only became more furious and were led to form conspiracies for the destruction of the Christians. One of these was of so desperate that it caused their complete expulsion from Alexandria.</p> <p>7.13.12 This I shall now describe. They first agreed that each one of them would wear a ring on his finger made of the bark of a palm branch, so they could recognize one another.</p> <p>7.13.13 Then they decided to make a nightly attack on the Christians. Therefore, they sent people into the streets to raise an outcry that the church named after Alexander was on fire.</p> <p>7.13.14 When many of the Christians heard this, they ran out to save their church in great anxiety, some from one direction and some from another. The Jews immediately fell upon them and slew them. They easily distinguished each other by their rings.</p> <p>7.13.15 At daybreak the authors of this atrocity could not be concealed. Cyril, accompanied by an immense crowd of people, went to their synagogues—for so they call their house of prayer—and took them away from them and drove the Jews out of the city, permitting the crowd to plunder their goods.</p> <p>7.13.16 Thus, the Jews who had inhabited the city from the time of Alexander the Macedonian were expelled from it, stripped of all they possessed, and dispersed, some in one direction and some in another.</p> <p>7.13.17 One of them, a physician named Adamantius, fled to Atticus, bishop of Constantinople, professed Christianity, and sometime afterwards returned to Alexandria to live there.</p>		

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<p>7.13.18 But Orestes, the governor of Alexandria, was filled with great indignation at these events and was excessively grieved that a city of such magnitude should have been suddenly bereft of so large a portion of its population. Therefore, he immediately communicated the whole affair to the emperor.</p> <p>7.13.19 Cyril also wrote to him, describing the outrageous conduct of the Jews. In the meantime, he sent people to Orestes to mediate a reconciliation, for the people had urged him to do this.</p> <p>7.13.20 When Orestes refused to listen to friendly advances, Cyril extended toward him the book of gospels, believing that respect for religion would induce him to lay aside his resentment.</p> <p>7.13.21 When, however, even this did not pacify the prefect, but he persisted in implacable hostility towards the bishop, the following events occurred.</p>		
<b>The monks of Nitria</b>		
<p>7.14.1 Some of the monks inhabiting the mountains of Nitria, who possessed a very fiery disposition and whom Theophilus had unjustly armed against Dioscorus and his brethren previously, were again seized by an ardent zeal and resolved to fight on behalf of Cyril.</p> <p>7.14.2 Therefore about five hundred of them left their monasteries, came into the city, and met the prefect in his chariot.</p> <p>7.14.3 They called him a pagan idolater many other abusive names.</p> <p>7.14.4 He thought that this was a snare laid for him by Cyril and exclaimed that he was a Christian who had been baptized by Atticus, the bishop at Constantinople.</p> <p>7.14.5 They paid little attention to his protestations. A certain man named Ammonius threw a stone at Orestes which struck him on the head.</p> <p>7.14.6 He was covered him with the blood that flowed from the wound. All the guards, with a few exceptions, fled, plunging into the crowd, some in one direction and some in another, fearing to be stoned to death.</p> <p>7.14.7 Meanwhile the populace of Alexandria ran to the rescue of the governor and put the rest of the monks</p>		



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<p>to flight. But they restrained Ammonius and delivered him to the prefect.</p> <p>7.14.8 He immediately tortured him publicly and so severely that he died. Not long after he <b>[Orestes]</b> gave an account to the emperors of what had taken place. Cyril also forwarded his statement of the matter to the emperor.</p> <p>7.14.9 Causing the body of Ammonius to be deposited in a certain church, he gave him the new appellation of Thaumasius, ordered him to be enrolled among the martyrs, and praised his actions in church as that of one who had fallen in defense of piety.</p> <p>7.14.10 But the more sober-minded Christians, did not accept Cyril's prejudiced estimate of him,</p> <p>7.14.11 for they knew well that he had suffered the punishment due his rashness and that he had not lost his life under torture because he would not deny Christ. Cyril himself was conscious of this and allowed the memory of the circumstance to be gradually obliterated by silence.</p> <p>7.14.12 But the animosity between Cyril and Orestes did not by any means subside at this point but was kindled afresh by an occurrence similar to the preceding.</p>		
<b>415 – Hypatia's Death</b>		
<p>7.15.1 There was a woman at Alexandria named Hypatia, daughter of the philosopher Theon, who made such attainments in literature and science that she surpassed all the philosophers of her own time. Having attained the school of Plato and Plotinus, she explained the principles of philosophy to her auditors, many of whom came from a distance to receive her instructions.</p> <p>7.15.2 On account of her self-possession and ease of manner, which she had acquired because of the cultivation of her mind, she appeared often in public in the presence of the magistrates. Neither did she feel ashamed in coming to an assembly of men.</p> <p>7.15.3 For all men admired her the more on account of her extraordinary dignity and virtue.</p> <p>7.15.4 Yet even she fell a victim to the political jealousy which prevailed at that time. Because she had</p>		

