Places
Flavia Iulia Helena Augusta, mother of Emperor Constantine the Great (306–37), is associated with many cities: Drepanum, Naissus, Trier, Reims, Colchester, Constantinople, Bethlehem and Edessa. However, foremost among the cities that have connections with the empress are Jerusalem, where she is alleged to have found the ‘true’ cross (i.e. the cross of Christ), and Rome where she probably lived after her son had conquered the city in the battle at the Milvian bridge on 28 October 312. Helena clearly left her mark on the eternal city and there are several mementos which remind both the tourist and the scholar of the sojourn of the augusta in the city. She figures prominently next to Bishop Sylvester and her son Constantine in the Rome-based Sylvester legend which includes the story of her inventio crucis; frescoes in the Sylvester Chapel of Ss. Quattro Coronati display her looking for the cross at Golgotha. The Scala Sancta (the alleged stairs of the praetorium of Pontius Pilate) are supposed to have been brought to Rome by Helena, an immense statue (by Andrea Bolgi and dated to 1639) of Helena holding a large cross and three nails has a prominent position in the northwest pier in the crossing under the dome of St Peter’s Basilica, her porphyry sarcophagus is shown in the Vatican Museums, and (part of her) relics have been kept in S. Maria in Aracoeli since the twelfth century.

The discovery of the cross of Christ in Jerusalem made Helena famous, even though the cross was never found by her and the event was only ascribed to her posthumously. Nevertheless, the inventio crucis made her a saint of the Church. As discoverer of the cross she is described in late antique and medieval narratives and she is often depicted holding a cross – in the Greek east often together with her son Constantine with the cross between them. However, this contribution is not about the legendary tradition of Helena as discoverer of the cross and Helena as saint of the Church about which a considerable number of publications have seen the light of day in the last two to three decades, but focuses on her connection with the city of Rome during her lifetime. Also this topic is not terra incognita but justifies consideration in the light of recent publications, in particular Sible de Blauw’s 1997 article Jerusalem in Rome and the Cult of the Cross in which he pays special attention to the Church of S. Croce in Gerusalemme, the preservation of a cross relic in this early church, and Helena’s association with it. Apart from a few literary sources, in particular the Liber pontificalis dated to the years 515-30 but based on earlier writings, epigraphic and material sources are available for reconstructing Helena’s association with Rome.

It has generally been accepted that Helena spent part of her life in the city of Rome and resided there formally, although the sources do not contain references about Helena’s residence in Rome, apart perhaps from an implicit remark by Eusebius that after her death she was with a great guard of honour carried up to the imperial city and buried there in the imperial tombs. Although it has sometimes been argued that Eusebius’s imperial city refers to Constantinople, this cannot be the case because by the time of Helena’s death in c. 328–29 the new eastern capital was not yet inaugurated and did not yet have an imperial mausoleum. Eusebius can therefore only refer to Rome where on the basis of epigraphic and material evidence Helena’s presence and close connection with the city can be reasonably surmised.

Helena was buried in a mausoleum at the third mile of the Via Labicana (now Via Casilina) outside Rome. The mausoleum, a domed rotunda and known by its popular name of Torpignattara, was attached to the cemeterial Basilica of Ss. Marcellino e Pietro and is the first example of a funerary monument associated with a martyr church, thereby indicating the association between the Constantinian family and Christianity. Constantine built both
the church and the mausoleum, probably in
the period between 315 and 327. The mauso-
leum may have been intended initially for the
emperor, although it cannot be excluded that
it was planned for Helena from the begin-
ing. The Liber pontificalis reports that Constan-
tine donated rich gifts to the mausoleum in love
and honour of his mother.6 The same source men-
tions that the empress’ body was placed in a por-
phyry sarcophagus carved with medallions and
images of cavalrymen. The sarcophagus, now in
the Museo Pio-Clementino of the Vatican Mu-
seum, was clearly not designed for Helena since
the decoration was not suitable for a woman.
It has often been assumed that the coffin was
originally intended for Constantine himself or
his father Constantius Chlorus. Recently it has
been suggested that the sarcophagus was made
for Maxentius and was readily available because
it had remained unused.7

The area of Ss. Marcellino e Pietro and Hele-
na’s mausoleum were part of the territory called
fundus Laurentus or fundus Laurentum. This was
a large imperial domain extending from the Porta
Sessoriana (modern Porta Maggiore) southward
to Mount Gabus and bounded by the Via Prae-
nestina and Via Latina. The Liber pontificalis re-
ports that the whole area once was in possession
of Helena: ‘fundum Laurentum iuxta formam
balneus et omnem agrum ad duas duas
lauros’ also mentioned by the Liber pontificalis,8
and as the burial site of the equites singu-
lares, an army unit which had their military
barracks at the site of S. Giovanni in Laterano.
The equites singulares were dissolved as a unit by
Constantine after his victory over Maxentius in
312 and their barracks destroyed.

