

## 7.4 – Events at the end of Theodosius’ Reign (431-439)

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Socrates	Sozomen	Theodoret
<b>431 - Maximian elected to the episcopate of Constantinople</b>		
<p>7.35.1 After this there was another debate concerning the election of a bishop of Constantinople. Many were in favor of Philip, of whom we have already made mention, but a still greater number advocated Proclus.</p> <p>7.35.2 Proclus would have succeeded, if some of the most influential persons had not interfered on the ground that an ecclesiastical canon forbids a person nominated to one bishopric to be translated to that of another city.</p> <p>7.35.3 The people who believed this assertion were stopped. About four months after the deposition of Nestorius, a man named Maximian was promoted to the bishopric. He had lived an ascetic life and was also ranked as a presbyter.</p> <p>7.35.4 He had acquired a high reputation for sanctity, because he constructed sepulchres for the pious after their death at his own expense. But he was “rude in speech” and inclined to live a quiet life.</p> <p>7.37.19 Maximian, having been ordained on the 25th of October, under the consulate of Bassus and Antiochus, the affairs of the church were reduced to a better ordered and more tranquil condition.</p>		
<b>Author’s opinion on this ecclesiastical canon<sup>1</sup></b>		
<p>7.36.1 Because some parties prevented the election of Proclus by appealing to a prohibition in the ecclesiastical canon concerning his previous appointment to the see of Cyzicus, I wish to make a few remarks on this subject.</p>		

<sup>1</sup> The canon which Socrates discusses here, the canon which prevented Proclus from becoming bishop of Constantinople in 431, is the 15<sup>th</sup> canon of the Council of Nicaea, which can be found [here](#). In 7.36.6 and 7 he quotes the 18<sup>th</sup> canon of the Council of Antioch from either 341 or, more likely, from 327, which can be found [here](#).

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<p>7.36.2 Those who then presumed to interpose such a cause of exclusion do not appear to me to have stated the truth; but they were either influenced by prejudice against Proclus, or at least have been themselves completely ignorant both of the canons, and of the frequent and often advantageous precedents that had been established in the churches.</p> <p>7.36.3 Eusebius Pamphili relates in the sixth book of his Ecclesiastical History that Alexander, bishop of a certain city in Cappadocia, came to Jerusalem for devotional purposes and was detained by the inhabitants of that city and was made bishop, after Narcissus. He continued to preside over the churches there during the remainder of his life.</p> <p>7.36.4 <b>[This shows]</b> how indifferent our ancestors were towards transferring a bishop from one city to another as often as it was deemed expedient.</p> <p>7.36.5 But if it is necessary to place the falsehood of the statement of those who prevented the ordination of Proclus beyond any doubt, I shall join to this treatise the canon bearing on the subject. It runs thus:</p> <p>7.36.6 “If any one, after being ordained a bishop, should not proceed to the church to which he has been appointed from no fault on his part, but either because the people are unwilling to receive him, or for some other reason arising from necessity, let him partake of the honor and functions of the rank with which he has been invested, provided he does not interfere with the affairs of the church where he may minister.</p> <p>7.36.7 It is his duty to submit to whatever the Synod of the province may see fit to determine, after it has been informed of the matter.”</p> <p>7.36.8 Such is the language of the canon. That many bishops have been transferred from one city to another to meet the exigences of peculiar cases, I shall now prove by giving the names of those bishops who have been transferred in this way.</p> <p>7.36.9 Perigenes was ordained bishop of Patrae, but because the inhabitants of the city refused to admit him, the bishop of Rome decided that he should be</p>		

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<p>assigned to the metropolitan see of Corinth, which had become vacant after the death of its former bishop. Here he presided during the rest of his days.</p> <p>7.36.10 Gregory was first made bishop of Sasima, one of the cities of Cappadocia, but was afterwards transferred to Nazianzus.</p> <p>7.36.11 Melitius governed Antioch after he presided over the church at Sebastia.</p> <p>7.36.12 Alexander bishop of Antioch transferred Dositheus bishop of Seleucia to Tarsus in Cilicia.</p> <p>7.36.13 Reverentius was moved from Area in Phoenicia to Tyre.</p> <p>7.36.14 John was transferred from Gordum a city of Lydia, to Proconnesus, and presided over the church there.</p> <p>7.36.15 Palladius was transferred from Helenopolis to Aspuna.</p> <p>7.36.16 and Alexander from the same city to Adriani.</p> <p>7.36.17 Theophilus was removed from Apamea in Asia to Eudoxiopolis, anciently called Salambria.</p> <p>7.36.18 Polycarp was transferred from Sexantaprista a city of Mysia, to Nicopolis in Thrace.</p> <p>7.36.19 Hierophilus from Trapezopolis in Phrygia to Plotinopolis in Thrace.</p> <p>7.36.20 Optimus from Agdamia in Phrygia to Antioch in Pisidia.</p> <p>7.36.21 And Silvanus from Philippopolis in Thrace to Troas.</p> <p>7.36.22 This list of bishops who have passed from one see to another is sufficient for the present.</p> <p>7.36.23 concerning Silvanus who was removed from Philippopolis in Thrace to Troas I deem it desirable here to give a concise account.</p>		
<b>Account of Silvanus, Bishop of Troas</b>		
<p>7.37.1 Silvanus was formerly a rhetorician and had been brought up in the school of Troilus the sophist. But aiming at perfection in his Christian course, he began the ascetic mode of life, and set aside the rhetorician's pallium.</p>		

