LESSON 5

CHURCH AND STATE

A.D. 311-518

Introduction

During the third century, Christianity had become so strong that emperors could no longer ignore it. Persecution had proved ineffective in suppressing the movement. In fact, persecution had tended to purify Christianity and thus had added to its vitality. It also caused certain developments within church organization which later became factors in the corruption and decline of Christianity. It led to the serious schisms of Novatianism and Donatism.

Perhaps because of a combination of Christian influence and political expediency, Constantine reversed the policies of previous emperors with regard to Christianity. Instead of opposing and attempting to destroy it, he used it as a unifying element in the Empire which was crumbling. Citizens were rebelling against taxation; invading hordes were pressing in from every side; government was unstable because military force was used to gain the office of emperor; and soldiers enlisted from barbarian invaders were not always loyal to the Empire. Diocletian had attempted to solve the problem of instability by putting the Empire under the control of four rulers. His efforts were only partially successful. After he and Maximian abdicated in 305, the struggle for power by aspirants to the imperial office was renewed.

As the Empire faced serious problems, the citizens began to look in other directions for stability in life. During the third century, Christianity had made tremendous growth. Apparently churches existed in every province of the Roman Empire and in areas beyond the Empire.

Adoption of Christianity as the State Religion

When Diocletian (284–305) persuaded Maximian (286–305) to join him in abdicating as Augusti, Constantius and Galerius became Augusti. In appointing new Caesars, the sons of Maximian and Constantius were passed over, and the choice fell on Severus and Maximin Daia. Constantius died in Britain in 306, and his army immediately claimed his 21-year-old son *Constantine (306–337)* as Augustus. Galerius refused to accept him and promoted Severus to Augustus. To avoid war, he acknowledged Constantine as Caesar. Before long another claimant of imperial power arose– Maxentius, son of Maximian. Galerius refused to recognize him as Caesar and ordered Severus to depose him. Maximian came out of retirement to support his son and resumed his old title of Augustus. As Severus approached Rome to put down the insurgents, his troops deserted him and forced his surrender to Maximian who put him to death in 307. Maxentius then declared himself Augustus. As Galerius prepared to intervene in the West, Maximian formed an alliance with Constantine to strengthen his position. He named Constantine Augustus and gave to him his daughter Fausta in marriage. The invasion of Galerius failed because of the disloyalty of his soldiers. Diocletian refused to come out of retirement; however, he did induce Maximian to abdicate again. Licinius, another favourite of Galerius, was made junior Augustus and Maxentius was treated as an out-

Persecution tended to purify Christianity but also led to the serious schisms of

N_____ and D_____.

(Novatianism, Donatism)

Which emperor used Christianity as a unifying element in the crumbling Empire of the early fourth century? _____

List four specific problems of the deteriorating Empire.

1. Rebellion against _____
2. Invading _____
3. Unstable _____
4. Disloyal _____

(Constantine, taxation, hordes, government, soldiers)

law. Maximin Daia and Constantine each demanded from Galerius the title of Augustus, but they were refused and given only the title "Son of Augustus." Constantine never accepted it and Maximin Daia soon ignored it. Five Augusti ruled the Empire in 310.

The struggle for power made impossible the persecution against Christians. Many leading Christians had suffered martyrdom, while others had suffered mutilation, imprisonment, or sentencing to the mines. Thousands had met the requirement of sacrificing to idols, but the majority had been steadfast in their faith even though their churches and books were destroyed. In spite of these severe measures, persecution did not produce the desired results, nor did it gain the backing of the pagan population. In 311, Galerius, who was mortally ill, issued an edict of toleration as senior Augustus that gave the Christians the right to practise their religion and to rebuild their churches provided they did not offend public order. Christianity was no longer an illegal religion. Christians were given the right to hold religious assemblies. They were instructed to "pray to their God for the welfare of the emperors, of the state, and of themselves, that the state might prosper in every respect, and that they might live quietly in their homes."

Upon the death of Galerius, the four Augusti became rivals for superior power. Constantine allied himself with Licinius. He declared war on Maxentius in 312 and invaded Italy as the first step in gaining the whole Empire. As Constantine approached Rome, he faced an important battle with Maxentius. Apparently he knew that Maxentius relied on Roman gods and magic, and he felt the need of a superior supernatural force to defeat him.

Constantine related the following experience to his friend Bishop Eusebius. When he was praying in the afternoon before the important battle, he had a vision of a cross of light in the sky which bore the inscription, "Conquer by this." The vision was confirmed in a dream in which God appeared to him with the same sign and commanded him to make a likeness of it and use it as a safeguard in all encounters with his enemies. Constantine ordered his soldiers to mark their shields with a monogram resembling a combination of the Greek letters *chi* and *rho*, the first two letters of the word *Christos* (Christ). When Constantine won the battle and took Rome into his possession, he concluded that the God of the Christians had given him victory in answer to his appeal. With the death of Maxentius, Constantine controlled Britain, Italy, Spain, and North Africa. The Senate recognized him as senior Augustus.

A further edict of toleration was issued by Constantine and Licinius at Milan in 313. It gave full freedom to Christians. They were given unrestricted freedom of worship, and confiscated church property was restored by this "Edict of Milan." Later that year, Maximin Daia marched against Licinius but was defeated. Licinius annexed all of the Roman East. He wrote to the governors concerning the new policy towards Christians which was formulated at Milan.

The alliance between Constantine and Licinius was short-lived. Licinius tried to instigate an army revolt against Constantine. The resulting war did not solve the conflict; however, Constantine had the advantage. Licinius ceded all his European territories except Thrace, and Constantine agreed to give up his right as senior Augustus of the Empire. When it became apparent that Constantine intended to become sole emperor, Licinius sought to partition the Empire. The conflict was resolved in 324 when Constantine defeated Licinius.

The Edict of Milan in 313 went beyond the Edict of Toleration in 311. Neither one made Christianity the religion of the Empire, but both proclaimed absolute freedom of conscience and

The struggle for power among the five Augusti in 310 made impossible the _____ of Christians.

(persecution)

An order given by Galerius in 311 which gave Christians the right to practise their religion, rebuild their churches, and hold religious assemblies was called an _____ of _____.

(edict, toleration)

Constantine adopted Christianity because he believed the God of the Christians helped him conquer through the _____ of _____.

(cross, Christ)

The Edict of Milan in 313 gave the Christians full _____ and _____ of property.