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<p>frequent interviews with Orestes, it was slanderously reported among the Christian populace, that she prevented Orestes from being reconciled to the bishop.</p> <p>7.15.5 Therefore, some of those who were swept away by a fierce and bigoted zeal and whose ringleader was a reader named Peter, waylaid her returning home. They dragged her from her carriage, they took her to the church called Caesareum, and there they completely stripped her and then murdered her with tiles. After tearing her body in pieces, they took her mangled limbs to a place called Cinaron and there burnt them.</p> <p>7.15.6 This affair brought great hatred, not only upon Cyril, but also upon the whole Alexandrian church. Surely nothing can be further from the spirit of Christianity than massacres, fights, and events of that sort.</p> <p>7.15.7 This happened in the month of March during Lent, in the fourth year of Cyril's episcopate, under the tenth consulate of Honorius, and the sixth of Theodosius.</p>		
<b>Jewish atrocities committed in Alexandria</b>		
<p>7.16.1 Soon afterwards the Jews renewed their malevolent and impious practices against the Christians, and drew down upon themselves deserved punishment.</p> <p>7.16.2 At a place named Inmestar, situated between Chalcis and Antioch in Syria, the Jews were amusing themselves in their usual way with a variety of sports.</p> <p>7.16.3 In this way they indulged in many stupidities. At length, compelled by drunkenness they were guilty of scoffing at Christians and even Christ himself. They spoke in derision of the cross and those who put their trust in the Crucified One.</p> <p>7.16.4 They seized a Christian boy, bound him to a cross, and began to laugh and sneer at him. But in a little while they became so furious, that they scourged the child until he died by their hands.</p> <p>7.16.5 This conduct started a sharp conflict between them and the Christians. As soon as the emperors were informed of the circumstance, they issued orders to the governor of the province to find and punish the</p>		

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<p>criminals. Thus the Jewish inhabitants of this place paid the penalty for the wickedness they had committed in their impious sport.</p>		
<b>Bishops of Rome at this time</b>		
<p>7.11.1 After Innocent, Zosimus governed the Roman church for two years: and after him Boniface presided over it for three years. He was succeeded by Celestinus.  7.11.2 This Celestinus took away the churches from the Novatians at Rome and forced Rusticula their bishop to hold his meetings secretly in private houses.  7.11.3 Until this time the Novatians had flourished greatly in Rome, possessing many churches which were attended by large congregations.  7.11.4 But envy attacked them also, as soon as the Roman episcopate, like that of Alexandria, extended itself beyond the limits of ecclesiastical jurisdiction, and degenerated into its present state of secular domination.  7.11.5 From then on the bishops would not allow even those who agreed with them in matters of faith to enjoy the privilege of assembling in peace, but stripped them of all they possessed, praising them merely for these agreements in faith.  7.11.6 The bishops of Constantinople kept themselves free from this [sort of conduct]. In addition to tolerating them and permitting them to hold their assemblies within the city, as I have already stated, they treated them with every mark of Christian regard.</p>		
<b>419 - A miracle at the baptism of a Jewish imposter</b>		
<p>7.17.1 About this time Chrysanthus bishop of the Novatians, after presiding over the churches of his own sect seven years, died on the 26th of August, under the consulate of Monaxius and Plintha.  7.17.2 He was followed in the bishopric by Paul, who had formerly been a teacher of the Latin language. But afterwards, setting aside the Latin language, he had devoted himself to an ascetic course of life, founded a monastery of religious men, and adopted a mode of living that was not very different from that pursued by the monks in the desert.</p>		

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<p>7.17.3 In fact, I myself found him to be just like Evagrius says the monks dwelling in the deserts ought to be.</p> <p>7.17.4 He imitated them in continuous fasting, silence, abstinence from animal food, and also for the most part abstaining from the use of oil and wine.</p> <p>7.17.5 He was, moreover, concerned for the wants of the poor to as great an extent as any other man. He untiringly visited those who were in prison, and interceded with the judges on behalf of many criminals, who readily attended to him on account of his eminent piety.</p> <p>7.17.6 But why should I lengthen my account of him? For I am about to mention a deed done by him which is well worthy of being recorded in writing.</p> <p>7.17.7 A certain Jewish impostor, pretending to be a convert to Christianity, was accustomed to being baptized often and by that plan he amassed a good deal of money.</p> <p>7.17.8 After deceiving many of the Christian sects by this fraud—for he received baptism from the Arians and Macedonians—since there remained no others to practice his hypocrisy upon, he at length came to Paul bishop of the Novatians and, declaring that he earnestly desired baptism, requested that he might obtain it at his hand.</p> <p>7.17.9 Paul commended the determination of the Jew but told him he could not perform that rite for him until he had been instructed in the fundamental principles of the faith and given himself to fasting and prayer for many days.</p> <p>7.17.10 The Jew was compelled to fast against his will and became more insistent in his request for baptism.</p> <p>7.17.11 Because Paul did not wish to discourage him by longer delays, since he was so urgent, he consented to grant his request and made all the necessary preparations for the baptism.</p> <p>7.17.12 Having purchased a white vestment for him, he ordered the font to be filled with water and then led the Jew to it in order to baptize him. But a certain</p>		