When exactly Helena came into possession of
the fundus Laurentus is not known but it must
have been after 312. The property contained
a suburban villa, named Palatium Sessorium
since at least c. 300. An inscription (painted
graffito) found in 1855 in the Via Eleniana and
probably dating from the end of the third or
beginning of the fourth century, has the words
SESSOR or SESSORII and most likely refers to
the palace.9 The Palatium Sessorium or Sessor-
ium was located just within the Aurelian wall
in the south-east corner of the city. This part of
the city was known for its horti of which several
are known by name (Horti Maecenatis, Horti La-
miani, Horti Tauriani). The area of the Sessorium
was formerly known as the Horti Spei Veteris
and imperial property since at least the end of
the second century. Apart from living quarters,
the complex of the Sessorium consisted of an amphi-
theatre (Amphitheatrum Castrense) of which re-
 mains are still clearly visible to this day; it was
to all likelihood used for private gladiatorial
shows for the imperial family and its entourages
as well as for the equites singulares. The complex
furthermore contained a circus (Circus Varianus)
and public baths, known as Thermae Helenae.10
During recent excavations in the area part of the
circus as well as cisterns for the Thermae Helenae
have been discovered.11

Helena’s engagement with the area is ex-
pressed by four inscriptions which have been
found close to the Sessorium.12 The first inscrip-
tion to be discussed was inscribed on a marble
base carrying originally a statue of Helena, and
found in the vineyard of S. Croce in Gerusa-
lemme in 1571.13 It mentions Helena as mother
of Constantine and grandmother of the Caesars
Constantinus and Constantius. Helena is ad-
dressed as Augusta, a title which she received in
the autumn of 324.14 Because Crispus, Constan-
tine’s oldest son and Caesar since 1 March 317,15
is not mentioned the inscription must have been
set up after May 326, the date of Crispus’s death.
The inscription and accompanying statue was
dedicated to Helena by Iulius Maximilianus,
a vir clarissimus (indicating that he belonged to
the senatorial aristocracy) and a comites. Since
the reign of Constantine a comites was a functionary
in the imperial service who could be entrusted
with a wide range of functions, both civic and
military; it could also be an honorary title.16
Although the identity of Iulius Maximilianus is
not quite evident, it seems more than likely
that he is identical with the consularis aquarum to
whom Constantine addressed a law on the care
of aqueducts, dated 18 May 330.17 In his capacity
as consularis aquarum he may have been involved
Helena Augusta and the City of Rome

in the water supply of the bathhouse restored by Helena (see below).

Corpus Inscriptionum Latinarum (hereafter CIL), vi 36950, may also have been dedicated by Iulius Maximilianus. Only three fragments (of which two survive) of the inscription have been discovered in a wall in the area of the Sessorian Palace at the beginning of the twentieth century. Based on CIL, vii 1134, the inscription is reconstructed but its contents remain hypothetical and therefore debatable.

We possess more certainty about the contents of CIL, vi 1135. Like the previous two texts it is a commemorative inscription inscribed on a now lost base. The inscription was discovered in the Sancta Sanctorum close to S. Giovanni in Laterano. Because Helena is addressed as Augusta this inscription is also to be dated after 324. Unfortunately, apart from this epigraphical evidence, nothing more is known about Flavius Pistius who dedicated the inscription and statue to Helena. He was a vir perfectissimus and as such belonging to theordo equester, and a praepositus rerum privatarum. Praepositi of the res privata were in charge of particular imperial properties such as lands, estates, herds, stables (presumably the imperial stud farms) and the imperial transport service. Pistius’s motivation for setting up a base and statue in honour of Helena remains unclear, but it may be that he was in charge of the Sessorian Palace and the property owned by Helena, i.e. thefundus Laurentus.

