

ORDO SANCTI CONSTANTINI MAGNI



THE
CONSTANTINIAN
NEWS

No. 3 / 2023



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Dear Dames and Chevaliers

70 years ago in Switzerland our order, Ordo Sancti Constantini Magni was established. The most important activity to this organization was to support the education of youngsters, who suffered from all traumas after the Second World War. In next tens of years possibilities of all kind of educations was very good in Europe and in many other parts of the world. However, the conditions overall have changed. We still have the brutal, by Russia activated, war in Ukraine. It seems to continue very long time. We even have the conflict in Israel and Palestine. When these wars will be stopped, we have the same problems as it was in early 1950's. How to rebuilt the destroyed countries, how to organize all kind of education etc.

It might be, that our order should be ready to continue that kind of activities which were in use in the beginning of our Orders work. *Tempora mutantur et nos in illis mutamur*, times are changed and we change together with them. According to this it has been some discussion concerning the strategy of OCM. I think that is always important to be prepared to change one's mind if needed. However, one has to keep in mind the basic principles of our existence. It might be necessary that all exarchates and bailiwicks keep in mind how to develop our strategy. They have also have discussions concerning the original strategy of our order and possible changes in that. This is my most important message to all members of our order.

I will wish a Merry Christmas and a Happy New year to all members of the Ordo Sancti Constantini Magni and family members.

Toivo Salmi

The Chancellor of OCM

International Convention in Vienna

On September 1-3, the Order's international convention and the 70th anniversary celebrations were held in sunny Vienna. The practical arrangements of the event were handled by the Bailiwick of Austria under the leadership of Bailie Werner Bittner. Event was very successful.

Below are some pictures from the event. The photos were taken by Christina Dimmel-Stiegler and Ove Larsson.



The Master's reception was organized in wonderful premises in the knight's hall of the Vienna City hall



The promotion was held in the magnificent Peterskirche



The Austrian knights led the procession to the church



Master ready to promote a new knight



New knights ready for promotion



A festive audience in the church



Happy faces on the steps of the church, Dame Lena Laitinen from Finland in a black dress, Chancellor Toivo Salmi on the right, then Vice-Chancellor Leif Syrstad and Master



Gala dinner in the hall of the hotel Intercontinental



A representative of the Patriarchate handed over a memorial gift to the Master



Group photo on the steps of the church, front row in the middle Bailie Werner Bittner, Master and Chancellor Toivo Salmi

OCM Convention in Vienna 1-3 September 2023

Your serene Highness, Eminence and Excellencies, Honorary members, dear members of the Government, dear members of the Order and accompanying spouses.

Welcome to Vienna and to our International Convention 2023. We celebrate that our Order is 70 years old. I hope it will be an eventful meeting for all of us. My own experiences have been great and if I have counted correctly, this should be my eighth convention starting in Athens 2003. I missed the one in St Petersburg in 2000, due to visa delays.



The Government is responsible for this arrangement, but the work on the ground is done by the Bailiwick of Austria. I know what a tedious job it is to arrange a convention – being heavily involved in two conventions, Kungälv 2008 and Lund 2016. Both places are in the Swedish Exarchate where I once had the honour of being Exarch.

Great work has been done by Bailie Werner Bittner and his friends and choosing Vienna as the venue was the right decision. The city has a fantastic history and wonderful architecture and is situated in the middle of Europe. It could not be better. Thank you for choosing Vienna. Already at the time of our symbolic patron Constantine the Great this city was an important place. Later today we will learn more about Constantine the Great and Austrian history.

Our Order, as you well know, works under the four Platonic virtues of Fortitude, Justice, Temperance and Prudence. Kindness and Tolerance were added by Constantine the Great. Kindness and Tolerance, let us follow these virtues in our work here as well as in our daily lives.

Chivalric Orders have a long history but are not always adapted to modern societies. Our Order was founded in 1953 and does not share that burden.

Personally, I chose OCM because of four specific things that makes our Order great, and well adopted to modern society. It is international, Christian ecumenical, consists of only one grade or rank called Knight or Dame and it is open to both men and women. These are the right things for me and hopefully for you too. Otherwise, you would not be here. Having the floor, I would like to say a few words about the Council being the chairman. I fear that not everyone here has read the Constitution of the Order and what is written about the Council.

You can find it on the OCM Website, at the end of the Roster. The Council and its obligations are mentioned on pages 135 - 136. The whole text about OCM and the Constitution is covered in nine pages. Not too much to read. Just do it! Read it from time to time! The Council is the highest legislative body of the Order. It consists of representatives of the Exarchates, the autonomous Bailiwicks and the Diaspora, and totals 30 members. In addition to that the members of the Government have one vote each - there are 7 members in the Government - totalling 37 members of the Council.

I am very pleased by the activity of the members of the Council when it comes to the voting on a new budget or accepting the annual financial statements, the balance sheet and the auditor's report of previous year.

During the last years 24 out of the 30 members have been active. That is good and I want to thank the members for being so active. The goal is naturally 30 out of 30 but that is probably not realistic. We are all human beings with faults and deficiencies. Sometimes you forget to answer, or you respond a couple of days too late which happens more often than you think.

Speaking of the OCM Website and international contacts, I recommend the Exarchs and the Bailies to regularly look into what is written there. On the Website you find valuable information in the Constantinian News and other sources. Information that needs to be shared with all members of our Order.

There are six headlines in OCM Website:

Welcome,

What is OCM,

Constantinian News,

Government,

Contact,

Members Area.

Under Members Area you find the Roster.

It is an active duty of our Exarchs and Bailies to inform members about what is written on the Website.

We also need to think about membership of our Order. OCM is slowly losing members; not in great numbers, but bad enough because those who pass away, or leave are not replaced by new ones.

There are some worrying signs in our societies. Nowadays, younger people tend to stay away from chivalric Orders, like ours, as well as other organisations like Rotary. We must take that into account and do something about it. Hopefully it is a temporary phenomenon. But I do not believe that. The times are changing.