(freedom, restoration)

gave Chrianity equal rights with any religion of the Roman world. Licinius recognized those rights for only a brief period. After he lost the European territory to Constantine, he resented the favour Constantine showed to Christians. His hostility grew to persecution, and the Christians rejoiced at his ultimate defeat in 324.

Questions have been raised concerning Constantine's motives for adopting Christianity. He followed his father in an interest in the worship of the Persian sun god Mithras; however, he had no sympathy for the popular Roman religions. He recognized that the battle with Maxentius would determine the future ruler of the Empire. He was impressed with the aggressiveness, rapid growth, and thorough organization of Christianity and perhaps saw in it an opportunity to inspire his troops with confidence. The genuiness of his conversion is questioned because of his subsequent life. After defeating Licinius, he had him slain. He had many of his relatives put to death, including his nephew Licinianus and his son Crispus. He retained the title of Pontifex Maximus (chief priest of the pagan state cult) and postponed baptism until shortly before his death.

After his victory over Maxentius, Constantine had a statue of himself with a cross in his hand erected in Rome. He showed partiality for Christians by filling the chief offices with them and surrounding himself with Christian teachers. Some pagan temples, which carried on immoral rites or promoted superstitious rituals, were destroyed. Christian clergymen were exempted from military and municipal duties and their property from taxation. Bequests to churches were legalized, thereby acknowledging the privileges of churches as corporations. Sunday work was forbidden (321). Certain heathen sacrifices were prohibited, and gifts were made to the clergy. Constantine contributed to the building of Christian houses of worship. He is said to have promised every convert to Christianity twenty pieces of gold and a white baptismal robe (324). It is reported that 12, 000 men, with women and children in proportion, were baptized in Rome in one year. The Roman aristocracy, however, persisted in adhering to paganism. In 325, Constantine issued a general exhortation for his subjects to embrace Christianity; however, he did not make Christianity the sole religion of the Empire. He continued to support paganism as well as Christianity.

Exemption of the clergy from taxation resulted in an influx into the Christian priesthood of those who desired relief from the heavy tax burden. Another edict had to be passed which limited ordination to those whose exemption would mean little loss to the government. Church festivals and special days set aside in memory of the martyrs were included in the legal calendar along with the pagan feasts. Jews were forbidden to stone their kinsmen who chose to become Christians.

An early decision of Constantine as sole emperor was to establish a new residence, Constantinople, on the site of Byzantium of the Bosporus– a narrow strait connecting the Black Sea with the sea of Marmora and separating Thrace (Europe) from Asia (Asia Minor). This site was more strategically located with reference to the Persian and Danubian frontiers. Byzantium was enlarged and renamed Constantinople after the emperor. Constantine built many churches there and prohibited the repair of ruined pagan temples and the erection of new images of the gods. He called the first general council of the Church and presided over it.

Constantine's mother Helena became a zealous Christian in later life. His children were given a Christian education. Constantine had his wife Fausta and oldest son Crispus executed in 326 on charges of adultery. His remaining three sons were recognized as Caesars and entrusted with the government of major portions of

The genuineness of Constantine's conversion has been questioned because:

1. He may have seen in Christianity an opportunity to _____ his troops;
2. He continued to put many to _____;
3. He retained the title_____ _____ (chief priest of the pagan state cult).

(Compare your answers with the text.)

List five ways Constantine favoured Christianity

1. _____
2. _____
3. _____
4. _____
5. _____

(Compare your answer to the text.)

Constantine called the first general _____ of the _____ and presided over it.

(council, Church)

the Empire: Constantine II ruled over Britain, Gaul, and Spain; Constans was in charge of Italy, Africa, and Pannonia; and Constantius ruled Asia and Egypt. He appointed his nephew Dalmatius as the fourth Caesar to govern the dioceses of Thrace and Macedonia. Constantine's reign came to an end in 337.

With the support of the troops at Constantinople, Constantine's three sons became Augusti. The troops put to death his other male relatives with the exception of two young nephews, Gallus and Julian. *Constantine II (337–340)* was senior Augustus and ruled the West. *Constantius (337–361)* accepted the East with the addition of Thrace, and *Constans (337–350)*, the youngest, was assigned the central dioceses of Africa, Italy, and Illyricum under the supervision of Constantine II. In 340, Constans rebelled against his subordinate role, an action which brought an invasion by Constantine II. Constans defeated him and took over the western dioceses upon his death. Constantius remained occupied in battle against the Persians who sought to retake Armenia and upper Mesopotamia.

In 341, Constans abolished pagan sacrifices in Italy. Other pagan rites, such as processions, sacred feasts, and initiations to the mystery religions, were permitted to continue. The patronage by the emperors caused Christian communities to grow rapidly. It became an advantage to be a member of a church; therefore, the motives of many were not purely religious convictions.

Constans was unpopular with the army because of his strictness and his reputation for drunkenness and other vices. A conspiracy arose under the barbarian officer Magnentius who proclaimed himself Augustus and executed Constans (350). Constantius returned from the Persian front to deal with the usurper. Magnentius was defeated in successive battles from 351–353. Constantius was sole Augustus for seven years (353–360). He ordered the death penalty for those who offered pagan sacrifices and for those who converted to Judaism. Pagan opponents of Constantius were regarded as traitors. His strong measures against paganism caused a strong reaction following his reign.

Constantius appointed his elder cousin Gallus as Caesar and arranged his marriage to his sister Constantia in 351. Gallus proved unworthy, cruel, and licentious. He executed officials who were sent by the Emperor to recall him from the Eastern frontier. These actions convinced Constantius that Gallus could not be trusted; therefore, he had Gallus arrested, condemned to death, and beheaded in 354. He elevated his younger and sole surviving cousin Julian to Caesar and gave his daughter Helena to him in marriage in 355. Julian was able to restore the Rhine defence against the Franks and Alamanni.

Julian was saluted as Augustus by his troops in 360. Before Constantius could return from the Persian front to confront Julian's forces in Constantinople, he died at Tarsus. *Julian (360–363)* had received a Christian education under the direction of Bishop Eusebius of Nicodemia. While residing in Cappadocia, he ministered in the churches, probably as a reader. However, he read in secret the lectures of a pagan rhetorician and became deeply interested in the Neo-Platonic philosophy even though pagan philosophy and life were forbidden to him. He was initiated into the Eleusinian mystery religion while remaining outwardly a Christian. As emperor, he restored the pagan temples and their sacrificial services:

1. He took away from the Christian clergy privileges and immunities which they had received under Constantine.
2. He prohibited Christians from teaching classical literature in order to reduce them to a despised and illiterate sect.
3. He took the preaching, the purple-robed dress, and the hymns of Christian worship services and added them to

Which of Constantine's sons abolished pagan sacrifices in Italy and patronized Christianity?_____

Which one ordered the death penalty for those who converted to Judaism? _____

(Compare your answers with the text.)