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<p>invisible power of God caused the water suddenly to disappear.</p> <p>7.17.13 Of course, the bishop and those present, did not have the least suspicion of the real cause, but imagined that the water had escaped by the channels underneath, by which they are accustomed to empty the font. These passages were therefore very carefully closed, and the font filled again. Again, however, as the Jew was taken there a second time, the water vanished as before.</p> <p>7.17.14 Then Paul addressed the Jew, saying, "Either you are an evil-doer, wretched man, or an ignorant person who has already been baptized."</p> <p>7.17.15 As the people crowded together to witness this miracle, one among them recognized the Jew, and identified him as having been baptized by Atticus, the bishop, a little while previously. Such was the portent wrought by the hands of Paul bishop of the Novatians.</p>		
<b>419 – The Arians are reunited</b>		
<p>5.23.12 The Arians, having been divided for thirty-five years, were reunited in the reign of Theodosius the Younger, under the consulate of Plintha the commander-in-chief of the army, who was a member of the sect of Psathyrians; these were prevailed on to desist from contention. They afterwards passed a resolution, giving it all the cogency of law, that the question which had led to their separation, should never be discussed again.</p> <p>5.23.13 But this reconciliation extended no farther than Constantinople; for in other cities where any of these two parties were found, they persisted in their former separation. So much concerning the division among the Arians.</p>	<p>7.17.14 So that, in every city, they have separate churches. The Arians at Constantinople, however, after a separation of thirty-five years, were reconciled to each other by Plinthas, formerly a consul, general of the cavalry and infantry, a man possessed of great influence at court. To prevent the revival of the former dissensions among them, the question which had been the cause of the division was never allowed to be discussed again. And these occurrences took place later.</p>	
<b>420 - Persecution in Persia</b>		
		<p>5.39.1 At this time Isdigirdes, King of the Persians, began to wage war against the churches. The circumstances which caused him so to do were as follows. A certain bishop, Abdas by name, adorned with many virtues, was stirred with undue zeal and destroyed</p>

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		<p>a Pyreum. Pyreum is the name given by the Persians to the temples of the fire which they regarded as their God. When Isdigirdes was told about this by the Magi, he sent for Abdas.</p> <p>5.39.2 First he complained in moderate language about what had taken place and ordered him to rebuild the Pyreum.</p> <p>This the bishop absolutely refused to do and at this the king threatened to destroy all the churches and, in the end, carried out all his threats. First he gave orders for the execution of that holy man and then commanded the destruction of the churches.</p> <p>5.39.3 Now I think that destroying the Pyreum was wrong and inexpedient.</p> <p>5.39.4 For not even the divine Apostle, when he came to Athens and saw the city overrun by idolatry, destroyed any one of the altars which the Athenians honored. Instead he convicted them of their ignorance by his arguments and made known the truth. But I greatly praise and honor the refusal to rebuild the fallen temple and the determination to choose death rather than so do. I count it as a deed worthy of the martyr's crown; for building a shrine in honor of the fire seems to me to be equivalent to adoring it.</p> <p>5.39.5 From this beginning arose a tempest which stirred fierce and cruel waves against the younglings of the true faith. Although thirty years have gone by, the agitation is still maintained by the Magi, as the sea is kept in commotion by the blasts of furious wind. Magus is the name given by the Persians to the worshippers of the sun and moon, but I have exposed their fanciful system in another treatise and have proposed solutions of their difficulties.</p>
<p>7.18.1 Isdigirdes king of the Persians, who had in no way molested the Christians in his dominions, died and his son, Vararanes by name, succeeded him in the kingdom. This prince yielded to the influence of the magi and persecuted the Christians there with rigor by inflicting on them a variety of Persian punishments and tortures.</p>		<p>5.39.6 When Isdigirdes died, Vararanes, his son, inherited at once the kingdom and the war against the faith, and dying in his turn left them both together to his son.</p>