In many places we are below or near a critical mass and our Order can quickly implode in those areas. We must avoid that and together help OCM grow by recruiting new and younger members. Why not set a goal that we should try to recruit one member for each of us and by that become stronger and more resilient. That is a goal we should try to achieve. Remember: OCM is international, ecumenical, has only one degree and open to both men and women. These are essential factors and with a familiar atmosphere it is obvious that Ordo Sancti Constantini Magni is the Order for of us. But we need more members! How can OCM grow?

Prospective members can seek roots into the Byzantine world and the history of Constantine the Great.

His Beatitude Theodoros the Second, Pope and Patriarch of Alexandria and all of Africa, is our protective high Patron. He is discharging his duties that go all the way back to the Gospel according to Saint Marc.

I am sure we find people who are interested to become members in our Order and who will find a meaningful role to play.

OCM has a great role in my life. Members socialise with each other in different languages, come from different nations, churches and cultures. The Order is ecumenical and strive to reach harmony.

One more important thing is charity. We give considerable donations every year to The Patriarchate in Alexandria. That money helps children in Africa. In return the Patriarch gives us protection as an official Order.

The government also gives a large contribution to an orphanage in Lithuania. It was initiated by the Vice Chancellor Leif Syrstad who visits the place from time to time. The money is of great use for the poor children.

Exarchates and Bailiwicks as well as individual members should give contributions to those in need. That is a basic principle of our Order.

It doesn't need to be a large sum of money and let me give one example. My own Bailiwick of Sancti Laurentii Scaniae gives a small amount every year to a group of homeless people. That means a lot for them. One of our members is following how the money is spent. The contribution is well known in that city and gives us positive response.

Charity can be done in many ways. Scholarship is another possibility which I am involved in. I have given a scholarship of one thousand Euro to a student from the Arctic to study climate changes at an Arctic university. For the last twenty-five years I have been involved in establishing a network of universities in the Arctic. That is my contribution to society. Let us do more in charity! I am sure we all can do better.

Let me illustrate our approach to charity with a poem from a Swedish poet, who died too young. He was just thirty years old when he took his life in 1954. His name was Stig Dagerman.

Translating poem is difficult. But here is a try:

*You cannot change the world, so calm down if you could.
There's one thing you can do, another person good.
And this is yet so much, that all the stars will shine.
One hungry person less is one more friend in line.*

Let this poem lead us in our charity work.

Dear friends in OCM:
Thank you very much for listening.
And let it be a good day!

Rune Rydén

Chairman of the Council.
Vienna, 2 September 2023.

History of the Ancient Patriarchate of Alexandria and its current position in Africa

The Gospel exhortation “go and make disciples of all nations” is a characteristic feature of the identity of the Church of Christ. Christ Himself sends his disciples, as Apostles of the Gospel message, to teach the new teaching, the one and only Truth to the whole world and to baptize in the name of the Father, the Son and the Holy Spirit, those who hear of this new teaching believe it and embrace it. This is the beginning of the missionary work of the church, which does not stop at the time of apostles, but continues and will continue until the end of the age.

Missionary work is a main feature of the second throne Patriarchate of Alexandria. There, one will see the zeal of the missionaries for spreading the glorious message of the Resurrection, the superhuman efforts they selflessly make, despite the adverse conditions they are called to face, the daily challenges and their persistent total consumption and self-sacrifice to the glory of God.

Missionary work is multifaceted. It embraces all aspects of man. Firstly, it is spiritual. This is its fundamental axis, i.e. the spread of Christianity and the grafting (bringing) of people, wherever they are on earth, into the body of Christ, into the one, Holy and Catholic Church.

However, it must not be forgotten that the continent of Africa, on which the Patriarchate of Alexandria operates, the so-called third world, does not enjoy the comforts seen in the Western world, in Europe and America. Many things that we have learned to take for granted are needed in Africa. Food, water, nursing care, are daily goals to achieve, which no one guarantees, however, that they will be achieved.

The Patriarchate of Alexandria cannot turn a blind eye to images of poverty and misery, nor turn a deaf ear to the cry for help from our suffering African brothers and sisters, young and old. Therefore, its missionary work acquires additional dimensions of social contribution and humanitarian care. There is a daily struggle to meet basic needs.

The Patriarchate, however, goes a step further than simply ensuring the survival of Africans. It is also going ahead with the provision of educational programmes. It is true that His Beatitude Theodoros Pope and Patriarch of Alexandria gives great importance to the

issue of education, encouraging the establishment of schools. His interest in the development of education in Africa is based on his love and concern for the youth, for the young children of Africa, knowing that children and young people are the basic cells of the future social fabric of Africa, a fabric, which filled with the orthodox faith, will become more perfect, thereby serving with zeal and improving the African society for the better. Also, the mission needs staff, especially African staff. For this reason, a school was founded in Alexandria with the name “St Athanasios Patriarchal School of Alexandria”, which aims to educate and train the staff and collaborators of the Patriarchate’s metropolitan areas and dioceses throughout Africa in matters of mission and humanitarian work. The above effort is certainly not easy, because in Africa today there are more than fifty independent states, more than 800 tribes and more than 700 languages are spoken by large population groups.

The greatest challenge in the titanic work being done today on the dark continent is to prevent the introduction of ethnic-tribalism into orthodox Africa. Missionary work on the continent of Africa is the major work of the Patriarchate currently. The Church of Alexandria seized the challenge to evangelize people with the main purpose of achieving their unity. A unity that will transcend borders, races, colours, not in the sense of leveling but of mutual involvement in Christ. The Orthodox Church of Alexandria is addressed to every African person, accepting his wholeness, with his customs and traditions, without trying to implant new ones, but to transform the existing ones by giving them an Orthodox Christian content. Always, beyond and above tribes and nations, customs and traditions, the priority for the Church the priority is the person, who it tries to transform through a personal experiential relationship in love and freedom, far away from intolerance, fanaticism and violence that alter the divine image of the human person.