As emperor, Julian restored the_____ temples and_____.

(pagan, sacrifices)

pagan worship.

Although Julian did not undertake a violent persecution of Christianity, his restoration to pagans of property which had been used by Christians and the rigorous enforcement of pagan practices in the army led to conflict and the punishment of Christians who refused to follow his laws. He antagonized Christians by beginning the rebuilding of the Jewish temple in Jerusalem and by giving preference to pagans. His efforts to purge and revive paganism, however, were without success. After two years in office, Julian was killed while in war against the Persians.

Julian was branded by Christians as the "apostate." Although he was exposed to Christian training as a youth, perhaps the political murdering of his entire family with the exception of himself and his brother turned him against Christianity. He conformed outwardly to Christian practices, but his real interest was in the pagan philosopies which were critical of Christianity. He was the last Roman emperor who openly avowed paganism.

Jovian (363–364) was selected by the army to succeed Julian. He refused the responsibility at first on the grounds that he was a Christian. It is said that his troops declared that they too were Christians and refused to let him decline. Jovian annulled Julian's anti-Christian legislation and proclaimed freedom of worship during his brief reign of eight months.

The chief military and civil officials chose *Valentinian (364–375)* to succeed Jovian. After appointment, Valentinian elevated his younger brother *Valens (364–378)* to Augustus as his colleague. Valentinian made his seat of government at Milan and ruled the western part of the Empire. He was required to engage in battles throughout his reign in defending the frontiers. His general Theodosius cleared Britain of Picts, Scots, and other invaders. Valentinian made his nine-year-old son *Gratian (367–383)* a third Augustus in order to prevent intrigues regarding his successor.

Valens ruled the eastern part of the Empire, but he lacked the courage, resolution, and ability of Valentinian. Gratian refused the title of Pontifex Maximus and sought in every way to break the power of Roman paganism. He, along with Valentinian and Valens, is important in church history because of his involvement in doctrinal controversies.

Upon the death of Valens, Gratian elevated *Theodosius (379–395)*, who was the son of the general by the same name, to Augustus. Theodosius was also a distinguished army officer and Gratian entrusted him with the government of the East and the problem of the Gothic invaders. Theodosius is commonly regarded as the first orthodox emperor. He secured from the Roman senate an acknowledgement that the religion of Christ was true, and he made orthodox Christianity the exclusive religion of the Empire. Pagan sacrifices and other forms of worship were prohibited. He, like Constantine, called a council of the Church (381) to deal with the Arian heresy.

The Effects of the Union of Church and State

A conflict between Christians and pagans erupted in Alexandria when fanatical bands of Christians destroyed a temple of Serapis. The infuriated pagans turned on the Christians and massacred a large number. The Emperor commanded the destruction of the temple and of the famous idol which supposedly assured the overflowing of the Nile each year. Conflicts in other parts of the Empire broke out as bishops led their people in the destruction of pagan sanctuaries and even in bloodshed to accomplish their purposes. Paganism as a separate religion did not

Julian was the last Roman emperor who openly approved _____.

(paganism)

Match the emperors with the years which they ruled from the death of Constantine in 337 to the end of the century. See pages 95–97, if you need help.

____a. 337–340	1. Julian
____b. 337–361	2. Gratian
____c. 337–350	3. Jovian
____d. 360–363	4. Constantine II
____3. 363–364	5. Theodosius
____f. 364–375	6. Valens
____g. 364–378	7. Constantius
____h. 367–383	8. Valentinian
____i. 379–395	9. Constans

(4–a, 7–b, 9–c, 1–d, 3–e, 8–f, 6–g, 2–h, 5–i)

survive the persecution because it lacked the zeal of early Christianity; however, paganism survived by penetrating the churches.

Christianity had not been established as the state religion long when it began to use political power against pagan opponents. In 388, the monks of Callinicum in Mesopotamia led Christians in burning a Jewish synagogue. The bishop of that diocese was ordered by Theodosius to restore the building; however, Ambrose, the bishop of Milan, intervened and threatened to withhold the sacraments from the Emperor until he cancelled the order. Theodosius yielded to the demand. On another occasion, Theodosius ordered the massacre of 3, 000 citizens in retaliation for the death of a general at the hands of a mob. Bishop Ambrose notified Theodosius that he would be excommunicated until he did public penance for this crime. After eight months, the Emperor's guilty conscience made him humble himself publicly and acknowledge his wrong. These incidents raised the problem of whether the Church was supreme over secular authority or whether government officials had authority over the Church.

A. H. Newman lists a number of beneficial and detrimental results of the adoption of Christianity as the state religion.[1] Some benefits were:

1. More people were brought under the influence of Christianity.
2. Christianity had a more direct and powerful influence upon the legislation of the Empire, forcing the state to give more attention to the rights of individuals.
3. The position of women was greatly elevated, the penalties for celibacy and childlessness were abolished, concubinage was forbidden, and adultery was punishable as one of the greatest crimes.
4. Child murder was rendered criminal and gladiatorial shows were eventually abolished.
5. Christianity exerted a beneficent influence on morality.

Some of the negative results were:

1. Christians became intolerant when laws were passed against pagans.
2. Christianity was secularized: legalization of Christian corporations caused bishops to devote themselves to the enrichment of the churches, legalizing of Sunday as a holiday changed it from a spiritual to a legal festival, the offering of temporal inducements for the profession of Christianity brought multitudes of unregenerated people into the churches, and the benefits bestowed upon bishops increased their pride and worldliness.
3. Pagans who became Christians felt the need of numerous objects, relics, and aids to worship.
4. Hierarchical development was stimulated.
5. The Church became a persecuting power by using civil authority to suppress dissent and paganism.
6. Some Christians reacted to worldliness by excesses of asceticism and withdrawal into monasteries.

When Christianity was adopted as the state religion, some of the results were beficial and others were detrimental. Indicate whether each result was a *benefit* or a *detriment*.

_____1. Christianity caused legislation against immoral and inhuman activities.
_____2. Christianity became secularized.

_____3. Many people were brought under the influence of Christianity.
_____4. Christians began to use political power against pagans.