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<p>7.37.2 Atticus, bishop of Constantinople, took notice of him and afterwards ordained him bishop of Philippopolis.</p> <p>7.37.3 Thus he resided three years in Thrace. But being unable to endure the cold of that region—for his constitution was delicate and sickly—he begged Atticus to appoint someone else in his place, alleging that it was for no other reason but the cold that he resigned residence in Thrace.</p> <p>7.37.4 This having been done, Silvanus resided at Constantinople, where he practiced great austerities.</p> <p>7.37.5 Despising the luxurious refinements of the age, he often appeared in the crowded streets of that populous city shod with sandals made of hay.</p> <p>7.37.6 When some time had passed, the bishop of Troas died. Therefore, the inhabitants of that city came to Atticus seeking a successor.</p> <p>7.37.7 While he was deliberating whom he should ordain for them, Silvanus happened to pay him a visit.</p> <p>7.37.8 At once he was relieved from further anxiety. Addressing Silvanus, he said:</p> <p>7.37.9 “No longer do you have any excuse for avoiding the pastoral administration of a church, for Troas is not a cold place. God has considered your bodily infirmity and provided you a suitable residence. Go there, my brother, without delay.’</p> <p>7.37.10 Therefore, Silvanus went to that city.</p> <p>7.37.11 He performed a miracle there, which I shall now relate. An immense ship for carrying burdens, called a ‘float,’ intended for the carrying enormous pillars, had been recently constructed on the shore at Troas. This vessel needed to be launched.</p> <p>7.37.12 But although many strong ropes were attached to it, and the power of a vast number of persons was applied, the vessel was in no way moved.</p> <p>7.37.13 When these attempts had been repeated for several days with the same result, the people began to think that a devil detained the ship. Therefore, they went to the bishop Silvanus and asked him to go and</p>		

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<p>offer a prayer in that place. For they thought that it could only be launched in this way.</p> <p>7.37.14 He replied with his characteristic lowliness of mind that he was but a sinner and that the work pertained to someone who was just and not to himself.</p> <p>7.37.15 Being at length prevailed on by their continued entreaties, he approached the shore, where he prayed and touched one of the ropes and urged the rest to pull vigorously. The ship was instantly set in motion by the first pull and ran swiftly into the sea.</p> <p>7.37.16 This miracle wrought by the hands of Silvanus stirred up the whole population of the province to piety.</p> <p>7.37.17 But the uncommon worth of Silvanus was made known in various other ways. Perceiving that the clergy were turning the quarrels of those engaged in law-suits into commerce, he would never nominate any one of the clergy as judge but had the documents of the litigants delivered to himself and summoned some pious layman in whose integrity he had confidence. He committed the judgement of the case to him and he soon settled all the differences of the litigants fairly. By this procedure Silvanus acquired a good reputation among all classes of persons.</p> <p>7.37.18 We have indeed digressed far from the course of our history in giving this account of Silvanus. But it will not, we imagine, be unprofitable. Let us now however return to the place from which we departed.</p>		
<b>Many Jews in Crete embrace Christianity</b>		
<p>7.38.1 About this period a great number of Jews who dwelt in Crete were converted to Christianity, through the following unfortunate circumstance. A certain Jewish impostor pretended that he was Moses, and had been sent from heaven to lead the Jews inhabiting that island out and conduct them through the sea. He said that he was the same person who formerly preserved the Israelites by leading them through the Red Sea.</p>		