The problems that arise in the effort to develop the missionary work are many and varied. Sometimes these are created by the prevailing unfavorable conditions, sometimes again by human factors. The first is inevitable, but the second, which is deliberately caused by certain people, is what saddens us the most. Such a case is the Russian intrusion of the Russian Church into the territorial canonical - spiritual rule of the throne of the Apostle Mark.

The Moscow Patriarchate, imbued (filled) with highly authoritarian tendencies to dominate the entire Orthodox world, wanting to rule as a monarchist and bring the Orthodox Church under its power by abolishing the entire theological and canonical tradition of the Orthodox Church, appeared in Africa and entered it, like a thief in the night, defying the centuries-old ecclesiastical institutions and the sacred canons (rules) of the Church. The action of the Moscow Patriarchate outside the limits of its ecclesiastical jurisdiction harms the compassion, the unity of mind and the blamelessness of our Orthodox faith and certainly gives rise to the scandal of Orthodoxy. Of course, the Moscow Patriarchate, obsessed with the past and highly selfish attitudes, embraces the state and the political pursuits of the respective orders of the Russian state, always with very painful results

for the Orthodox Russian people, as history teaches us. The Patriarchate of Alexandria moving within the framework of canonical tradition took all the canonical actions and condemned the anti-Orthodox action of the Moscow Patriarchate in Africa and informed all the Orthodox Churches about it.

Despite, however, the constant challenges, wherever they come from, we are deeply confident that the evangelization of our African brothers and the missionary activity of the Patriarchate of Alexandria will not be stopped by any obstacle. Both His Beatitude Theodoros, Pope and Patriarch of Alexandria, the humble missionary and father, who does not miss an opportunity to be in the depths of the African continent as often as possible, as well as the holy hierarchs with him, the diligent workers of the Gospel and missionaries tirelessly and ceaselessly, depositing their hope and their faith in the Triune God will continue to give themselves completely to the continent of the future, as the Alexandrian primate will characteristically call it, and to the work that is carried out there.

His Beatitude Pope and Patriarch of Alexandria and all Africa
Presented by Bishop of Babylon



A representative of the Patriarchate, the Bishop of Babylon speaks. On the left, Bailie Werner Bittner and Chairman of the Council Rune Rydén

Rise and Fall of the



Austrian Empire



KCM Markus Braun gave a great presentation on "Rise and Fall of the Austrian Empire"

Definition: **Empire**

→ state organization after Ciceros „De Re Publica“

Definition: **Rise and Fall**

→ acquisition or loss of controlled territory



Definition: **Empire**

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Definition: **Austria**

→ territory which lies within the present day borders of
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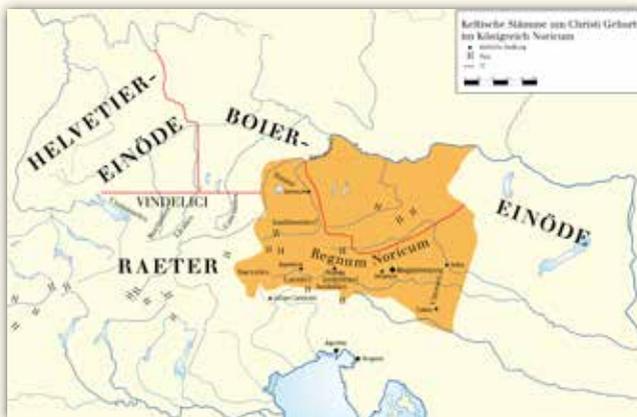
→ state organization after Cicero's „De Re Publica“



Definition: **Austria**

→ territory which lies within the present day borders of Austria

A. Kingdom of Noricum



A. Kingdom of Noricum



- 450 BC: incoming celtic tribes settled in Austria
- 200 BC: Celtic Norici formed the Kingdom of Noricum
- after 200 BC: numerous treaties with the Roman Republic
 - growing trade in gold, salt and iron
 - foundation of Aquileia to support the trade
- 170 BC: Hospitium Publicum treaty with the Roman Republic
- 120 BC: incursion of Germanic tribes repelled
- after 120 BC: gradual integration within the Roman Empire

B. Austria Romana



B. Austria Romana



- 9 BC: Raetia became Roman province through military conquest
- 9 AD: Pannonia became Roman province through military conquest
- 50 AD: Noricum became Roman Province through integration and without military conflict
- 100 AD: Rom starts to protect the border with the Danube Limes
→ Pax Romana
- 167 AD: repeatedly Invasion of Marcomanni
- 235 - 285 AD: Crisis of the Third Century (Soldier Emperors)
- 300: stabilization in the tetrarchy

C. Migration Period



C. Migration Period

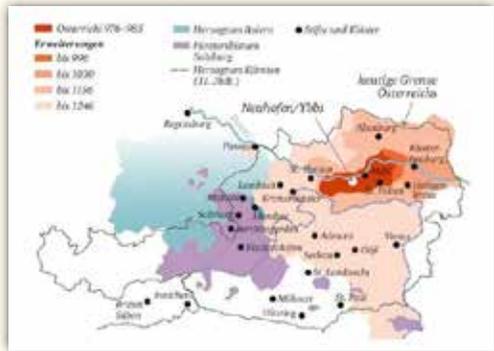


- 4. century AD: Huns advance westwards
- 375 AD: start of the migration of the germanic tribes
- 395 AD: Roman division
- 408 AD: Visigoths under Alarich I. passed through Austria
- 408 AD: Alemanni traversed Austria
- 472 AD: again Visigoths passed through Austria
- 487 AD: Longobards in Austria
- 526 AD: start of bavarian colonialization
- 582 AD: Avars and Slavs start to settle in East Austria
- 791 AD: Charlemagne conquered Avar realm and established a border march under the prefecture of Bavaria
- 955 AD: Battle of Lechfeld
- 976 AD: Margraviate under Luitpold I. (Babenberger)