(1. benefit, 2. detriment, 3. benefit 4. detriment)

[1] *A Manual of Church History* Vol. 1 (rev. ed.; Philadelphia: The Judson Press, 1933), p. 312ff.

Political Developments in the Fifth Century

The partition of the Empire

The government was confronted with many internal difficulties–depopulation, growing poverty, corrupt administration, centralization of wealth. However, Theodosius was able to maintain the unity of imperial authority. His need for additional military manpower forced him to concentrate Western military power in the hands of a single commander–in–chief. This action prepared the way for military control of the emperors in the fifth century.

Upon the death of Theodosius, his empire fell to his eighteen–and eleven–year–old sons: *Arcadius (395–408)* in the East and *Honorius (395–423)* in the West. Stilicho, Vandal (Germanic) master of the soldiers, served as regent for Honorius, and the praetorian prefect of Illyricum controlled political matters in the East. After 395, a complete separation of administration in the West and East occurred.

Invasion by Germanic peoples

The breakdown of Roman resistance to barbarian invasion began with the rule of Theodosius' sons, and the Western provinces became occupied by Germanic people. Power passed from Roman officials to Germanic kings. A barbarian soldier finally occupied the throne in the West, and a Germanic kingdom was established in Italy.

Alaric, a prince of the Visigoths (West Goths), began to ravage Thrace, Macedonia, and Greece after the death of Theodosius. His invasion of Italy was foiled by Stilicho, the general of the Western army. After the death of Stilicho in 408, Alaric crossed the Alps and marched against Rome, which was plundered in 410. After Alaric's death from an illness, he was succeeded by his brother–in–law Ataulf, who led the Visigoths into Gaul (412); however, the Romans forced him to abandon Gaul. After an invasion of Spain and an alliance with the Romans, the Visigoths were re–called to Gaul, and they settled in southern Aquitania (418). Their own kings were allowed to govern, but they were required to render military aid to Rome. Since Gothic rulers had no authority over the Roman population among whom they settled, subsequent rulers sought to establish an independent Gothic kingdom. Theodoric I gained complete sovereignty over Aquitania and later joined forces with the Romans against Attila the Hun (451).

In addition to the invasions of the Visigoths, the Vandals moved southward and invaded Italy (405), but they were repulsed. Later they made their way to Spain (409) and became masters of the whole Iberian Peninsula. Their success was hindered by a lack of supplies; therefore, they had to come to terms with the Romans. They were settled in Spain but were attacked in 416 by the Visigoths in Alliance with the Roman general Constantius, and the people in some areas were annihilated. The Vandals quickly recovered, however, and invaded Africa in 429. At a peace settlement in 435, they were allowed to settle in Numidia as a self–governing people who contributed military aid to the Empire. In 439, they seized Carthage and later became an independent kingdom. Upon the death of Emperor Valentinian III, they plundered Rome (455). By 477, the Vandal kingdom included all of Roman Africa, the Balearic Islands, Corsica, Sardinia, and the fortress of Liylbaeum in Sicily.

Other barbarians who invaded Gaul were the Burgundians, the Franks, and the Alamanni. The Burgundians eventually occupied the valley of the Rhone. The Franks crossed the lower Rhine before 350 and occupied upper Gaul. Their leader, Clovis,

Is this statement true or false?
At the close of the fourth century, a complete partition of administration in the Empire occurred.

_____

(true)

In the fifth century power passed from _____ officials to _____ kings. A Germanic kingdom was established in _____

(Compare your answers with the text.)

Is this statement true or false?

The Vandals were successful in their invasion of Italy in 405.

_____

(false)

overthrew the Gallo-Roman state in 456 and extended his kingdom to include much of Gaul. The entire area of Gaul thus passed under the rule of Germanic people.

The Romans also lost control of Britain to the Saxons, Angles, and Jutes between 428 and 442. The Latin language and Roman culture were obliterated from the area.

The decline and fall of the Western Empire

Valentintan III (423–455), at the age of five, was established as the Western emperor by forces of the Eastern Empire. Placidia, his mother, became regent and was supported by the general Aetius, "the last of the Romans." Aetius eventually gained control in the West and directed imperial policy until his death in 454. His efforts were directed towards the preservation of central and southeastern Gaul for the Empire. He was able to hold and check the Franks on the north, the Burgundians on the east, and the Goths on the southwest; however, he lost Africa to the Vandals and Britain to the Saxons. His success in Gaul resulted from assitance by Hunish troops from the region of modern Hungary, Rumania, and South Russia.

Eventually, the separate tribes of Huns were consolidated under King Attila in 444. He demanded the sister of Valentinian III in marriage, with half of the Western Empire as her dowry. The Emperor refused to comply and was able to repulse the invading Huns when the Germans of Gaul joined forces with him. Attila was forced back across the Rhine, and a later invasion of Italy failed because of famine and disease among his forces. The arrival of troops from the Eastern Empire induced him to listen to a Roman embassy led by the Roman bishop Leo. The power of the Huns declined with the death of Attila in 453.

Valentinian had Aetius murdered in 454. The following year, the Emperor fell victim himself to the followers of Aetius. The Vandals sacked Rome during the short reign of Maximus as emperor (455). After the brief reign of another claimant to the throne, Ricimer, a German of Suevic and Gothic ancestry, controlled the appointment of Western emperors and was virtual ruler in the West until his death in 472. Three years of tumult then ensued and ended in the invasion of Italy by the German Odovacar who forced the Emperor Romulus to abdicate and assumed the title of king (476–493). The Eastern Emperor recognized the rule of Odovacar and granted him the title of patrician. His position was challenged in 488 by Theodoric (471–526), king of the Ostrogoths (East Goths).

The Ostrogoths had gained their freedom from the Huns when Attila died, and they had settled in Pannonia as a kingdom of the Eastern Empire. After defeating Odovacar, Theodoric became joint ruler with him but later had Odovacar assassinated.

With the Germanic people settled in the provinces of the Western Empire, their relation to the Romans varied. In Gaul, Goths and Romans lived side by side as separate people, each with heir own laws. Roman landholders had given up two-thirds of their property to the Goths. Intermarriage was prohibited. In Africa, the Vandals treated the Romans as conquered subjects. Intermarriage was prohibited there also, and many Roman landowners lost all of their property and became stewards of the land under the Vandals. Theodoric, as king, ruled over both Goths and Romans in Italy. He retained the Roman civil officials and their administrative organization. The Burgundians in the Rhone Valley established peaceful relations with the Roman population and intermarried. The Burgundian kings were influenced by Roman culture.