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		<p>5.39.7 To relate the various kinds of tortures and cruelties inflicted on the saints is no easy task. In some cases, the hands were flayed, in others, the back. They stripped the skin off of the heads of others, from brow to beard.</p> <p>5.39.8 Others were encased in split reeds with the cut part turned inwards and were surrounded with tight bandages from head to foot. Then each of the reeds was dragged out by force and, tearing away the adjacent portions of the skin, caused severe agony.</p> <p>5.39.9 Pits were dug, carefully greased, and filled with mice. Then they let down the martyrs, bound hand and foot, so as not to be able to protect themselves from the animals, to be food for the mice.</p> <p>5.39.10 And the mice, under stress of hunger, little by little devoured the flesh of the victims, causing them long and terrible suffering.</p> <p>5.39.11 Others endured even more terrible suffering than these, invented by the enemy of humanity and the opponent of the truth. But the courage of the martyrs was unbroken, and they hastened unbidden in their eagerness to win that death which leads men into indestructible life. Of these I will cite one or two to serve as examples of the courage of the rest.</p> <p>5.39.12 Among the noblest of the Persians was one called Hormisdas, by race an Achaemenid and the son of a Prefect. On learning that he was a Christian, the king summoned him and ordered him to renounce God his Savior. He replied that the royal orders were neither right nor reasonable: "For he," so he went on, "who is taught to spurn and deny the God of all without difficult, will all the more easily despise a king who is a man of mortal nature.</p> <p>5.39.13 And if, sir, he who denies your sovereignty is deserving of the severest punishment, is not he who denies the Creator of the world due a much more terrible chastisement?"</p> <p>5.39.14 The king ought to have admired the wisdom of what was said, but, instead of this, he stripped the noble athlete of his wealth and rank and ordered him to</p>

Socrates	Sozomen	Theodoret
		<p>go clad in nothing save a loin cloth and drive the camels of the army.</p> <p>5.39.15 After some days had gone by, as he looked out of his chamber, he saw the excellent man scorched by the rays of the sun, and covered with dust. He thought of his father's illustrious rank, sent for him, and told him to put on a tunic of linen. Then, thinking that the toil he had suffered and the kindness shown him had softened his heart, he said, "Now at least give up your opposition, and deny the carpenter's son."</p> <p>5.39.16 Full of holy zeal Hormisdas tore the tunic and flung it away saying, "If you think that this will make me give up the true faith, keep your present with your false belief." When the king saw how bold he was he drove him naked from the palace.</p> <p>5.39.17 One Suenes, who owned a thousand slaves, resisted the King, and refused to deny his master. The King therefore asked him which of his slaves was the vilest, and he handed over the ownership of all the rest to this slave and gave him Suenes to be his slave. He also gave him in marriage Suenes' wife, supposing that thus he could bend the will of the champion of the truth.</p> <p>5.39.18 But he was disappointed, for he had built his house upon the rock.</p> <p>The king also seized and imprisoned a deacon by the name of Benjamin. After two years an envoy from Rome came to treat of other matters who, when he was informed of this imprisonment, petitioned the king to release the deacon.</p> <p>5.39.19 The king ordered Benjamin to promise that he would not attempt to teach the Christian religion to any of the Magi, and the envoy exhorted Benjamin to obey, but Benjamin, after he heard what the envoy had to say, replied, "It is impossible for me not to impart the light which I have received.</p> <p>5.39.20 For the history of the holy gospels teaches us how great a penalty we shall receive for the hiding of our talent." Up to this time the King had not been informed of this refusal and ordered him to be set free. Benjamin continued as he was accustomed to, seeking to</p>



Socrates	Sozomen	Theodoret
		<p>catch those who were held down by the darkness of ignorance and to bring them to the light of knowledge.</p> <p>5.39.21 After a year, information of his conduct was given to the king. He was summoned and ordered to deny Him whom he worshipped. He then asked the king “What punishment should be assigned to one who deserted his allegiance and found another?”</p> <p>5.39.22 “Death and torture,” said the king. “How then” continued the wise deacon “should he be treated who abandons his Maker and Creator, makes a God of one of his fellow slaves, and offers to him the honor due to his Lord?” Then the king was moved with wrath. He had twenty reeds pointed and driven into the nails of his hands and feet.</p> <p>5.39.23 When he saw that Benjamin took this torture for child’s play, he pointed another reed and drove it into his privy part and, by working it up and down, caused unspeakable agony. After this torture the impious and savage tyrant ordered him to be impaled upon a stout knotted staff and so the noble sufferer died.</p> <p>5.39.24 Innumerable other similar deeds of violence were committed by these impious men. But we must not be astonished that the Lord of all endures their savagery and impiety, for indeed before the reign of Constantine the Great all the Roman emperors wreaked their wrath on the friends of the truth.</p> <p>5.39.25 Diocletian, on the day of the Saviour’s passion, destroyed the churches throughout the Roman Empire. But after nine years had gone by they rose again in bloom and beauty many times larger and more splendid than before, while he and his evil perished.</p> <p>5.39.26 These wars and the victory of the church had been predicted by the Lord and the event teaches us that war brings us more blessing than peace. Peace makes us delicate, easy and cowardly. War sharpens our courage and makes us despise this present world as passing away. But these are observations which we have often made in other writings.</p>
7.18.2 They were, on account of the oppression, obliged to desert their country and seek refuge among		