D. Babenberger Dynasty



D. Babenberger Dynasty



D. Babenberger Dyna



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D. Post-Babenberger



D. Post-Babenberger



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E. Casa Austria

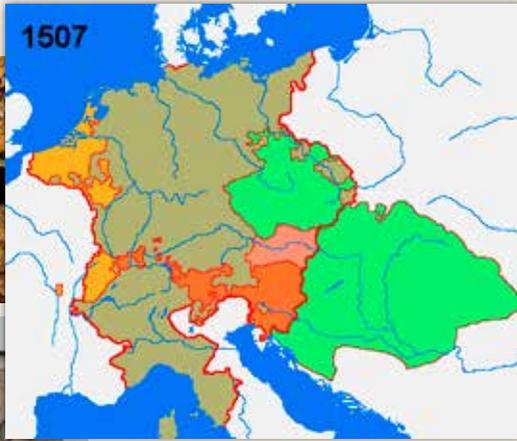


E. Casa Austria



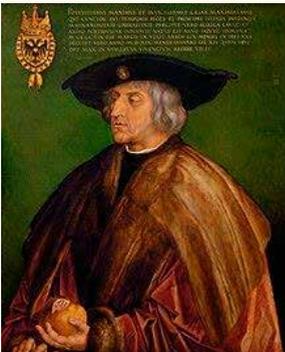
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E. Casa Austria



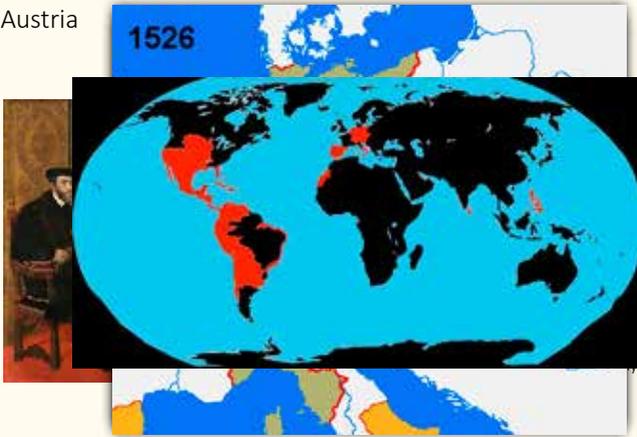
of Moravia and married
 or Sigmund
II became king of
 ily elected as roman-german
 -german king
 or of the holy roman empire
 r the Crown of Hungary and
 ndian Succession

E. Casa Austria



- 1486 AD: **Emperor Maximilian I.** crowned as roman german king
- 1495 AD: Formation of the Holy League against France
- 1495 AD: double betrothal between Aragon and Castile and Austria
- 1497 AD: inheritance of the county of Gorizia
- 1509 AD: Emperor of the Holy Roman Empire
- 1515 AD: double wedding to solidify the connection with Hungary and Bohemia

E. Casa Austria



of Spain uniting the
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of Austria and the
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in the history of Europe
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spanish Line
and Croatia with the
of Silesia fell finally to

E. Casa Austria



the Roman-German
at
in Alsace
nated Roman-German
man Empire
hereditarily transferred
man possessions in Hungary
to Austria, Transylvania and Slavonia to Austria

→ 1701 - 1714 AD: War of the Spanish Succession

E. Casa Austria



an-german Emperor

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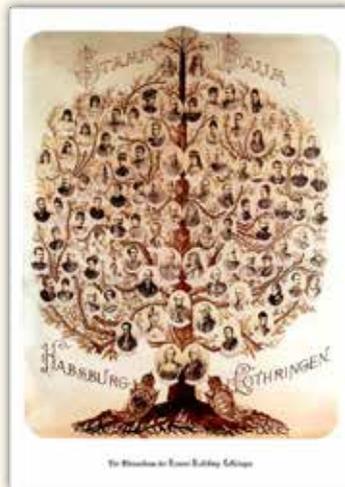
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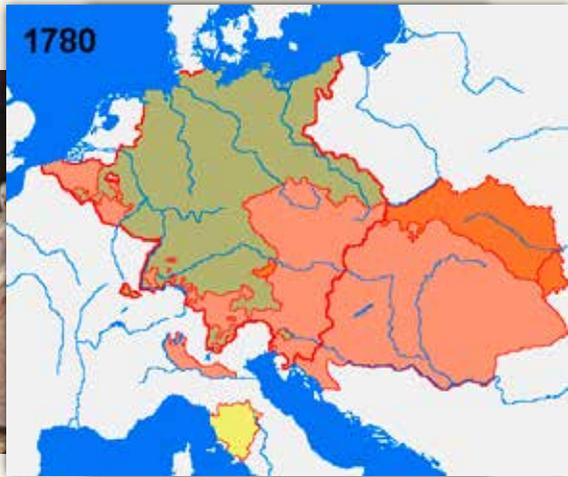
rn France accepts the

→ 1740 AD: with death of Emperor Charles VI. the male line ended

E. Casa Austria



E. Casa Austria



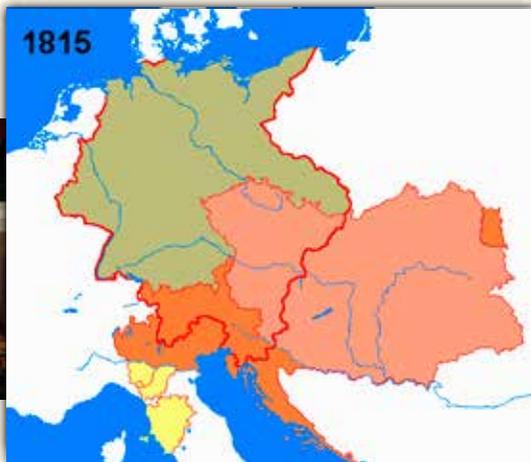
Francis Stephen of Lorraine
Holy Roman Emperor