Clovis, king of the Franks, conquered the Alamanni in 496 and forced the Burgundians to acknowledge his overlordship. He

Between 428 and 442, the Romans lost control of Britain to the _____, _____, and _____

(Compare your answers with the text.)

What was the relation of the Germanic people to the Romans in Gaul?

_____

_____

_____

What was the relation of the Germanic people to the Romans in Africa?

_____

_____

_____

(Compare your answers with the text.)

invaded the territory of the Visigoths under King Alaric II. Theodoric eventually entered the battle and in 508 repulsed the Franks and Burgundians and recovered Narbonese Gaul. The Franks retained most of Aquitania. After the death of of Theodoric in 526, the Franks renewed their conquest and seized the remaining Visigothic possessions in Gaul except Septimania. In 533, Gaul was in the hands of the Franks, Spain was under the Visigoths, Africa was controlled by the Vandals, and Italy was under the Ostrogoths. The power of the Vandals in Africa was declining, however, and Mauretania and Numidia were lost.

Survival of the Eastern Empire

Early in the fifth century, the Eastern Empire was threatened by the Visigoths under Alaric and by the Huns who ravaged Syria and Asia. *Theodosius II (408–450)* was successful in 421 in a battle with the Persians which had been precipitated by the persecution of Christians in that Empire. A Persian invasion in 441 was repulsed. The forces of the Eastern Empire could no longer hold back the Huns, however, and the imperial forces were defeated in 441–443. Attila regarded himself as the overlord of Theodosius and exacted annual payments in gold.

In 435, Theodosius commanded pagan temples either to be destroyed or to be turned into churches. He strengthened the school of higher learning in Constantinople which had originally been established by Constantine. The school had ten chairs of Greek, ten of Latin grammar, five of Greek rhetoric and three of Latin, two of law, and one of philosophy. The famous Theodosian Code of Law was published in 438.

Theodosius was succeeded by *Marcian (450–457)*. He in turn was followed by *Leo I (457–474)* who was able to withstand the attempts by barbarians to take over the army of the East. Leo chose as successor his grandson, *Leo II (473–474)*, the son of Zeno. When Leo I died in 474, the younger Leo crowned his father as co-emperor. *Zeno (474–491)* was in constant battle with the revolting Goths in Macedonia and Thrace. He was followed by *Anastasius (491–518)* who was faced with a serious Persian war and new enemies on the Danubian border, a Slavic people.

The Rise of the Papacy

Distinctions among the churches and bishops had emerged at an early date. Several factors contributed to placing the churches and clergy in different categories of importance:

1. The apostolic origin and tradition of the churches like those of Jerusalem, Antioch, Ephesus, Corinth, and Rome gave to them greater prestige.
2. The administrative organization of the Empire elevated certain cities to greater importance.
3. The size and influence of some churches increased respect for them.
4. The abilities of the bishops reflected during synods and councils distinguished them as superior leaders.

Constantine divided the Empire into four prefectures: the Oriental, the Illyrian, the Italian, and the Gallic. These prefectures were divided into dioceses and the dioceses into provinces. Grades of clergymen corresponded to political divisions. The country bishops, who presided over rural congregations, ranked lower. The dioceses were small in North Africa, and the country bishops were numerous and on an equal footing with others. In the Oriental, they soon came to be subordinate to the neighbouring city bishops. Perhaps lack of training contributed to their lower rank. The city bishops visited the country con-

Match the invading tribe with the territory it occupied in the Roman Empire by 533.

____1. Franks	a. Spain
____2. Visigoths	b. Italy
____3. Vandals	c. Gaul
____4. Ostrogoths	d. Africa

(Compare your answers with the text.)

Eastern emperors withstood barbarian attacks but were in constant battle with the G_____, H_____, and P_____.

(Goths, Huns, Persians)

The churches which had greater prestige because of their apostolic origin and tradition were those of J_____, A_____, E_____, C_____, and R_____.

(Compare your answers with the text.)

Other distinctions among churches and clergy were determined by:

greater importance of certain _____,

size and influence of some _____,

superior abilities of some _____.

(cities, churches, bishops)

gregations from time to time and performed necessary functions. Sometimes they sent resident presbyters who were under their supervision.

Not all city bishops were on the same level. The bishops of the capital cities towered above those of less important cities and were designated metropolitans in the East and archbishops in the West. The metropolitans and archbishops had the oversight of other bishops of the province, ordained them, called provincial synods, and assumed general responsibility for the spiritual care of the province. Decisions concerning the churches were made in councils over which the metropolitans presided, but they were to do nothing without the consent of the other bishops.

The five patriarchs were over the metropolitans. By the Fourth Ecumenical Council in 451, the bishops of the four capitals of the Empire–Rome, Alexandria, Antioch, and Constantinople– and the bishop of Jerusalem who presided over the oldest Christian congregation had become established as patriarchs. They had oversight of one or more dioceses, ordained the metropolitans, rendered the final decision in church controversies, presided over ecumenical councils, and published the decrees of the councils and the laws handed down by the emperors. In important matters they consulted with one another, yet each maintained the right to act himself. On occasions, competition between Alexandria and Constantinople or Constantinople and Rome influenced the doctrinal position and alignment of the bishops. Until the founding of Constantinople, Rome maintained first rank, Alexandria second, and Antioch third in both ecclesiastical and political importance. The moving of the seat of government to Constantinople elevated the importance of that see to second place behind Rome. Jerusalem remained the smallest and ranked fifth.

The patriarch of Antioch presided over the greater part of the Orient which was comprised of fifteen provinces including Syria, Cilicia, and Mesopotamia. The patriarch of Alexandria presided over the diocese of Egypt which contained nine provinces. The patriarch of Constantinople had supervision over three dioceses– Pontus, Asia Minor, and Thrace. The patriarch of Rome eventually extended his influence over the entire West including the Italian and the Gallic prefectures.

Clement, the esteemed bishop of Rome, wrote a letter of advice to the Corinthian church at the begining of the second century. The implications of Clement's epistle which laid the foundation for the hierarchical structure of the ministry and the system of the Roman Catholic Church were noted in Lesson 3 of this study guide. Epistles of Ignatius added to the exaltation of the bishops. The writings of Irenaeus emphasized the importance of apostolic succession and, therefore, the authenticity of the teachings of the Roman church where the Apostles Peter and Paul had worked. The Western Church was not agitated to doctrinal strife by a speculative and systematizing spirit as the Eastern Church was.