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<p>7.38.2 For a whole year he visited the cities of the island and persuaded the Jews to believe such assurances.</p> <p>7.38.3 Moreover, he convinced them to renounce their money and other property, pledging to guide them through a dry sea into the land of promise.</p> <p>7.38.4 Deluded by such expectations, they neglected business of every kind, despising what they possessed and permitting anyone who chose to take it.</p> <p>7.38.5 When the day appointed by this deceiver for their departure had arrived, he himself took the lead, and all followed with their wives and children.</p> <p>7.38.6 He led them until they reached a promontory that overhung the sea, from which he ordered them to fling themselves headlong into it.</p> <p>7.38.7 Those who came first to the precipice did so, and were immediately destroyed: some of them were dashed to pieces against the rocks and some drowned in the waters.</p> <p>7.38.8 More would have perished, but the Providence of God led some fishermen and merchants, who were Christians, to be present.</p> <p>7.38.9 These people drew out and saved some who almost drowned, who in their perilous situation realized the madness of their conduct. They stopped the rest from casting themselves down by telling them of the destruction of those who had leapt first.</p> <p>7.38.10 When at length the Jews perceived how fearfully they had been deceived they blamed their own naive credulity at first.</p> <p>7.38.11 And then they sought to lay hold of the pseudo-Moses, in order to put him to death. But they were unable to seize him, for he suddenly disappeared. This led to a general belief that it was some malignant fiend who had assumed a human form for the destruction of their nation in that place.</p> <p>7.38.12 Because of this experience many of the Jews in Crete at that time abandoned Judaism and attached themselves to the Christian faith.</p>		

Socrates	Sozomen	Theodoret
<b>433 – The church of the Novatians in Constantinople preserved from fire</b>		
<p>7.39.1 A little while after this, Paul, bishop of the Novatians acquired the reputation of a man truly beloved of God in a greater measure than he had before.</p> <p>7.39.2 For a terrible conflagration broke out at Constantinople, such as had never happened before—for the fire destroyed the greater part of the city. As the fire consumed the largest of the public granaries, the Achillean bath, and everything else in its way, at length it approached the church of the Novatians situated near Pelargus.</p> <p>7.39.3 When Paul the bishop saw the church endangered, he ran to the altar, where he commended to God the preservation of the church and all it contained. Nor did he cease to pray, not only for it, but also for the city.</p> <p>7.39.4 And God heard him, as the event clearly proved. Although the fire entered this oratory through all its doors and windows, it did no damage.</p> <p>7.39.5 And while many adjacent edifices fell prey to the fire, the church itself was seen unscathed in the midst of the whole conflagration, triumphing over its raging flames.</p> <p>7.39.6 This went on for two days and two nights. The fire was extinguished after it had burnt down a great part of the city, but the church remained intact.</p> <p>7.39.7 What is more marvelous still, there was not the slightest trace of smoke to be observed either on its timbers or its walls.</p> <p>7.39.8 This occurred on the 17th of August, in the fourteenth consulate of Theodosius, which he bore together with Maximus.</p> <p>7.39.9 Since that time the Novatians annually celebrate the preservation of their church, on the 17th of August, by special thanksgivings to God.</p> <p>7.39.10 And almost all men, Christians and most of the pagans from that time forth continue to regard that place with veneration as a peculiarly consecrated spot,</p>		

Socrates	Sozomen	Theodoret
because of the miracle which was wrought for its safeguard. So much concerning these affairs.		
<b>434 – Proclus becomes bishop of Constantinople</b>		
<p>7.40.1 Maximian, having peacefully governed the church for two years and five months, died on the 12th of April, in the consulate of Areobindus and Aspar.</p> <p>7.40.2 This happened to be on the fifth day of the week of fasts which immediately precedes Easter. The day of the week was Thursday.</p> <p>7.40.3 Then the Emperor Theodosius, wishing to prevent the disturbances in the church which usually attend the election of a bishop, made a wise provision for this affair.</p> <p>7.40.4 In order to avoid another dispute about the choice of a bishop and the tumult that ensues, he directed the bishops who were then in the city to place Proclus in the episcopal chair without delay, before the body of Maximian was interred.</p> <p>7.40.5 For he had already received letters from Caelestinus, bishop of Rome, approving of this election, which he had forwarded to Cyril of Alexandria, John of Antioch, and Rufus of Thessalonica. In these he assured them that there was no impediment to the translation to another see for a person who had been nominated and really was the bishop of some other church.</p> <p>7.40.6 After he was invested with the bishopric, Proclus performed the funeral rites of Maximian. It is now time to briefly give some account of him also.</p>		
<b>Proclus, Bishop of Constantinople (434-446)</b>		
<p>7.41.1 Proclus was a reader at a very early age and diligently frequented the schools, becoming devoted to the study of rhetoric. On attaining manhood, he was constantly speaking with Atticus the bishop, having been made his secretary.</p> <p>7.41.2 When he had made great progress, his patron promoted him to the rank of deacon. Later he was elevated to the presbyterate, as we have before stated,</p>		