Prussia
Dresden

Prussia and Guastalla
Breslau

Prussia gains the Kingdom of

E. Casa Austria



Francis II, Emperor of the Holy

Prussia gains West Galicia

Prussia gains the Kingdom of
Prussia with Emperor

Prussia → dissolution of
Prussia

E. Casa Au



Emperor of Austria

Prince of Zurich
to the newly

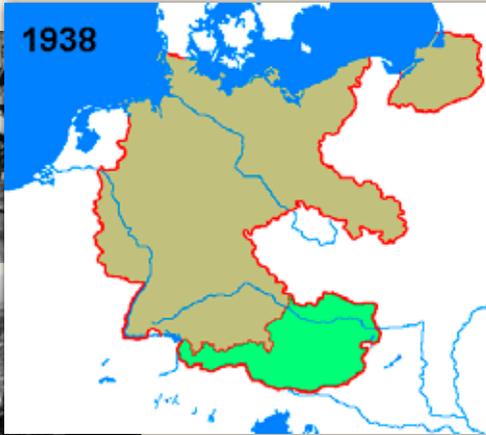
Herzegovina →

of Crown Prince

F. Interwar Period

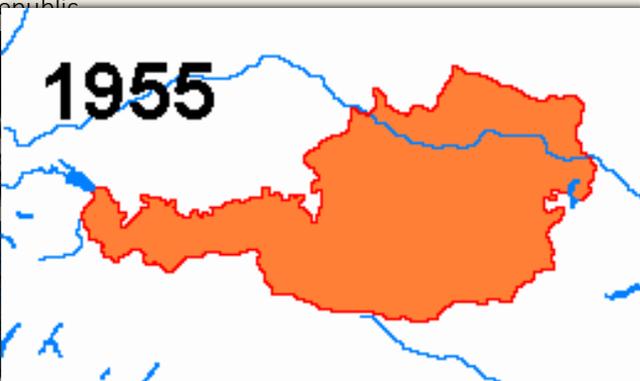


G. Anschluss



Austria
medieval term Ostmark

H. Second Republic



Austria:

Legislation under Constantine The Great

In order to understand the particularity of the legislation at the time of Constantine the Great, one must briefly take a look at the time before Constantine. During half a century before Constantine's pre-predecessor Caesar Diocletian, more than fifty caesars and usurpers had fought for power, rather often with a cruel end. At that time the Roman Empire was in general chaos. Jurisprudence and law sciences, which had flourished in earlier times, had lost respect and trust. Even experienced lawyers were fired, sometimes also murdered by the next caesar.

Caesar Diocletian (285-305) started to reintroduce the formerly functioning law relationships, engaging widely respected lawyers with excellent academic background and recruiting also lawyers, who had already served his predecessors. Diocletian also tried to rejuvenate law literature and he encouraged his lawyers to publish under their own names. However, at the end of his reign he made himself guilty by starting immense persecutions of Christians in February 303. I do not go here into the reasons, but during the next six years, under at least five caesars, the persecutions reached a frightening extent throughout the Roman Empire.

Only Constantine put an end to these terrible persecutions. After his victory over Maxentius at the Milvian bridge in 312, he turned his attention to Christians. For example he offered generous reparations for innocent condemned. The Edict of Milan (313), also known as the Edict of Tolerance, actually didn't grant tolerance to Christians – that had already done Maxentius five years earlier, and also Galerius. The caesars Constantine and Licinius together ordered the total equalization of Christianity and all other religions, given in form of an instruction to the governors of the provinces in the Eastern Empire. The licinian version of the letter of instruction has survived and is issued in Nicomedia.

Then Constantine reorganized the legal administration. He removed all lawyers from his immediate administration to central offices. So, the legal officers, who had to answer private petitions and to make final decisions, were integrated into a bureaucratic hierarchy, and had not longer access at the imperial court. This freed the emperor of a lot of routine work. However, the consequence was a huge rise of corruption, what anyway had been common practice at the lower administrative level. With other words, you could, so to speak, buy favorable solutions with the signature of the emperor. And it didn't help very much, that the emperor again and again announced that such solutions were invalid.

Constantine also improved the privilege system, which since the beginning of the Roman Empire had been a danger for justice and equality of all people in law. He exempted individuals and even whole groups of people from taxes, and gave deserving employees or friends property, which was confiscated from other people. In this context Constantine's law understanding did not differ very much from his predecessors. However, coming to the actual legislation, one can notice, that from the very beginning of Constantine's reign, which even lasted 30 years, a clear change took place.

Constantine was actually the first caesar, who had issued laws concerning every citizen or groups of people. Constantine called them *leges*. Before Constantine caesars had made legal decisions mostly in case of single disputes, sometimes based on decisions of public assemblies of the second and third century. These were more statements, called *constitutiones*.

Most of Constantine's laws we know today, were issued at the beginning of his reign (318-321), and many of them and the most important ones clearly favored the Christians, although Christians formed at that time a minority of less than 10 per cent of the population of the Roman Empire. The fact that Constantine brought the Christian writer Laktanz to the imperial court in Trier (then: Gallia, today: Germany) as tutor for his eldest son Crispus, also speaks for his fondness for Christians. That also proves the minting of silver coins 315 in Ticinum (today: Pavia) in Italy, where one can see the Christ monogram on the helmet of Constantine.



Constantine and christogram silver coin minted 315 in Ticinum (Pavia)

The law language changed under Constantine. Earlier the quaestor of the imperial court was responsible for the formulation of general regulations and laws. Often the quaestors were lawyers. Still under caesar Diocletian the law language was clear and unambiguous. But Constantine had removed the lawyers from the court, and now rhetors formulated the laws to be proclaimed in every province of the empire. Rhetors were professional speakers or writers of the court, who often wrote in excessive, sometimes somewhat unclear lan-

guage. In some cases it happened therefore, that laws issued too quickly had to be corrected or mitigated.