CIL, vi 1136, reports Helena’s rebuilding of a bathhouse. The inscription is incomplete and only five fragments have been preserved. Since these were found close to S. Croce in Gerusalemme it is most likely that the bathhouse in question was part of the Sessorian Palace complex, and was commonly known as the Thermae Helenae. The inscription was probably originally located at an entrance of the bathhouse. Since Helena is called grandmother of Caesars the postquem date is 1 March 317 when Constantine’s sons Crispus and Constantinus were nominated Caesars. Helena is not named Augusta as in the other inscriptions which may indicate that the text was set up before 324.

All four inscriptions seem to be connected with the (re)construction of an aqueduct, the so-called Aqua Augustea. This aqueduct ran through the area of the Sessorian Palace and was possibly also built under the patronage of Helena to supply the water for theThermae Helenae. Both Iulius Maximilianus, as consularis aquarum, and Flavius Pistius, as overseer of the area of the Sessorium and thefundus Laurentus, should have been closely involved in the (re)construction work of both the bathhouse and the aqueduct. Maximilianus’s statues for Helena accompanied by the commemorative inscriptions are likely to have been set up at the restored bathing facility. Pistius’s statue for the empress was probably erected at the nearby Lateran estate, where fragments of the dedicatory inscription have been found. That the four inscriptions were connected to the water supply of the rebuilt bathing complex at thePalatium Sessorianum, although hypothetical, makes good sense.

Although not certain, it is very likely that the Sessorian Palace was Helena’s residence in Rome. Supposedly by 326 when the city was the scene for the grand celebrations of Constantine’s Vicennalia she had been living there for many years. How many years is hard to establish. Considering her patronage for the area, based on the epigraphical evidence, we can only establish Helena’s association with the area after 1 March 317.

In addition to Helena’s patronage and benevolence of the area surrounding her Sessorian Palace, Helena is also associated with St Peter’s Basilica. TheLiber pontificalis refers to a large golden cross among the benefactions of Constantine to the new basilica bearing the following inscription:

Constantinus Augustus et Helena Augusta […]

hanc domum regalem simile fulgore coruscans

aula circumdat

Constantine Augustus and Helena Augusta […]

This royal house is surrounded with an aula that shines with like brightness

Very little is known about this lost cross apart from the reference in the Liber and the fact that it was placed above the tomb of St Peter. It might have been donated by the imperial pair
in 326 when Constantine visited Rome for the celebration of his Vicennalia. However, there are also serious doubts about this. Glen Bowersock, who doubts the authenticity of the Liber pontificalis and hence questions Constantine’s involvement with the foundation of St Peter’s, makes the interesting suggestion that the cross was originally donated to the Sessorian Palace. The domus regalis, royal palace, mentioned in the inscription is, according to Bowersock, a reference to the Palatium Sessorianum. Only later was the cross moved to St Peter’s. This is not at all an improbable scenario. Thanks to Sible de Blaauw’s acute observations it seems that the Basilica of S. Croce in Gerusalemme, the former aula of the Sessorian Palace, had become a memoria for relics of the cross. Even though the golden cross is not mentioned in the Liber pontificalis as a donation to S. Croce in Gerusalemme, it would fit perfectly well into a newly founded church dedicated to the veneration of the cross.

This brings us to the difficult question of the date of the transformation of the aula of the Sessorium into S. Croce in Gerusalemme and its connection with relics of the cross. On this De Blaauw has made valuable observations in the above mentioned paper. Our most important source is again the Liber pontificalis:

Eodem tempore fecit Constantinus Augustus basilicam in palatio Sossorianum, ubi etiam de ligno sanctae Crucis domini nostri Iesu Christi posuit et in auro et gemmis conclusit, ubi et nomen ecclesiae dedicavit, quae cognominatur usque in hodiernum diem Jerusalem.

