Abstract
Constantine’s political and religious legacy must be looked at beyond the tolerance decreed at Milan in 313. The numerous ecclesiological and doctrinal conflicts which Christianity suffered throughout the reign of this emperor led him to reconsider his religious policy and to advocate the search for a consensus which would allow a more effective government for the whole of Christianity. However, far from obtaining the expected result, consensus failed due to the existence of two legitimate references to re-establish religious concord: the Council of Nicaea and the practice of having civil power intervene in the synods summoned during the last years of Constantine’s rule, especially the Synod of Tyre of 335. Constans and Constantius II, sons and heirs of the former, would use Constantinian praxis at Nicaea and Tyre, respectively, as a reference, promoting the rupture of the homogeneity and consensus which their father had attempted to establish with so much effort and so little success.

Keywords
Constantine, consensus, Synod of Antioch (341), Synod of Serdica (343).