For example in 319 a law was issued, that put private haruspications under the penalty of death by fire. Haruspications, quite usual in the Roman Empire, were a practice of divination from the entrails of sacrificed animals, for example to determinate God's will, what was used also for political purposes. Still in the same year Constantine mitigated the law allowing haruspications 'on holy altars and in broad daylight'. Now that awful practice was better under control.

Constantine also used the wording of laws to express his personal will, sometimes even for propaganda purposes. In 331, when Constantine already reigned in his new imperial capital New Rome (Constantinople), he was so outraged by corrupt subordinate officials, that he issued a particularly cruel law: 'stop now, you rapacious hands of little officials, stop it. If you don't stop after this admonition, the sword will cut you down. The door of the judge may not be for sale, the court must not be infamously by auction to the highest bidder..... The governor's zeal is to ensure that none of the above-mentioned people take anything from a litigant. Otherwise the armed forces will be at hand to cut off the nefarious man's head and neck'.

Also in 331, Constantine forbade the free divorce, what had been a basic right of the Romans, whether the husband or his wife wanted a divorce for what ever reason. In this law Constantine's contempt for women becomes visible. The law says: 'it pleased the legislature that a woman is not allowed to send a letter of divorce to her husband, because he is a drinker, a gambler or a womanizer. Also husbands are not allowed to send their wife away for whatever reason. Only the following crimes are examined for a divorce by the woman: if she has proved that her husband is a murderer, a poisoner or a grave desecrator. Only if she quotes this, she may get back her entire dowry'. The same law also determines that the husband, who wants to disown his wife, must prove that she is an adulterer or a poisoner or a matchmaker.

At this point also Constantine's terrible family tragedy must be mentioned, which you are undoubtedly familiar with. In 325 Constantine was 40 years old. He had just shown his authority as emperor and his cleverness as statesman in presiding the Council of Nicaea. Bishop Eusebius, his biographer, who was always around him, has described Constantine's physical strength and majestic dignity. He obviously was on the top of his reign. Then, in the next year, his political triumph was followed by a family tragedy. First his son Crispus was sentenced to death by a court. And still in the same year Constantine's spouse Fausta was murdered by drowning in her bathroom. Eusebius kept silent about this dark episode in Constantine's life. And later ancient historians have written about assumptions and rumours. What we know is, that Crispus was the eldest son from Constantine's premarital relationship with the concubine Minervina. Crispus was 21 years old, and he had got an

excellent education. He had shown proficiency in administration and especially in military service. His father appreciated Crispus and still in 324 nominated him consul for the third time.



Crispus as caesar silver coin minted 325 in Nicomedia



Fausta as augusta gold coin minted 324 in Trier

Also Fausta was held in high esteem. Constantine had honored his spouse Fausta, as well as his mother Helena, with the title Augusta. And Fausta had just mediated successfully in a dispute between the emperor's sons Crispus and Constantinus. So, at least until 325 there seemed to be no reason for Constantine's fatal decisions. Something terrible must have happened in early 326. Considering Crispus' death sentence and later the murder of Fausta the presumption of adultery is very close, of course. According to legislation and moral code of the time, the punitive measures were surely justified. The way Fausta was executed, was very cruel, of course, but not so unusual.

There are more examples of such scary laws issued by Constantine. However, now I better go over to more humane legislation of Constantine, in order to improve the image of the symbolic Patron Saint of the OCM.

Many of the laws issued by Constantine contain some kind of Christian spirit, for example in favor of widows and orphans. Christians clearly became his, so to speak, new friends. When disputes broke out among Christians, Constantine usually issued a law, which satisfied both parties. Constantine forbade by law branding of the forehead of convicts, and allowed them to enter the imperial court to receive alms.

Constantine also supported the episcopal jurisdiction. If possible, he avoided intervening in organizational issues of the church and especially in faith disputes, but left such decisions to the bishops, who had their own variety of laws.

When trying to evaluate the human quality of Constantine's jurisprudence, several laws may offer a good overview. For example, a law issued in 325 shows, that Constantine protected the weakest from injustice on part of officials. The law is as follows: *'Who, from where, whose status somebody may be, if he dares to prove in truth the injustice of one of my judges, friends or courtiers, he may come fearlessly and turn to me. I personally want to listen and explore everything, and when everything is proven, I will take my revenge. I want revenge on the one, who has betrayed me. But I will dignify and reward those, who make a complain and bring evidence. So may the deity always be merciful'.*

A similar law provided protection for dependent and weak individuals: prisoners should be protected from damage of their health, and should not be tied with chains that are too tight.

Prosecutions had to be proved by at least two witnesses. And files of the court hearing had to be available to both parties. If a judge could be proven to have acted unfairly or even fraudulently, he would face a severe punishment. Also senators, who had appropriated someone's property, were sentenced immediately. Such court regulations sound self-evident, but they were completely new at the time. From this one can easily draw the conclusion, that Constantine was concerned with fair and humane jurisdiction and not with encouraging denunciation.

There were conventional, by law legitimized customs, which Constantine maintained. One of those was slavery. We know that slavery, the sale of captives as slaves, was a lucrative business in Roman times, and so it was under Constantine. The entire economical basis of the Roman Empire even depended on slavery. The marriage between free people and slaves was still forbidden, and a woman, who had sex with her slave, was threatened with death penalty. However, Constantine mitigated slavery by law and ordered more human treatment of slaves. For example, mistreatment that led to death of a slave, was punished as murder. A further improvement in Roman legislation came into effect in 321, when the release of slaves became legal in the church in presence of the bishop – another proof of the recognition of the episcopal jurisdiction.

Another unhuman custom was quite usual in Roman times, and also very close to slavery. When famine broke out in Italy or in Gaul (Gallia), parents were often unable to feed their little children. In order to earn their own living, they often sold their children. Constantine's predecessor Diocletian had, surely human thinking, banned this common practice. Children could no longer be sold into slavery. Of course, that did not solve the actual problem, that the parents in need could not feed their children. So, the result was, that the desperate parents looked around for criminal buyers, who usually paid badly for the children. Newborns, who were no saleable goods, were often killed or abandoned. So, the situation was even worse than before, for the parents and for the children.