At the time of the First Council in 325, Roman primacy over the entire Church was not recognized; however, the Roman episcopate enjoyed a significant and positive esteem in the West. During the dogmatic controversies of the fourth and fifth centuries, the bishops of Rome supported orthodoxy and enjoyed the prestige of having the disagreeing parties appeal to them. The bishop of Rome was the only Latin patriarch; whereas, the Eastern Greek church had three patriarchates and several other episcopal sees, such as Ephesus and Corinth, which shared the honour of apostolic foundation. Rome was the sole political metropolis of the West while the East was divided among the three capitals of the Empire–Constantinople, Alexandria, and An-

Grades of clergy which corresponded to political divisions in the Empire were:

c_____

c_____

m_____

a_____

p_____

(country bishops, city bishops, metropolitans, archbishops, patriarchs)

The patriarchs evolved from bishops of the four capitals of the Empire, which were R_____, A_____, A_____, and C_____, and the bishop of the oldest Christian congregation in J_____.

(Rome, Alexandria, Antioch, Constantinople, Jerusalem)

Rome gained primacy over the other patriarchates through a series of advantages which included:

1. The foundation for the hierarchical structure was laid by _____, bishop of Rome.
2. Exaltation of the bishops increased by Epistles of _____.
3. Importance of apostolic succession was emphasized in writings of_____ as well as the authenticity of the teachings of the Roman church which claimed both _____ and _____.
4. Rome was the only _____ in the West.
5. Rome was the sole political _____ of the West.
6. The Roman church stood as the centre of _____.
7. The Pope gave some protection against _____.

(1. Clement; 2. Ignatius; 3. Irenaeus, Peter, Paul; 4. episcopate, 5. metropolis; 6. orthodoxy; 7. invaders)

tioch. Augustine, therefore, called Pope Innocent I (402–417) the "ruler of the Western Church."

In the midst of political confusion and conflict with the Arian invaders, the Roman church stood as the centre around which the orthodox rallied. Roman bishops were consulted concerning important questions in the tone of paternal counsel, but later they claimed apostolic authority. Leo I (440–461) went beyond the Italian diocese and wrote to the African bishops in the tone of paternal authority. As head of the Roman church, he condemned the Manichaeans of Rome and secured their banishment by the emperor Valentinian III who decreed "that not only no Gallic bishop, but no bishop of any other province, be permitted in contradiction to ancient custom to do anything without the authority of the venerable Pope of the Eternal City." He humiliated Archbishop Hilary of Arles by receiving Celidonius whom Hilary had deposed. Hilary was forced to journey on foot to Rome for a conference with Leo and was thrown into prison and cut off from communion with Rome. Leo claimed the authority of the Apostolic See for his decisions, and the governors of the provinces were compelled to carry them out. He formed an alliance with the state by which spiritual decisions were executed by political power.

During the Fourth Ecumenical Council at Chalcedon in 451, Leo's doctrinal letter was accepted as orthodox, thus adding to the prestige of Rome. Leo emphasized the primacy of Peter among the apostles and taught that Peter's authority was passed to his successors. This view had first been enunciated by the African bishop Cyprian (d. 258). Previous to Leo the bishops in general were regarded as successors of the apostles, and the Church Fathers agreed to attach a certain primacy to Peter over the other apostles. They considered him the foundation of the Church because of his confession of the divinity of Christ. Although Leo exerted great influence during the Council of Chalcedon (451), he could not veto the twenty-eighth canon which bestowed on the bishop of Constantinople equal authority with that of the bishop of Rome.

Leo I has been called the first pope in the proper sense of the word. The East was divided by dogmatic controversies, Africa was devastated by barbarian invasions, and the West was led by a weak emperor. Leo took advantage of these situations and exerted strong leadership in various parts of the Church and the Empire.

With the fall of the Empire, Leo's successors became political subjects of barbarian kings who were Arians; however, the popes were undisturbed by the political rulers. Gelasius (492–496) used the advantages that Leo had gained. He refused to receive into communion the patriarch of Constantinople because he continued to recognize heretical Eutychian bishops. Gelasius held that, although the king ruled over men in the world, he was obligated to submit to the bishop in spiritual things. In 502, Bishop Ennodius of Pavia stated that the Roman bishop was above every human tribunal and was responsible only to God.

Gains made by the papacy were reinforced by the accession of Gregory I (590–604) who stood next to Leo I in greatness and finalized the transition from the patriarchal system to the strict papacy of the Middle Ages. His skill in forming alliances with civil rulers in the West and the emperors in the East greatly extended the authority of the Roman See. His establishing the practice of bestowing the pallium (mantle, cloak) upon the bishops made the validity of their ordination dependent upon the pope's consent. He extended the influence of the Roman See by missionary enterprises.

The first pope in the proper sense of the word was _____.

(Compare your answer with the text.)

Fill in the blanks to show three of the accomplishments of Leo I.

1. He secured the banishment of the _____ from Rome.
2. He humiliated A_____ H_____
3. He claimed the authority of the A_____ S_____ and forced governors of the provinces to carry out his decisions.

(1. Manichaeans, 2. Archbishop Hilary, 3. Apostolic See)

Theologians of the Period

Introduction

Acquaintance with some of the theologians of the third and fourth centuries will be delayed until the Trinitarian and Christological controversies are surveyed. Four spiritual leaders who do not play prominent roles in those controversies deserve to be mentioned.

Ambrose practised Roman law before being appointed governor of Aemilia-Liguria in 370. When the Arian bishop at Milan died in 374, the orthodox laity demanded that Ambrose succeed him. Ambrose was a Christian by belief, but he had not been baptized. After accepting the post and being baptized and ordained, he devoted himself to the study of theology. He became a famous preacher and an outstanding supporter of orthodoxy. His ministry contributed to the conversion of Augustine (386), who greatly revered him. He came into close relation with the rulers of the Western Empire: Gratian, Maximus, and Theodosius I. After Theodosius, angered by the murder of the governor of Thessalonica, massacred a number of citizens of Thessalonica, Ambrose excommunicated him. Theodosius was restored only after he had manifested public repentance. Ambrose, Jerome, Augustine, and Gregory the Great are the four traditional doctors of the Latin Church.

Ambrose is remembered for his-

1. support of _____,
2. influence in conversion of _____,
3. forcing of Emperor _____ to repent after massacre of many citizens of Thessalonica.