If we are to believe this information, and there seems no reason not to, the Emperor Constantine transformed part of the Sessorian Palace into a basilica where he deposited relics of the cross in a container of gold and beset with precious stones (probably a staurotheca). Since the cross was discovered in Jerusalem the church was called ‘Jerusalem’. The words ‘Eodem tempore’ are not clear but the change of function of part of the palace into a church must have happened after the cross was found. Narratives which originated in the second half of the fourth century report that the cross was discovered at the site of Christ’s tomb and nearby Golgotha. These narratives ascribe the discovery of the cross to Helena; she visited Palestine in the years 327–28 as we know from the Vita Constantini composed by Eusebius at the end of the 330s. Eusebius reports also that Constantine had given orders to have a grand basilica built in Jerusalem at the site of Christ’s resurrection, i.e. his tomb and nearby Golgotha, where a temple of Aphrodite had stood since the second century. The construction of this Church of the Holy Sepulchre started in the second half of the 320s and the church was officially inaugurated in 335. The building of the basilica involved the demolition of the Aphrodite sanctuary and excavation works to lay bare Christ’s tomb. It is not unlikely that during this process beams of wood were discovered which were considered to be parts of the cross on which Christ had died. We know from a letter by Cyril, Bishop of Jerusalem (c. 349–87), addressed to Emperor Constantius (337–61) and dated to the year 351, that the cross was found during Constantine’s reign and from catechetical lectures of the same Cyril that relics of the cross had already been widely distributed all over the Mediterranean by the mid-fourth century. It is thus not at all impossible that cross relics arrived in Rome in the late 320s or early 330s at the instigation of Constantine and were deposited in the Sessorian Palace. On that occasion the aula of the palace changed function and became a church. Even though architectural and epigraphical evidence dates the transformation of the Sessorium to the fourth century ‘architectural adaptation could have been undertaken years after the actual change of function’. The instalment of a cross relic in the new church in this period makes Rome one of the first cities after Jerusalem where we find a cult of the cross. The cross relic connects the new church and the city of Rome in general to Jerusalem and serves therefore as a memoria. The name Jerusalem for the basilica is thus understandable.

As De Blaauw observes (p. 62) it is noteworthy that Helena’s name is absent in the foundation report and early history of S. Croce. Noteworthy, because the palace complex was her possession and she probably lived there,
and because tradition since the second half of the fourth century associates Helena, and not Constantine, with the (discovery of the) cross. These associations have led to suppositions that Helena, who is considered (justly or not) a devout Christian, herself changed part of her palace into a chapel or personally brought a relic of the cross to Rome following her journey to Palestine, and subsequently changed the aula of her palace into a church.\(^6\) However, such assumptions lack any historical foundation. Only when Helena was associated with the finding of the cross in later traditions and these traditions became known in the west, and also in Rome – which only happened around the year 400 – is she connected to the church in the *Palatium Sessorianum*. Surprisingly, the earliest reference to Helena’s *translatio* of a cross relic to Rome only dates from around 1000, and does not concern S. Croce but the Lateran basilica. Only in the fifteenth century do sources mention that Helena had brought cross relics to S. Croce.\(^7\)

There is no conclusive evidence for Helena’s residence in Rome but her possession of the *fundus Laurentus* including the *Palatium Sessorianum*, her patronage of the area, and her burial in the mausoleum at SS. Marcellino e Paulino makes it very plausible that she resided in the Sessorian Palace at least from 317 onwards. The imperial presence in the south-east corner of the city was strong. Not only was Helena probably living in the *Sessorianum*, but Fausta, her daughter-in-law and wife of Constantine, may have lived nearby in the so-called *domus Faustae*.\(^8\) The Constantinian presence and interest in this part of the city is furthermore expressed by the construction of the Lateran Basilica, the first church of Rome and the *cathedra* of the bishop of Rome, by Constantine. This area of the city exemplified a close association between the Constantinian family and the Christian faith. Helena’s residence in Rome as well as that of Constantine’s wife Fausta, his sister Constantia (after 324), and possibly other female members of the imperial family is likely to have embodied the imperial presence in Rome in the absence of permanent residence of the emperor himself and other male members of the imperial house. Helena must therefore have been a prominent inhabitant of Rome with considerable influence, in particular after her son had made her *augusta* at the end of 324. Posthumously, the public memory of Helena and her fame remained alive in Rome. Her association with Jerusalem and the discovery of the cross had a particular impact on the city of Rome and left traces that are still noticeable today.

**Notes**

\(^1\) In the Latin Church her saint’s day is celebrated on 18 August. In the Eastern Church it is connected to the feast day of Constantine: 21 May. The celebration of the discovery of the cross is on 14 September.