Socrates	Sozomen	Theodoret
<p>the Romans, entreating them not to allow them to be completely destroyed.</p> <p>7.18.3 Atticus the bishop received these suppliants with great benevolence and did his utmost to help them in whatever way was possible. Accordingly, he made the emperor Theodosius acquainted with the facts.</p>		
<b>421 - Hostilities between the Romans and the Persians</b>		
<p>7.18.4 At the same time another complaint of the Romans against Persians came to light. The Persians would not send back the laborers in the gold mines who had been hired from among the Romans and they plundered the Roman merchants.</p> <p>7.18.5 The bad feeling which these things produced were greatly increased by the flight of the Persian Christians into the Roman territories.</p> <p>7.18.6 For the Persian king immediately sent an embassy to demand the fugitives. But the Romans were not inclined to give them up. They not only wanted to defend their suppliants, but also were ready to do anything for the sake of the Christian religion.</p> <p>7.18.7 For this reason they chose to renew war with the Persians, rather than allow the Christians to be miserably destroyed.</p> <p>7.18.8 The pact was accordingly broken and a fierce war followed. I think it would be reasonable to give a brief account of this war.</p> <p>7.18.9 The Roman emperor first sent a body of troops under the command of the general Ardaburius, who made an incursion through Armenia into Persia and ravaged one of its provinces called Azazene.</p> <p>7.18.10 Narsaeus the Persian general marched against him with the Persian army, but once he engaged him, he was defeated and obliged to retreat. Afterwards he judged it advantageous to make an unexpected attack through Mesopotamia into the unguarded Roman territories, thinking that by this means he could be revenged on the enemy.</p> <p>7.18.11 But this design of Narsaeus did not escape the observation of the Roman general. Therefore, having</p>		

Socrates	Sozomen	Theodoret
<p>plundered Azazene, he then hastily marched into Mesopotamia.</p> <p>7.18.12 Therefore Narsaeus, although furnished with a large army, was prevented from invading the Roman provinces.</p> <p>7.18.13 Arriving at Nisibis – a city in the possession of the Persians situated on the frontiers of both empires – he sent Ardaburius desiring that they might make mutual arrangements about carrying on the war and appoint a time and place for an engagement.</p> <p>7.18.14 But he said to the messengers, “Tell Narsaeus that the Roman emperors will not fight when it pleases him.”</p> <p>7.18.15 The emperor, perceiving that the Persian king was mustering his whole force, made additional levies to his army and put his whole trust in God for the victory.</p> <p>7.18.16 The following circumstance proves that the king was granted immediate benefit from this pious confidence.</p> <p>7.18.17 Because the people of Constantinople were greatly distressed and apprehensive regarding the war, angels from God appeared to some people in Bithynia who were travelling to Constantinople on their own affairs and commanded them tell the people not to be alarmed but pray to God and be assured that the Romans would be conquerors. For they said that they themselves were appointed by God to defend them.</p> <p>7.18.18 When this message was circulated, it not only comforted the residents of the city, but also made the soldiers more courageous.</p> <p>7.18.19 When the theater of war transferred, as we have said, from Armenia to Mesopotamia, the Romans shut up the Persians in the city of Nisibis, which they besieged.</p> <p>7.18.20 Having constructed wooden towers which they advanced by means of machines to the walls, they killed great numbers of those who defended them, as well as of those who ran to their assistance.</p> <p>7.18.21 When Vararanes the Persian monarch learned that, on the one hand, his province of Azazene had been</p>		