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<p>and then he was ordained to be bishop of Cyzicus by Sisinnius.</p> <p>7.41.3 But all these things were done long before. At this time, he was allotted the episcopal chair of Constantinople.</p> <p>7.41.4 He was a man of moral excellence equal to any other, for, having been trained by Atticus, he was a zealous imitator of all that bishop's virtues.</p> <p>7.41.5 Patience, however, he exercised to a greater degree than his master, who occasionally treated the heretics harshly. Proclus was gentle towards everybody, for he was convinced that kindness is far more effective than violence in advancing the cause of truth.</p> <p>7.41.6 Resolving therefore to not interfere with any heresy, he restored in his own person that mild and benign dignity of character to the church, which had so often before been unhappily violated. In this respect he followed the example of the Emperor Theodosius.</p> <p>7.41.7 For as the latter had determined never to exercise his imperial authority against criminals, so had Proclus likewise purposed not to disturb those who entertained other sentiments on divine subjects than those which he cherished himself.</p>		
<b>Discovery of the relics of forty martyrs<sup>2</sup></b>		
	<p>9.1.13 But I willingly pass over for the present the many separate manifestations of Divine favor that were granted to the sister of the emperor as proofs that she was loved of God, lest anybody should blame me for having set out to do other things, and yet had turned to the use of praises. One incident relating to her seems, however, so fitting in itself and to my ecclesiastical history, and so evident a demonstration of her love for God, that I will relate it here, although it happened some time afterwards. It is as follows: —</p> <p>9.2.1 A woman named Eusebia, who was a deaconess of the Macedonian sect, had a house and garden outside the walls of</p>	

<sup>2</sup> Please note that Sozomen records this much earlier, in connection with the piety of Pulcheria. Cf, Harmony 7.1, pg. 874ff.

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	<p>Constantinople, in which she kept the holy remains of forty soldiers who had suffered martyrdom under Licinius at Sebaste in Armenia.</p> <p>9.2.2 When she felt death approaching, she left the previously mentioned place to some orthodox monks. She bound them by oath to bury her there and to hew out a separate place above her head at the top of her coffin and to deposit the relics of the martyrs with her and to inform no one.</p> <p>9.2.3 The monks did so, but in order to render due honor to the martyrs secretly, according to the agreement with Eusebia, they formed a subterranean house of prayer near her tomb. But a building was erected above the foundation, open to view, enclosed with baked bricks. There was a secret descent from it to the martyrs.</p> <p>9.2.4 Soon after, Caesar, a man among those in power, who had formerly been advanced to the dignity of consul and prefect, lost his wife, and had her to buried near the tomb of Eusebia, for the two ladies had been knit together by the most tender friendship and had been of one mind on all doctrinal and religious subjects.</p> <p>9.2.5 Therefore Caesar was prompted to purchase this place so that he might be entombed near his wife. The previously mentioned monks settled elsewhere, without divulging anything about the martyrs. After this, when the building was demolished, the earth and refuse was scattered about and the whole place was smoothed over.</p> <p>9.2.6 For Caesar erected a magnificent temple to God to the honor of Thyrsus, the martyr, there. It seems likely that God willed the aforementioned place to disappear by design and so long a time to elapse, so that the discovery of the martyrs might be regarded as a more marvelous and conspicuous event, and as a proof of the Divine favor towards the person who found it. That person was, in fact, none other than the Empress Pulcheria, the sister of the emperor.</p> <p>9.2.7 The admirable Thyrsus appeared to her three times and revealed to her those concealed beneath the earth. He commanded that they should be deposited near his tomb, in order that they might share in the same position and honor. The forty martyrs themselves also appeared to her, arrayed in</p>	

Socrates	Sozomen	Theodoret
	<p>shining robes. But the occurrence seemed too marvelous to be credible, and altogether impossible.</p> <p>9.2.8 For the aged clergy of that region, after making frequent inquiries, had not been able to indicate the position of the martyrs, nor indeed had anyone else. At length, when everything was hopeless, Polychronius, a certain presbyter, who had formerly been a servant in the household of Caesar, was reminded by God that the place in question had once been inhabited by monks.</p> <p>9.2.9 He therefore went to the clergy of the Macedonian sect to inquire concerning them. All the monks were dead, with the exception of one, who seemed to have been preserved in life for the express purpose of pointing out the spot where the relics of the holy martyrs were concealed. Polychronius questioned him closely on the subject and finding that, on account of the agreement made with Eusebia, his answers were somewhat undecided, he made known to him the Divine revelation and the anxiety of the empress, as well as the failure of her attempts.</p> <p>9.2.10 The monk then confessed that God had declared the truth to the empress, for at the time when he was an overgrown boy, and was taught the monastic life by its aged leaders, he remembered exactly that the relics of the martyrs had been deposited near the tomb of Eusebia. But the subsequent period of time and the changes which had been made in that place, deprived him of the power of remembering whether the relics had been deposited beneath the church or in another spot.</p> <p>9.2.11 But Polychronius said, "I have not suffered a similar lapse of memory, for I remember that I was present at the burial of Caesar's wife, and, as well as I can judge from the relative situation of the high road, I think that she must have been buried beneath the ambo." This is the platform for the readers. "Therefore," responded the monk, "the tomb of Eusebia must be sought near the remains of Caesar's wife, for the two ladies lived on terms of the closest friendship and intimacy and mutually agreed to be buried beside each other."</p> <p>9.2.12 When it was necessary to dig, according to the aforementioned clues, and to track out the sacred relics, and the empress had learned the facts, she commanded them to begin the work.</p>	