Constantine understood that. He tried to solve the problem in a different way. He legalized the sale of newborns under certain circumstances: if the parents really acted in need, if they were paid a reasonable price for their poor children, and when the contract has been notarized. In addition the parents had later the opportunity to buy their child back at a current price, or to exchange their child for a slave of equal value. Still more support offered a law issued in Italy in 315, that families in need, who cannot feed their children, were entitled to receive food and clothing from the imperial treasury.

One do not know, whether Constantine's legislation had a better effect in this matter, and whether these laws were actually applied as the text states. What we know is, that Constantine also issued laws to express his wish in something or even for propaganda purposes. However, one might think that these laws contain at least a core of humanity. Constantine favored the christian communities in many different ways. In 321 Constantine issued a law that allowed everybody to make testamentary donations to the church. Through heritages and donations Christian communities sometimes gained significant economic advantage, which could be used for charity work, but also for the wealth of the church.

Another law belongs in this series: the equality of the married and the unmarried through the exemption of inheritance restrictions. According to older laws, unmarried and childless people were deprived of their father's inheritance, which was in fact an unbearable punishment. Sometimes, however, christian parishioners renounce marriage, and especially the clerics dedicate themselves entirely to the service of God. Constantine understood, that they were treated unfairly and he withdraw the law. He even more favored the clerics by exempting them from tax payment. That, however, caused an enormous urge to become a clergyman. It started a kind of tax evasion. The clerical status was suddenly in great demand. The Christian churches hired many more clergy than they actually needed. In order to prevent the increasing abuse of the tax exemption, a new law had to be issued, that only after the death of a priest the position could be filled. May be that was one of the very first 'numerus clausus' measures?

Finally, there are some laws, also issued in 321, that reach directly into our present time: Constantine made Sunday a legal rest day and public holiday and called the day 'dies solis'. It is said even in very early Christian traditions: 'we celebrate the first day of the week in joy' or 'on Lord's day put everything aside and get together in church'. Thus the Christians expressly moved away from the tradition of the Jews, for whom sabbath is the absolut day of rest. The emperor ordered 'every judge, the city folk and the workshops of all craftsmen should let their work rest on the venerable day of the sun. However, the country people are free to do field work, since no other day is better suited to sowing corn and planting vines'. And still in the same year another Sunday law was issued, that clarified to do on Sunday only deeds, which please God: 'it is unworthy to let the highly respected Sunday be filled with bickering and harmful strife, but it is enjoyable to do on that day which is

pleasing to God'. On Sunday also everybody was allowed to release slaves.

Several historians have seen Constantine's naming of the Sunday as problematic. Constantine did not name the Sunday 'day of the Lord', as it was custom among Christians, but he named it 'dies solis', day of the sun. That actually refers to the old Roman 'sol invictus', invincible sun, the sun god, which Constantine had adored, since he had the vision of the sun god in the temple in Gallia in 310. Soon after that event a coin was minted in Ticinum (Pavia) with Constantine with the halo.



Constantine with the halo gold coin minted 313 in Ticinum (Pavia)

May one therefore assume that Constantine wanted to name the 'day of the sun' as a general holiday, and not the Christian 'day of the Lord'? Obviously not, as in the following years pictures of the sun god disappeared from the Constantinian coins. Already on a silver coin minted 315 in Ticinum (Pavia) one can see the christ monogram on Constantine's helmet.



Constantine and christogram silver coin minted 315 in Ticinum (Pavia)

The same is seen on a bronze coin minted in Constantinople in 327.



Constantine and labarum bronze coin minted 327 in Constantinople

Constantine's so-called Sunday laws were issued between 318 – 321, a period which was open to Christian influence, and, as already earlier mentioned, Constantine clearly favored Christians.

I would like to mention one more interesting point, which concerns the dating of the ancient Roman laws. Many Roman laws have been handed down, and in general these are provided with the date of issue, and between the day and year also the place of issue is marked. This is also the case with the laws of Constantine that are known to us.

What makes things interesting in Constantine's case is, in which places Constantine's laws were issued. Most of them were issued in Trier, where the imperial court was located in the first years of Constantine's reign. But laws were also issued in Cologne (Köln) 313, in Arles (France) 314, in sites in the region of the Danube river, where Constantine fought some local wars in the late 320ies. Since 330 almost all laws were issued in Constantinople, Constantine's new capital.

Based on the place, where laws were issued, one can follow well, how much and how far Constantine traveled in his gigantic empire, much more than earlier Roman caesars and later Byzantine emperors had ever traveled around.

I have given you only a glimpse, far away from exhaustive, of Constantine's way of legislating. May be, that his legislation was somewhat inconsistent. On the one hand he kept old laws, that contradicted with the Christian moral, and sometimes he even tightened the punishment. He also had to change and to improve poorly worded laws. However, compared with the ancient Roman law, one may draw he conclusion, that the constantinian legislation clearly shows reformatory traits, and that after the period of clearly Christian influence from 218 to 321 the constantinian empire ceased to be a pagan state.

Jürgen Schumacher GCCM

Vienna, 2.9.2023

Literature:

Burckhardt, Jacob: Die Zeit Constantins des Grossen

Horst, Eberhard: Konstantin der Grosse

Demandt, A. und Engemann, J.: Konstantin der Grosse

p.s. Jürgen Schumacher's presentation at the Convention was read by the chancellor, Schumacher was unable to be there due to illness



Meeting in hotel Intercontinental



Participants at the OCM meeting break



Bishop of Babylon and Vice Chancellor Leif Syrstad after meetings

Annual Knighting Days in Sweden



Photo Ove Larsson: The castle Skokloster

In the weekend of 22-24 September 2023, Swedish Exarchate held its annual Knighting Days at the Skokloster Castle Cloister Church west of Stockholm. Its one of the older brick-built churches in Sweden, and used to be cloister for nuns from the order of Cistercians. Later a castle was built on the spot, but never finished, between 1654 to 1676 for the 30-year war count and general Carl Gustaf Wrangel. Today it's a wonderful museum.