Socrates	Sozomen	Theodoret
<p>desolated, and that, on the other, his army was closely besieged in the city of Nisibis, he resolved to march in person with all his forces against the Romans.</p> <p>7.18.22 But dreading the Romans' valor, he implored the aid of the Saracens, who were then governed by a warlike chief named Alamundarus. This prince accordingly brought with him a large reinforcement of Saracen auxiliaries and exhorted the king of the Persians to fear nothing, for he would soon reduce the Romans under his power and deliver Antioch in Syria into his hands.</p> <p>7.18.23 But the event did not fulfill these promises, for God placed in the minds of the Saracens a terrible panic. Imagining that the Roman army was falling upon them and finding no other way of escape, they threw themselves, armed as they were, into the river Euphrates. Nearly one hundred thousand of them were drowned. Such was the nature of the panic.</p> <p>7.18.24 The Romans besieging Nisibis, understanding that the king of Persia was bringing with him a great number of elephants, became alarmed in their turn, burnt all the machines they had used in carrying out the siege and retreated into their own country.</p> <p>7.18.25 What engagements afterwards took place, and how Areobindus, another Roman general, killed the bravest of the Persians in single combat, and by what means Ardaburius destroyed seven Persian commanders in an ambuscade, and in what manner Vitian, another Roman general, vanquished the remnant of the Saracen forces, I believe I ought to pass by, lest I should digress too far from my subject.</p>		
<b>The courier, Palladius</b>		
<p>7.19.1 How the Emperor Theodosius received intelligence of what was done in an incredibly short amount of time and how he was quickly informed of events taking place far away, I shall attempt to explain.</p> <p>7.19.2 He had the good fortune to possess among his subjects a man endowed with extraordinary energy, both of body and mind, named Palladius. He rode so vigorously that he would reach the frontiers of the</p>		

Socrates	Sozomen	Theodoret
<p>Roman and Persian dominions in three days and again return to Constantinople in the same number.</p> <p>7.19.3 The same individual traversed other parts of the world on missions from the emperor with equal speed.</p> <p>7.19.4 An eloquent man once put it aptly: “This man, by his speed, proves the vast expanse of the Roman Empire to be little.”</p> <p>7.19.5 The king of the Persians himself was astonished at the expeditious feats which were related to him of this courier. But we must be content with the above details concerning him.</p>		
<b>422 – a second defeat of the Persians</b>		
<p>7.20.1 Now the emperor of the Romans dwelling in Constantinople, being fully aware that God had plainly given him the victory, was so benevolent that although those under him had been successful in war nevertheless he desired to make peace.</p> <p>7.20.2 To that end he dispatched Helion, a man in whom he placed the greatest confidence, with a commission to enter into a pacific treaty with the Persians.</p> <p>7.20.3 Helion arrived in Mesopotamia at the place where the Romans, for their own security, had formed a trench, and sent Maximin before him as his deputy to make preliminary arrangements concerning the terms of peace. He was an eloquent man who was the associate of Ardaburius the commander-in-chief of the army.</p> <p>7.20.4 Once Maximin entered into the presence of the Persian king, he said that he had been sent to him on this matter, not by the Roman emperor, but by his generals, for he said this war was not even known to the emperor, and if known would be considered insignificant by him.</p> <p>7.20.5 But just as the sovereign of Persia had gladly decided to receive the embassy—for his troops were suffering from want of provisions—the group among them which is distinguished by the name of ‘the Immortals’ came to him. This is a body of brave men numbering about ten thousand. They counselled the king not to listen to any overtures for peace, until they made</p>		

Socrates	Sozomen	Theodoret
<p>an attack upon the Romans, who, they said, were now become extremely incautious.</p> <p>7.20.6 The king approved of their advice and ordered the ambassador to be imprisoned and a guard set over him. He then permitted the Immortals to put their design for the Romans into action. Therefore, when they arrived at the appointed place, they divided themselves into two bands, in order to surround some portion of the Roman army.</p> <p>7.20.7 The Romans observed only one body of Persians approaching them and prepared themselves to receive it, not having seen the other division, because of their swift rush to battle.</p> <p>7.20.8 But just as the engagement was about to begin, Divine Providence ordered it so, that another division of the Roman army under Procopius, a general, emerged from behind a certain hill.</p> <p>7.20.9 Perceiving their comrades in danger, they attacked the Persians in the rear. In this way, those who but a little before had surrounded the Romans were themselves surrounded.</p> <p>7.20.10 Having utterly destroyed these men in a short time, the Romans turned upon those who broke forth from their ambush and in like manner slew every one of them with darts.</p> <p>7.20.11 In this way those who were called ‘the Immortals’ by the Persians were all shown to be mortal. Christ executed this vengeance upon the Persians because they had shed the blood of so many of his pious worshippers.</p> <p>7.20.12 When the king of the Persians was informed of the disaster, he pretended to be ignorant of what had taken place and ordered the embassy to be admitted. He addressed the ambassador in this manner: “I agree to the peace, not as yielding to the Romans, but to gratify you, whom I have found to be the most prudent of all the Romans.”</p> <p>7.20.13 Thus, was that war concluded which had been undertaken on account of the suffering Christians in Persia, under the consulate of the two Augusti. It was</p>		