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	<p>9.2.13 When they dug up the earth by the ambo, the coffin of Caesar's wife was discovered according to the conjecture of Polychronius. A short distance to the side they found pavement of baked bricks and a marble tablet of equal dimensions, each the measure of the bricks, under which the coffin of Eusebin was placed. Nearby was an oratory, elegantly enclosed with white and purple marble. The cover of the tomb was in the form of a holy table and at the summit, where the relics were deposited, a small orifice was visible.</p> <p>9.2.14 A man of the palace, who happened to be standing by, thrust a cane which he held in his hand into the opening. When he withdrew the cane he held it to his nose and inhaled a sweet odor of myrrh, which inspired the workmen and bystanders with fresh confidence. When they had eagerly opened the coffin, the remains of Eusebia were found,</p> <p>9.2.15 Near her head the prominent part of the tomb was fashioned exactly in the form of a chest but the inside was covered. There was iron which enclosed it on each side at the edges and which was firmly held together by lead.</p> <p>9.2.16 In the middle, the same orifice again appeared, and still more clearly revealed the fact of the relics being concealed within. As soon as the discovery was announced, they ran to the church of the martyr and sent for smiths to unfasten the iron bars. Then they easily withdrew the lid. A great many perfumes were found within and among the perfumes two silver caskets were found, in which lay the holy relics.</p> <p>9.2.17 Then the princess returned thanks to God for having accounted her worthy of so great a manifestation and for attaining the discovery of the holy relics. After this she honored the martyrs with the most expensive casket and at the conclusion of a public festival which was celebrated with befitting honor and with a procession to the accompaniment of psalms – and which I was present at – the relics were placed alongside the godlike Thyrsus.</p> <p>9.2.18 And others who were present can also bear testimony that these things were done in the way described, for almost all of them still survive. This event occurred much later, when Proclus governed the church of Constantinople.</p>	

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<b>Panegyric for Theodosius</b>		
<p>7.42.1 For these reasons the emperor had the highest esteem for Proclus. In fact he himself was a pattern to all true clergymen and never approved of those who attempted to persecute others.</p> <p>7.42.2 Nay I may venture to affirm, that in humility he surpassed all those who have ever faithfully borne the priestly office. And what is recorded of Moses in the book of Numbers, “now Moses was a very humble man, more humble than anyone else on the face of the earth” [Numbers 12:3]—may most justly be applied at this day; for the Emperor Theodosius is ‘more humble than anyone else on the face of the earth.’</p> <p>7.42.3 It is because of this humility that God subdued his enemies without martial conflicts, as the capture of the usurper John, and the subsequent frustration of the barbarians clearly demonstrate.</p> <p>7.42.4 For the God of the universe has granted supernatural aid of a similar kind to what was granted to the righteous before to this most devout emperor in our times.</p> <p>7.42.5 I write these things, not from adulation, but truthfully narrate facts such as everybody can attest to.</p>		
<b>437 – Marriage of Valentinian III and Eudoxia</b>		
<p>7.44.1 He had a daughter named Eudoxia by the empress Eudocia, his wife. His cousin Valentinian, whom he had appointed emperor of the West, requested her for himself in marriage.</p> <p>7.44.2 When the emperor Theodosius had given his assent to this proposal and they had consulted with each other as to the place on the frontiers of both empires where the marriage could be celebrated, it was decided that both parties would go to Thessalonica (which is about half-way) for this purpose. But Valentinian sent a message saying that he would not give him the trouble of coming, for he himself would go to Constantinople.</p> <p>7.44.3 Accordingly, having secured the Western parts with a sufficient guard, he proceeded there on</p>		