(1. orthodoxy, 2. Augustine, 3. Theodosius I)

John Chrysostom (about 347-407)

John, to whom the additional name Chrysostom (golden mouth) was given, was born in Antioch and educated in law. He studied theology in the Antiochene school. The care of his widowed mother prevented his entering a monastery, but later he became a hermit (about 373-381). He was made a deacon in 381 and served under Bishop Flavian of Antioch who ordained him a priest in 386. During the next twelve years, he dedicated himself to moral reformation in Antioch, establishing the reputation as the greatest of Christian expositors. He was made patriarch of Constantinople in 398 and immediately gave himself to reforming the corrupt court, the clergy, and the people of that city. His combination of honesty, asceticism, and tactlessness soon created enemies, including Empress Eudoxia who took his attempt at normal reform as a personal censor of herself. He was also opposed by Theophilus, the unworthy patriarch at Alexandria. These two were able to bring about his condemnation at the Synod of the Oak (403). He was condemned on twenty-nine charges, the most serious being accusations of Origenism and improper remarks about the Empress. Some months later, he was exiled to an area near Antioch and then moved to Pontus. His life as a hermit had weakened his health, and he was finally killed deliberately by forced travel on foot in severe weather. His fame is based on his personal holiness, his ability as a preacher and exegete, and his liturgical reforms.

What is the meaning of Chrysostom? _____

John Chrysostom dedicated himself to _____ _____ in Antioch and Constantinople.

(golden mouth, moral reformation)

Jerome (about 342-420)

Jerome was born of Christian parents, but he was not baptized until about 360 when he had gone to Rome to pursue his rhetorical and philosophical studies. He spent some time in the eastern part of Gaul where he may have been occupied with theological studies. He spent several months with Rufinus at Aquileia and made many Christian friends. In early 373, he undertook a journey through Thrace, Asia Minor, and northern Syria. During an illness, he had a vision which caused him to lay aside his secular studies and devote himself to theology. Apollinaris of Laodicea was teaching in Antioch at that time.

Jerome's ascetic inclinations caused him to retire to Chalcis in the Syrian desert for four or five years. There he gave himself to the study of Hebrew. On his return to Antioch, he was ordained priest by Paulinus. He then spent some time in Constantinople and was back in Rome from 382 to 385. He was secretary to Pope Damascus and emphasized asceticism in his preaching. In 386, he finally settled at Bethlehem where he ruled the men's monastery and devoted the rest of his life to study. His greatest achievement was the translation of the Bible into Latin (The Vulgate) from the original languages. His knowledge of Hebrew was valuable to his exegetical treatises; however, he was hampered frequently by Jewish tradition and allegorical and mystical interpretations.

Jerome deserves credit for the distinction he made between the Old Testament Apocrypha and the books in the Hebrew Canon. He translated works by Origen and Didymus into Latin, and he translated and continued Eusebius' "Chronicle." His theological works are largely polemic. He entered the controversies and attacked Arianism, Pelagianism, and Origenism.

Augustine (354-430)

Augustine was born November 13, 354, in Algeria, of a pagan father and a Christian mother. His father had prestige but little property and led an easy-going, wordly life until shortly before his death when he accepted Christianity. His mother, Monica, was a Christian woman of high ideals and had equally high ambitions for her son. The preaching of Ambrose had great influence on her beliefs and Christian morality.

Augustine's early life was a continuos pursuit of suitable answers for his alert mind and of pleasurable satisfaction for his sensual passions. At seventeen, he took a concubine who gave him a son, Adeodatus, whom he dearly loved. Monica joined Augustine in Milan where he was serving as a teacher of rhetoric. She persuaded him to give up his faithful concubine of fourteen years and to become betrothed. The marriage was postponed because of the youth of the girl, and Augustine entered a relationship with another concubine.

Augustine had attended the University of Carthage where he studied rhetoric with a view to becoming a lawyer. Later he turned to literary pursuits. He developed a passionate interest in philosophy. Soon he renounced the little Christianity he knew and became a Manichaean. Nine years in Manichaeism did not solve his problems; therefore, he ceased to be a member of the sect when he moved to Rome and opened a school of rhetoric. He had come into contact with Neo-Platonism which emphasized the spiritual world as the only real world in contrast to the materialism and dualism of Manichaeism. Neo-Platonism taught that God is the source of all reality, both good and evil. However, evil has no positive existence: it is the lack of good.

Later Augustine became a professor at Milan where he came under the influence of Ambrose. He was attracted to the sermons of Ambrose because of their literary quality and the answers they offered to many of his objections to the Bible. After struggling with his inability to live in continence, Augustine finally found the answer in Romans 13:13f.: "...not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." From that time Augustine knew a peace that he had not known before and a realization of God's help and power to overcome his ever-present sin.

Shortly after his conversion in 386, an illness influenced his decision to leave his teaching position, and he spent time in

Jerome is famous for his translation of the Bible into _____, called _____

_____

(Latin, The Vulgate)

Jerome should receive credit also for the distinction he made between the O _____ T_____ A_____ and the books in the H_____ C_____.

(Compare your answers with the text.)

After reading about Augustine's early life and the influences which came to bear on him later, tell how he found answers to his two main problems.

1. Search for suitable answers for his alert mind-

   _____

   _____

2. Pursuit of pleasurable satisfaction for his sensual passions-

   _____

   _____

(1. Sermons of Ambrose offered answers to many of his objections to the Bible. 2. Romans 13:3f. gave an answer to his sensual passions.)

meditation and prayer, searching for the full meaning of his new relationship to God. Augustine, Adeodatus (his son), and Alypius (his friend) were baptized by Ambrose in Milan during the Easter season of 387. He and his group then returned to his birthplace, and during the journey Monica died. This loss caused a change of plan and also became the topic of a part of his *Confessions*, which he wrote about 400. Soon after the death of his mother, his brilliant son Adeodatus died, and this event was a pivotal point in his life.

Augustine journeyed to Hippo (near Carthage) with the intention of establishing a monastery. He was ordained to the priesthood and later succeeded Valerius as bishop of Hippo. He started the first monastery in that part of Africa and made it also a training school for the clergy. His death came August 28, 430, during the siege of Hippo by the Vandals.

Augustine's unfinished masterpiece was his *City of God* which consisted of twenty–two brief books. It was written between 412 and 426 in the dark days after Alaric captured Rome. The first ten books present a remarkable defence of Christianity against paganism and the encroaching Roman patriotism. The last twelve books contrasts the secular state, founded on conquest and maintained by fraud and violence, with the Kingdom of God. The Earthly City had as its highest representatives heathen Babylon and Rome. The City of God was represented by the Christian society, that is, by the visible hierarchically organized Church. Augustine's vision of the gradual extension of the City of God over the world is magnificent. The Earthly City must pass away as the City of God grows. The Earthly City has no right to exist unless it is definitely subordinated to the City of God.