\(^4\) *Vita Constantinii* (hereafter *VC*), ii. 47. 1: ‘πλείστη γὰν δορυφορία τιμώμενον ἐπὶ τὴν βασιλεύουσαν πόλιν ἀνεκομίζετο, ἐντού τι τὴ ἡρίως βασιλείας ἀπεινότε’. Date and place of her death are not mentioned in the

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12 For recent archaeological research of the area see

11 For the palace complex see in general: Federico Guichard, *Constantine, Religion and Power in the Later Roman Empire* (Malden: Wiley-Blackwell, 2011), pp. 43-44. From there her body was transported with a large military escort to Rome.


7 Johnson, *The Roman Imperial Mausolea*, p. 118.


10 Robert Coates-Stephens, *Porta Maggiore. Monument and Landscape* (Rome: Bretschneider, 2004), p. 105. See also Silvia Orlandi, ‘Elena e Santa Croce in Gerusalemme’, forthcoming in conference proceedings *Constantino e i luoghi sacri*. I am grateful to Prof. Orlandi for giving me the opportunity of reading her paper before publication.


18 Codex Theodosianus, xv. 2. 1: ‘Imp. Constantinus a. ad Maximilianum consularem aquarum’; *Prosopography of the Later Roman Empire* (hereafter PLRE), 1 Maximilianus 2. It is unlikely that he is identical with the vir clarissimus and praefectus vigilium AV (Avianus or Aurelius) Maximilianus mentioned in *CIL* vi **233** = EDR 142293 as proposed by PLRE 1 Maximilianus 1 and Robert Sablayrolles, *Libertinus miles – les cohortes vigiles* (Rome: École française de Rome, 1996), p. 519, n. 40.

19 CIL vi **36930** = EDR 071921. ‘D(ominae) n(ostre), piissi[mae ac venerabili] | Aug(ustae), Fl(aviae) | Iul(iae) Helenae, genetrici | [di]omini n(osti) Constantiniani maximi, victorii] [ris ac triumf][ato‑ | sem[per] | [Augusti, aviae djl(omorum) | mm(ostorum) Const[an]tii et Cons[stanti], bea[tissi][morum ac florentissimorum] | [Caesaru] | [Iulius Maximilianus, v(ir) c[larissimus], | [com]es, dica[tissimus excellen] | [iae pietaque eius].’ LSA, no. 1540.

PLRE I (F). P(iot)ius.


25 Cf. Paul Stephenson, Constantine: Unconquered Emperor, Christian Victor (London: Quercus, 2009), p. 326, who, without presenting any evidence, mentions that the Sessorian Palace was Constantine’s residence while in Rome and that he only donated it to his mother in 326.

26 LP xxxiiii. c. 17.


28 Glen W. Bowersock, ‘Peter and Constantine’, in St. Peter’s in the Vatican, ed. by William Tronzo (Cambridge: Cambridge University Press, 2003), pp. 5-15 (pp. 9-13). Bowersock dates the construction of St Peter’s to the reign of Constantine’s son Constans (337-50). Cf., however, Paolo Liverani, ‘Old St. Peter’s and the Emperor Constans? A debate with G. W. Bowersock’, Journal of Roman Archaeology, 28 (2015), 483-504; Liverani argues against Bowersock and favours Constantine’s paternity of St Peter’s; he also doubts whether the cross was originally placed in S. Croce since in that case the inscription would have had palatinum regalis and not domus regalis (pp. 489-90). Richard Westall, ‘Constantius II and the Basilica of St Peter in the Vatican’, Historia: Zeitschrift für Alte Geschichte, 64, 2 (2015), 205-42 (pp. 223-24, even prefers a later date for the foundation of St Peter’s than Glen Bowersock, namely the years 337-39 under the reign of Constantius II.

29 De Blaauw, pp. 66-72.

30 LP xxxiiiiii. c. 22.

31 VC iii. 41-44.

32 Cyril of Jerusalem, Epistula ad Constantius, iii; Cathecetical Lectures, iv. 10, x. 19, and xiii. 4.


34 The earliest written evidence of Helena’s association with the church dates from the first half of the sixth century, when the Gesta Xysti, which are included in the Liber pontificalis, refer to it as basilica Heleniana quae dicitur Sessoriam; Duchesne, i (1886), p. 180, n. 79.


36 De Blaauw, pp. 65-66.