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<p>account of his nuptials, which were celebrated in the consulate of Isidore and Sinator; after which he returned with his wife into the West. This auspicious event took place at that time.</p>		
<b>438 – Chrysostom’s body is brought to Constantinople</b>		
<p>7.45.1 Not long after this, Proclus, the bishop, brought those who had separated themselves from the Church on account of Bishop John’s deposition back to it. He soothed the irritation by a prudent stratagem, which we will now recount.</p> <p>7.45.2 Having obtained the emperor’s permission, he moved the body of John from Comana, where it was buried, to Constantinople, in the thirty-fifth year after his deposition. He had it carried in solemn procession through the city.</p> <p>7.45.3 Then he deposited it with much honor in the church termed The Apostles.</p> <p>7.45.4 By this means the admirers of that prelate were placated and again associated with the [catholic] Church. This happened on the 27<sup>th</sup> of January, in the sixteenth consulate of the Emperor Theodosius.</p> <p>7.45.5 But it astonishes me that envy, which has been vented against Origen since his death, has spared John.</p> <p>7.45.6 For the former was excommunicated by Theophilus about two hundred years after his decease; while the latter was restored to communion by Proclus in the thirty-fifth year after his death!</p> <p>7.45.7 In this way was Proclus different from Theophilus. And men of observation and intelligence cannot be deceived by how these things were done and are continually being done.</p>		<p>5.36.1 At a later time the actual remains of the great doctor were conveyed to the imperial city and once again the faithful crowd turned the sea into land with their close packed boats, covering the mouth of the Bosphorus towards the Propontis with their torches. The precious possession was brought into Constantinople by the present emperor, who received the name of his grandfather and preserved his piety undefiled.</p> <p>5.36.2 After first gazing upon the bier he laid his head against it, and prayed for his parents and for pardon on those who had ignorantly sinned, for his parents had long ago been dead, leaving him an orphan in extreme youth.</p>
		<p>5.36.3 But the God of his fathers and of his forefathers permitted him not to suffer trial from his orphan-hood, but provided for his nurture in piety, protected his empire from the assaults of sedition, and bridled rebellious hearts.</p> <p>5.36.4 Ever mindful of these blessings he honors his benefactor with hymns of praise. Associated with him in this divine worship are his sisters, who have maintained</p>

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		<p>virginity throughout their lives, thinking the study of the divine oracles the greatest delight, and reckoning that riches beyond robbers' reach are to be found in ministering to the poor.</p> <p>5.36.5 The emperor himself was adorned by many graces and not least by his kindness and clemency, an unruffled calm of soul and a faith as undefiled as it is notorious. Of this I will give an undeniable proof.</p>
<b>Theodosius' piety</b>		
		<p>5.37.1 A certain ascetic, somewhat rough of temper, came to the emperor with a petition. He came several times without attaining his goal and at last excommunicated the emperor and left him under his ban. The faithful emperor returned to his palace. It was the time for the banquet and his guests were assembled, but he said that he could not partake of the entertainment before the interdict was taken off.</p> <p>5.37.2 On account of this, he sent the most intimate of his suite to the bishop, asking him to order the imposer of the interdict to remove it. The bishop replied that an interdict ought not to be accepted from every one and pronounced it not binding, but the emperor refused to accept this remission until the imposer had been discovered with much difficulty and had restored the communion withdrawn. So obedient was he to divine laws.</p> <p>5.37.3 In accordance with the same principles he ordered a complete destruction of the remains of the idolatrous shrines, that our posterity might be saved from the sight of even a trace of the ancient error, this being the motive which he expressed in the edict published on the subject. Of this good seed sown he is ever reaping the fruits.</p> <p>5.37.4 For he has the Lord of all on his side. So when Rhoilas, Prince of the Scythian Nomads, had crossed the Danube with a vast host and was ravaging and plundering Thrace, and was threatening to besiege the imperial city, and summarily seize it and deliver it to destruction, God smote him from on high with</p>

Socrates	Sozomen	Theodoret
		<p>thunderbolt and storm, burning up the invader and destroying all his host.</p> <p>5.37.5 A similar providence was shown, too, in the Persian war. The Persians received information that the Romans were occupied elsewhere, and so in violation of the treaty of Peace, marched against their neighbors, who found none to aid them under the attack, because, in reliance on the Peace, the emperor had dispatched his generals and his men to other wars. Then the further march of the Persians was stayed by a very violent storm of rain and hail; their horses refused to advance.</p> <p>5.37.6 In twenty days they had not succeeded in advancing as many furlongs. Meanwhile the generals returned and mustered their troops.</p> <p>In the former war, too, these same Persians, when besieging the emperor's eponymous city, were providentially rendered ridiculous.</p> <p>5.37.7 For after Vararanes had beset the aforesaid city for more than thirty days with all his forces, and had brought up many helepoles, and employed innumerable engines, and built up lofty towers outside the wall, resistance was offered, and the assault of the attacking engines repelled, by the bishop Eunomius alone. Our men had refused to fight against the foe, and were shrinking from bringing aid to the besieged, when the bishop, by opposing himself to them, preserved the city from being taken.</p> <p>5.37.8 When one of the barbarian chieftains ventured on his wonted blasphemy, and with words like those of Rabshakeh and Sennacherib, madly threatened to burn the temple of God, the holy bishop could not endure his furious wrath, but himself commanded a ballista, which went by the name of the Apostle Thomas, to be set up upon the battlements, and a mighty stone to be adjusted to it. Then, in the name of the Lord who had been blasphemed, he gave the word to let go.</p> <p>5.37.9 Down crashed the stone on that impious chief and hit him on his wicked mouth, and crushed in his face, and broke his head in pieces, and sprinkled his brains upon the ground. When the commander of the</p>