Photo Ove Larsson: The old cloister Church of Skokloster

The weekend always starts in Friday evening with get together dinner and the day of the organizing Bailiwick, Saturday is in honour of the Exarchate. It starts with lunch where the ones who didn't attend Friday came to fulfil the list of 56 participants. Then the cultural arrangement, this time with visit of the castle museum. Quite a remarkable museum, we have to ad. After the museum and coffee break, the participants re dressed for the knighting ceremony at the church. It's a complex ceremony, always as a Music divine service. It's a beautiful meaningful ceremony, and as all countries have slight differences in the ceremony, so does Sweden. Sweden has a new Exarch, Lawyer Stig Sahlström, who at the ceremony got the chain of duty after swearing the oath to Exarch. Next were Master Sergeant Ove Larsson who swore the oath to Bailie of Bailiwick of Stella Maris Regina. To the Knighting six candidates came to be fulfilled members and Knights, one of them from our parent Bailiwick of Åland belonging to Exarchate of Finland, and two candidates to become Dames, eight candidates in all. Seven is a good number for Sweden. Our Exarchate are good up running again after some troublesome years around the pandemic. After the ceremony, a banquet was held in the hotel nearby.

As always Sweden was visited by Brothers and Sisters from our neighbouring countries Finland and Norway. Four Norwegians and eight Finns from Åland came to us this year, and it makes us happy. We are all good friends despite country of origin. Next year the Swedish Knighting days will be held in the city of Helsingborg in the far south of Sweden at 20th-22nd of September 2024.



Photo Ove Larsson: Our new Knights/Dames are: Back row from left; Mikael Ohrling, Magnus Evenseth, Ulph Lundgren, Sune Forsmark, Olof Collin (belonging to Åland in Finland), Olof Holm, Front row; Dame Therese Ohrling, Vice chancellor Leif Syrstad, Dame Marianne Flatoz, Exarch Stig Sahlström.

We Congratulate

Many members of our Order will, in the near future, celebrate their birthday. We congratulate them and wish them many happy years to come.

98 v

Larpes Kurt 24.2

96 v

Ilaskivi Raimo 26.5

91 v

Necas Jaroslav 3.1
Koivurinta Antti 14.1

90 v

Jokinen Pekka 27.2
Leino Rainer 18.5

85 v

Schaub Henry 3.2
Brucker Wallace 1.3
Garam Lajos 10.6

80 v

Lahdenperä Jouko 8.1
Hynninen Veli-Matti 15.1
Mikkonen Arto 12.5
Miikkola Mikael 14.5
Kohonen Jorma 21.5
Stiegler Fritz G.A. 14.6
Hartman Klaus 19.6

75 v

Isotalo Seppo 15.1
Korkala Olli 1.4
Syrstad Leif 17.4
His Eminence Panteleimon 17.5
Kajander Erkko 18.6

70 v

Sørli Nils-Jørgen 4.2
Pettersson Sune 1.4
Saxlund Christian 6.6

60 v

Winkler Alfred J 3.2
Vigerland Lars 13.3
Webb Derek 18.3
Tenhula Arto 22.3
Lundgren Ulph Sture 22.3
Johanson Kjetil 13.4
Wells Micah D 7.5



COMING OCM EVENTS

18 – 19.5.2024 Knighting Days 2024 and annual meeting of
Exarchate of Finland in city of Hämeenlinna

14 – 15.9.2024 Austrian Knights Day & General Assembly,
Reichersberg



THE
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Publisher:

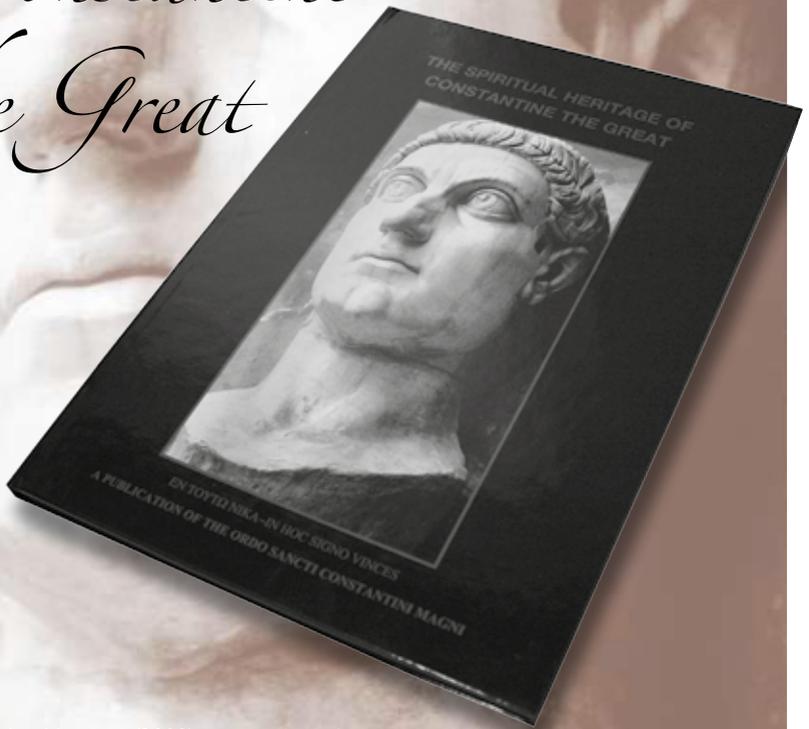
ORDO SANCTI CONSTANTINI MAGNI

Editor-in-chief and
Executive office:

Secretary General Osmo Suominen
Tupatie 1 as 4, FIN-21500 Piikkiö, FINLAND
e-mail: government@ocmonline.org

www.ocmonline.org

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