Socrates	Sozomen	Theodoret
<p>the thirteenth of Honorius, and the tenth of Theodosius and it was the fourth year of the 300th Olympiad. With the war the persecution which had been carried out in Persia against the Christians was ended.</p>		
<b>The treatment of Persian captives</b>		
<p>7.21.1 A noble action of Acacius bishop of Amida, at that time greatly enhanced his reputation among all men.</p> <p>7.21.2 Because the Roman soldiers would by no means restore the captives whom they had taken to the Persian king, these captives, about seven thousand in number, were being killed by famine in the devastated land of Azazene. This greatly distressed the king of the Persians. Then Acacius thought such a matter was by no means to be trifled with.</p> <p>7.21.3 Having therefore assembled his clergy, he addressed them: ‘Our God, my brethren, needs neither dishes nor cups for he neither eats nor drinks, nor is in want of anything. Since then, by the generosity of its faithful members, the church possesses many vessels both of gold and silver, it is proper for us to sell them, so that we can redeem the prisoners and also supply them with food by the money we raise.’</p> <p>7.21.4 Having said these things and many others similar to these, he ordered the vessels to be melted down. From the proceeds he paid the soldiers a ransom for their captives, whom he supported for some time. Then, furnishing them with what was needful for their journey, he sent them back to their sovereign.</p> <p>7.21.5 This benevolence on the part of the excellent Acacius, astonished the king of the Persians. It was as if the Romans were accustomed to conquer their enemies by their benevolence in peace as well as their prowess in war.</p> <p>7.21.6 They say also that the Persian king wished that Acacius should come into his presence, that he might have the pleasure of beholding such a man. This wish was soon gratified by the emperor Theodosius’ order.</p> <p>7.21.7 So, to signal a victory achieved by the Romans by Divine favor, many who were famous for their</p>		

Socrates	Sozomen	Theodoret
<p>eloquence wrote panegyrics in honor of the emperor and recited them in public.</p> <p>7.21.8 The empress herself also composed a poem in heroic verse, for she had excellent literary taste, since she was the daughter of Leontius the Athenian sophist. She had been instructed in every kind of learning by her father.</p> <p>7.21.9 Atticus the bishop had baptized her before her marriage with the emperor and had then given her the Christian name of Eudocia, instead of her pagan one of Athenais.</p> <p>7.21.10 Many, as I have said, produced eulogiums on this occasion. Some, indeed, were stimulated by the desire to be noticed by the emperor, while others were anxious to display their talents to the masses, for they were unwilling that the attainments they had made by great effort should lie buried in obscurity.</p>		
<b>Status of Bishoprics around 422</b>		
		<p>5.38.1 Innocent the excellent bishop of Rome was succeeded by Bonifacius, Bonifacius by Zosimus and Zosimus by Caelestinus.</p> <p>At Jerusalem after the admirable John the charge of the church was committed to Praylius, a man worthy of his name.</p> <p>At Antioch after the divine Alexander Theodotus, the pearl of purity, succeeded to the supremacy of the church, a man of conspicuous meekness and of exact regularity of life.</p> <p>5.38.2 By him the sect of Apollinarius was admitted to fellowship with the rest of the sheep on the earnest request of its members to be united with the flock. Many of them however continued marked by their former unsoundness.</p>
<b>Concerning Theodosius the Younger</b>		
<p>7.22.1 But although I am neither eager for the notice of the emperor, nor wish to make an exhibition of my oratorical powers, yet I feel it is my duty to record plainly the singular virtues with which the emperor is endowed. For I am persuaded that silence concerning</p>		



Socrates	Sozomen	Theodoret
<p>them, as they are so excellent, would be injustice to those who come after us.</p> <p>7.22.2 In the first place then, this prince, though born and nurtured by the empire, was neither stifled nor made effeminate by the circumstances of his birth and education. He showed so much prudence, that he appeared to those who conversed with him to have acquired wisdom from experience.</p> <p>7.22.3 Such was his fortitude in undergoing hardships, that he would courageously endure both heat and cold. He fasted very frequently, especially on Wednesdays and Fridays; this he did from an earnest endeavor to observe with accuracy all the prescribed forms of the Christian religion.</p> <p>7.22.4 He made his palace little different than a monastery. For he, together with his sisters, rose early in the morning and recited responsive hymns in praise of the Deity.</p> <p>7.22.5 By this training he learnt the holy Scriptures by heart and he would often debate with the bishops on scriptural subjects, as if he had been an ordained priest of long standing. He was a more tireless collector of the sacred books and of the expositions which had been written on them than even Ptolemy Philadelphus had formerly been.</p> <p>7.22.6 In clemency and humanity he far surpassed all others.</p> <p>7.22.7 For the emperor Julian, although he professed to be a philosopher, could not moderate his rage against the Antiochians who insulted him, but inflicted upon Theodore the most agonizing tortures.</p> <p>7.22.8 Theodosius on the contrary, bidding farewell to Aristotle's syllogisms, exercised philosophy in deeds, by attaining mastery over anger, grief, and pleasure. Never has he revenged himself on any one by whom he has been injured, nor has any one ever even seen him irritated.</p> <p>7.22.9 And when some of his most intimate friends once asked him, why he never inflicted capital punishment upon offenders, his answer was, "If only it</p>		