Socrates	Sozomen	Theodoret
		<p>army who had hoped to take the city saw what was done, he confessed himself beaten and withdrew, and in his alarm made peace.</p> <p>5.37.10 Thus the universal sovereign protects the faithful emperor, for he clearly acknowledges whose slave he is, and performs fitting service to his Master. Theodosius restored the relics of the great luminary of the world to the city which deeply regretted his loss. These events however happened later.</p>
<b>438 – Death of Paul, Bishop of Novatians</b>		
<p>7.46.1 A little while after the removal of John’s body, Paul bishop of the Novatians died, on the 21st of July, under the same consulate,</p> <p>7.46.2 At his own funeral he united, in a certain sense, all the different sects into one church.</p> <p>7.46.3 For all parties attended his body to the tomb, chanting psalms together, for even during his lifetime he was universally esteemed by his upright life.</p> <p>7.46.4 But Paul performed a memorable act just before his death, which I think is advantageous to insert into this history as it may be interesting to the readers of this work to be acquainted with it. Lest the brilliancy of that important deed should be obscured by dwelling on circumstantial details of minor consequence, I shall not pause to elaborate on the strictness with which he maintained his ascetic diet even throughout his illness, without the least departure from the course he had prescribed for himself or the omission of any of the ordinary exercises of devotion with his accustomed fervor.</p> <p>7.46.6 But what was this deed? Conscious that his departure was at hand, he sent for all the presbyters of the churches under his care and addressed them: “Consider the election of a bishop to preside over you while I am alive, to prevent the peace of your churches being disturbed later.”</p> <p>7.46.7 They answered that this affair should not be left to them: “Since some of us have one judgment about the matter and some another, we would by no means nominate the same individual. We wish</p>		

Socrates	Sozomen	Theodoret
<p>therefore that you would yourself designate the person you would desire to succeed you.”</p> <p>7.46.8 “Then give me,” Paul said, “your declaration in writing, that you will elect him whom I appoint.”</p> <p>7.46.9 When they had written this pledge, and ratified it by their signatures, Paul, rising in his bed and sitting up, wrote the name of Marcian in the paper, without informing any of those present what he had written. This person had been promoted to the rank of presbyter and instructed in the ascetic discipline by [Paul], but had then gone abroad.</p> <p>7.46.10 Having folded this document and put his own seal on it, he had the principal presbyters seal it also. After this he gave it to Marcus, a bishop of the Novatians in Scythia, who was at that time staying at Constantinople. [Paul] said to him,</p> <p>7.46.11 “If it pleases God that I continue much longer in this life, restore this deposit to me, now entrusted to your safe keeping. But should it seem fit to him to remove me, you will herein discover whom I have chosen as my successor in the bishopric.”</p> <p>7.46.12 Soon after this he died and on the third day after his death the paper was unfolded in the presence of a great number of people and Marcian’s name was found within it. At this they all cried out that he was worthy of the honor. Messengers were therefore sent off without delay to bring him to Constantinople.</p> <p>7.46.13 With a holy stratagem they found him residing at Tiberiopolis in Phrygia and brought him back with them. He was ordained and placed in the episcopal chair on the 21st of the same month.</p>		
<b>438 – Empress Eudocia goes to Jerusalem</b>		
<p>7.47.1 Moreover the Emperor Theodosius offered up thanksgivings to God for the blessings which had been conferred upon him, at the same time revering Christ with the most special honors.</p> <p>7.47.2 He also sent his wife Eudocia to Jerusalem, for she had bound herself by a vow to go there, if she lives to see the marriage of her daughter.</p>		

Socrates	Sozomen	Theodoret
<p>7.47.3 Therefore the empress adorned its churches with the costliest gifts on her visit to the sacred city. Both then, and after her return, she decorated all the churches in the other cities of the East with a variety of ornaments.</p>		
<b>439 – Thalassius becomes Bishop of Caesarea</b>		
<p>7.48.1 About this same time, under the seventeenth consulate of Theodosius, Proclus the bishop did something that none of the ancients had done.</p> <p>7.48.2 Firmus, bishop of Caesarea in Cappadocia, died and the inhabitants of that place came to Constantinople to consult Proclus about the appointment of a bishop.</p> <p>7.48.3 While Proclus was considering whom he should place in that see, it happened that all the senators came to the church to visit him on the sabbath day.</p> <p>7.48.4 Among them was Thalassius, a man who had administered the government of the nations and cities of Illyricum.</p> <p>7.48.5 And since it was reported that the emperor was about to entrust the government of the Eastern parts to him, Proclus laid his hands on him, and ordained him bishop of Caesarea, instead of Praetorian Prefect.</p>		
<b>Final words</b>		
<p>7.48.6 In this way the affairs of the church flourished at this time. But here we shall close our history, praying that the churches everywhere, with the cities and nations, may live in peace.</p> <p>7.48.7 As long as peace continues, those who desire to write histories will find no materials for their purpose, and we, O holy man of God, Theodore, would have been unable to accomplish the task we undertook at your request with seven books, had the lovers of seditions chosen to be quiet.</p> <p>7.48.8 This last book contains an account of the transactions of thirty-two years and the whole history which is comprised in seven books, comprehends a</p>		<p>5.40.3 I shall now end my history and shall entreat those who read it to return my labor with their prayers. The narrative now embraces a period of 105 years, beginning with the Arian madness and ending with the death of the admirable Theodorus and Theodotus. I will give a list of the bishops of great cities after the persecution.</p>