The *City of God* has exerted a profound influence upon Western Christianity. It formed the religious background for the theory of the medieval papacy. The Roman Curia of the Middle Ages actually transformed the Kingdom of God into a secular state, represented by the visible church empire ruled by the bishop of Rome. The *City of God* also accentuated that sharp distinction between the sacred and the secular which still has much influence in Western civilization.

Augustine had sought for truth in various philosophies but found weaknesses in every system. With the Roman society collapsing about him, he needed answers which would give him hope in the midst of despair. His own personal struggle had been with the power of sin which was expressed in physical drives. These drives were controlling him, and he desired freedom and victory. His quests were successful when he found forgiveness in Christ and life by God's grace.

Augustine understood *God* to be the source of all being, the ground of all truth, and the source, ground, and object of love. *Man* has his being in God; therefore, love and truth in the experience of man come from God. It is man's nature to love because the God of love is at work in him. Since man is created by God, he is essentially good. Evil was not an essential part of man's original nature but is a perversion of that which man is. Since man is created, he is dependent on God and cannot fulfil his nature apart from God. *Sin* is the failure of man to fulfil his own nature, and it produces a dilemma that man can do nothiing about. Adam attempted to get along without God; he denied his finitude. He tried to become a God and to live independently. Man feels limited and confined because of his dependence on God; therefore, he concludes that if he cuts himself off from God he will be free. Instead of gaining freedom, he finds that he has become helplessly enslaved in sin. He cannot fulfil his nature apart from God who created him. Without God he finds hatred instead of love, death instead of life, despair instead of hope. His basic nature to love focuses on himself instead of God. Love for

Augustine's *City of God* presents a defence of _____ against _____ and contrasts the s_____ state with the K_____ of G_____.

(Christianity, paganism, secular, Kingdom, God)

Sin, according to Augustine, is the failure of man to fulfil his own _____, which he cannot do apart from God.

(nature)

the world takes the place of love for God.

With regard to *original sin*, Augustine believed that Adam's sin was passed down to his descendants in the act of regeneration (traducianism). The nature of inherited sin is concupiscence. This sin includes and goes beyond physical lust; it includes the lust for fulfilment. Sinful man cannot move towards God by himself, but he must receive *operating grace* which originates with God. Once man is in grace, he can bend his own will to co-operate with the will of God. The moralist believes that man moves to God and God rewards him with grace. Augustine held that God's operating grace must be first. Grace heals and transforms by infusing *caritas* (love) into the soul which enables man to love God, to turn to the will of God, and to become righteous. Augustine's view of man's helplessness resulted in a strong emphasis on God's *predestination*. Since sinful man cannot deliver himself by moralism, he is dependent on God's infused grace. God has elected some souls to receive His unmerited mercy.

All subsequent theology has been influenced by Augustine, either by accepting or reacting against his views. His influence was felt strongly in the theology of the Middle Ages down to the thirteenth century. Luther and Calvin also appealed to elements of Augustine's teachings during the Reformation. "Without St. Augustine's massive intellect and deep spiritual perception Western theology would never have taken the shape in which it is familiar to us."[2]

Underline the correct word.

Augustine's theology has had (little, much) influence on all subsequent theology.

(much)

[2] F. L. Cross, ed., *The Oxford Dictionary of the Christian Church* (London: Oxford University Press, 1957), p. 107.

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Give two effects of persecution on Christianity. _____

2. What serious problems did the Empire face in the early fourth century? _____

3. How was Christianity affected by the five Augusti's struggle for power in 310? _____

4. What was the Edict of Toleration of 311? _____

5. What was Constantine's reason for adopting Christianity? _____

6. What was the Edic of Milan in 313? _____

7. List three reasons scholars have questioned the genuineness of Constantine's conversion. _____

8. List five ways Constantine favoured Christianity. _____

9. What was the relation of Constans to Christianity? _____

10. What was the relation of Constantius to Christianity? _____

11. What was Julian's relation to Christianity? _____

12. List the emperors and the dates when they ruled from the death of Constantine in 337 to the end of the century.

13. Name two important benefits and two detriments of the adoption of Christianity as the state religion.

14. What happened to the Roman Empire in the fifth century?

15. Name the invading tribes and tell where they were settled in the Roman Empire by 533.

16. What happened in the Eastern Empire during the fifth century?

17. List four factors which caused early distinctions among the churches and clergy.

18. Name the grades of clergy which corresponded to political divisions.

19. Who were the five patriarchs at the time of the Fourth Ecumenical Council?

20. What advantages aided Rome in gaining primacy over the other patriarchates?

21. Who has been referred to as the first pope and what were three of his accomplishments?

22. Name three contributions of Ambrose. _____

_____

_____

23. Give the meaning of the name Chrysostom and the significance of the man. _____

_____

24. For what is Jerome noted? _____

25. Give a brief description of Augustine's early life and conversion. _____

_____

_____

_____

26. What is the theme of the *City of God?* _____

_____

_____

27. How did Augustine define sin and man? _____

_____

_____

_____

_____

Supplementary activity (Levels 2 and 3). Read pages 50–59 in *A Summary of Christian History* by Baker and answer the following questions.

1. What are the reasons Baker gives for the tremendous growth of the Christian movement?
2. What five distinct groups existed after the period of persecution?
3. What was Constantine's purpose in adopting Christianity?

Advanced activity (Level 3). Read pages 21–33 in *Documents of the Christian Church* by Bettenson and answer the following questions.

1. How did the Edict of Toleration differ from the Edict of Milan?
2. What are three ways Constantine supported the Church?
3. Give two acts of legislation under Constantine which favoured the Church.
4. What edict did Julian pass with regard to the Church?
5. What action did Theodosius I take with regard to Catholics and heretics?
6. What edict did Valentinian give regarding the pope?

Seminar Discussion

1. What happened to the Church when it was given legal status?
2. How did the Edict of Toleration differ from the Edict of Milan? Did these edicts make Christianity the state religion?
3. How did the doctrinal positions of Constantine's sons affect the Church?
4. Why did Julian reject Christianity?
5. What were the effects of the union of Church and State?
6. What happened to the Roman Empire in the fifth century?
7. What primary factors contributed to the rise of the papacy?
8. What were the significances of Jerome and Augustine?