Socrates	Sozomen	Theodoret
<p>was possible to restore to life even to those who have died.”</p> <p>7.22.10 To another making a similar inquiry he replied, “It is neither a great nor a difficult thing for a mortal to be put to death but it is God only who can, by repentance, restore a person who has died.”</p> <p>7.22.11 So habitually indeed did he practice mercy, that if anyone were guilty and sentence of death was passed upon him and he was conducted toward the place of execution, he was never allowed to reach the gates of the city before a pardon was issued, commanding his immediate return.</p> <p>7.22.12 Having once exhibited a show of hunting wild beasts in the Amphitheatre at Constantinople, the people cried out, “Let one of the boldest bestiarii encounter the enraged animal.” But he said to them, “Do you not know that we view these spectacles with feelings of humanity?” By this expression he instructed the people to be satisfied with less cruel shows in the future.</p> <p>7.22.13 His piety was such that he had a reverential regard for all who were consecrated to the service of God and especially honored those whom he thought to be outstanding for their sanctity of life.</p> <p>7.22.14 It is said that when the bishop of Chebron died at Constantinople, the emperor expressed a wish to have his cassock of sackcloth of hair, which, although it was excessively filthy, he wore as a cloak, hoping that he would participate in some of the sanctity of the deceased in this way.</p> <p>7.22.15 In a certain year, during which the weather had been very tempestuous, he was obliged to exhibit the usual sports in the Hippodrome by the eagerness of the people.</p> <p>7.22.16 When the circus was filled with spectators, the violence of the storm increased and there was heavy snowfall. Then the emperor made it very clear how he thought of God, for he ordered the herald to make a proclamation to the people, saying: “It is far better and fitter to desist from the show and unite in common</p>		

Socrates	Sozomen	Theodoret
<p>prayer to God, that we may be preserved unharmed from the impending storm.”</p> <p>7.22.17 Scarcely had the herald executed his order when all the people, with the greatest joy, began with one accord to offer supplication and sing praises to God, so that the whole city became one vast congregation. The emperor himself in official garments, went into the midst of the multitude and commenced the hymns.</p> <p>7.22.18 Nor was he disappointed in his expectation, for the atmosphere began to resume its usual calm. Divine benevolence bestowed on all an abundant harvest, instead of the expected lack of corn.</p> <p>7.22.19 If at any time war began, like David he turned to God, knowing that he is the arbiter of battles, and by prayer brought them to a prosperous result.</p> <p>7.22.20 At this point therefore, I shall relate, how a little after the war against the Persians, he vanquished the usurper John by placing his confidence in God, after Honorius had died on the 15th of August, in the consulate of Asclepiodotus and Marian.</p> <p>7.22.21 For I judge that what then occurred worthy of mention, inasmuch as there happened to the emperor’s generals who were dispatched against the tyrant, something analogous to what took place when the Israelites crossed the Red Sea under the guidance of Moses. These things however, I shall set forth very briefly, leaving to others the numerous tails which would require a special treatise.</p>		
<b>423 – The Death of Honorius</b>		
<p>7.23.1 When he received the news that the Emperor Honorius had died, Theodosius—now sole ruler—concealed the truth as long as possible, misleading the people sometimes with one report and then with another.</p> <p>7.23.2 But he privately dispatched a military force to Salonae, a city of Dalmatia; if there was any revolutionary movement in the West, there would be resources at hand to check it. After making these provisional arrangements, he at length openly announced his uncle’s death.</p>	<p>9.16.1 This is not the proper place to enter into the details concerning the deaths of the tyrants, but I considered it necessary to allude to the circumstance in order to show that to insure the stability of imperial power, it is sufficient for an emperor to serve God with reverence, which was the course pursued by Honorius.</p> <p>9.16.2 Galla Placidia, his sister, born of the same father, dwelt with him and likewise distinguished herself by real zeal in the maintenance of religion and of the churches. After Constantius, who was a brave and able general, had destroyed the tyrant Constantine, the emperor rewarded him</p>	

Socrates	Sozomen	Theodoret
	<p>by giving him his sister in marriage; he also bestowed upon him the ermine and purple and gave him a share in the government. Constantius did not long survive the promotion. He died soon after and left two children: Valentinian, who succeeded Honorius, and Honoria.</p>	
	<p>9.16.3 Meanwhile the Eastern Empire was free from wars and, contrary to all opinion, its affairs were conducted with great order, for the ruler was still a youth.</p>	