Socrates	Sozomen	Theodoret																												
<p>period of 140 years. It begins in the first year of the 271st Olympiad, in which Constantine was proclaimed emperor, and ends at the second year of the 305th Olympiad, in which the Emperor Theodosius bore his seventeenth consulate.</p>																														
<b>List of the bishops of great cities</b>																														
		<p>5.40.4 Of Rome:—</p> <table border="0"> <tr> <td>Miltiades</td> <td>[Melchiades. 311–314]</td> </tr> <tr> <td>Silvester</td> <td>[314–35]</td> </tr> <tr> <td>Julius</td> <td>[337–352. Mark Jan. to Oct., 336]</td> </tr> <tr> <td>Liberius</td> <td>[352–366]</td> </tr> <tr> <td>Damasus</td> <td>[366–384]</td> </tr> <tr> <td>Siricius</td> <td>[384–398]</td> </tr> <tr> <td>Anastasius</td> <td>[398–401]</td> </tr> <tr> <td>Innocentius</td> <td>[402–417]</td> </tr> <tr> <td>Bonifacius</td> <td>[418–422]</td> </tr> <tr> <td>Zosimus</td> <td>[417–418]</td> </tr> <tr> <td>Caelestinus</td> <td>[422–432]</td> </tr> </table> <p>5.40.5 Of Antioch:—</p> <table border="0"> <tr> <td>Vitalius</td> <td>Orthodox</td> <td>[312–318]</td> </tr> <tr> <td>Philogonius</td> <td></td> <td>[318–323]</td> </tr> </table>	Miltiades	[Melchiades. 311–314]	Silvester	[314–35]	Julius	[337–352. Mark Jan. to Oct., 336]	Liberius	[352–366]	Damasus	[366–384]	Siricius	[384–398]	Anastasius	[398–401]	Innocentius	[402–417]	Bonifacius	[418–422]	Zosimus	[417–418]	Caelestinus	[422–432]	Vitalius	Orthodox	[312–318]	Philogonius		[318–323]
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Socrates	Sozomen	Theodoret	
		Eustathius	[325–328]
		Eulalius	Arians [328–330]
		Euphronius	[330–332]
		Placidus	[332–342]
		Stephanus	[342–348]
		Leontius	[348–357]
		Eudoxius	[357–359]
		Meletius	Orthodox [360 (died 381)]
		Flavianus	[381–404]
		Porphyrius	[404–413]
		Alexander	[413–419]
		Theodotus	[419–429]
		Paulinus III.	Eustathians [362–388]
		Evagrius	[388–]
		5.40.6 Of Alexandria:—	
		Peter	[301–312]
		Achillas	[312–313]
		Alexander	[313–326]
		Athanasius	[326–341]

Socrates	Sozomen	Theodoret
		Gregory (Arian) [341–347]
		Athanasius [347–356]
		George (heretic) [356–362]
		Athanasius [363–373]
		Peter (disciple of Athanasius) [373–373]
		Lucius (Arian) [373–377]
		Peter [377–378]
		Timothy [378–385]
		Theophilus [385–412]
		Cyril [412–444]
		5.40.7 Of Jerusalem:—
		Macarius [324–336]
		Maximus [336–350]
		Cyril [350–388]
		John [388–416]
		Praylius [416–425]
		Juvenalius [425–458]
		5.40.8 Of Constantinople:

Socrates	Sozomen	Theodoret
		<p>Alexander [326–340]</p> <p>Eusebius of Nicomedia [340–342] (Arian)</p> <p>Paul the Confessor [342–342]</p> <p>Macedonius the enemy of [342–360] the Holy Ghost</p> <p>The impious Eudoxius [360–370]</p> <p>Demophilus of Beroe in [370–] Thrace (heretic)</p> <p>Gregory of Nazianzus [380–381]</p> <p>Nectarius [381–398]</p> <p>John Chrysostom [398–404]</p> <p>Arsacius [404–406]</p> <p>Atticus [406–426]</p> <p>Sissinnius [426–428]</p>