

## APOSTLES to COUNCIL OF NICAEA (100-325 AD)

300	<p><b>Roman empire becomes so large it struggles to manage itself</b></p> <ul style="list-style-type: none"> <li>- Broken into East and West territories - each with its own ruler - and junior rulers</li> <li>- Rulers emerge by brute force and cunning</li> <li>- West territory only lasts until end of 5th century</li> <li>- East territory lasts until 1453</li> </ul>
312	<p><b>Constantine (son of a junior ruler) rises to power</b></p> <ul style="list-style-type: none"> <li>- Constantine attributes his success to Christians</li> <li>- Declares Christianity legal (although it is not the official religion of the state as it is often said)</li> <li>- Christianity now becomes not only legal, but since it is endorsed by the emperor, it is very fashionable and politically expedient to be a Christian.</li> <li>- Bishop of Rome (later the Pope) is given “temporal powers” (secular authority)</li> <li>- Christianity is viewed by outsiders as the religion of the Roman empire (much like Christians and Republicans are viewed as linked today).             <ul style="list-style-type: none"> <li>- Catherwood - <i>People no longer considered Christianity as a faith in its own right but instead perceived it as the faith of the Roman Empire.</i> (p42, loc 490)</li> </ul> </li> <li>- <i>(Side statistic) In countries where there is no official church and state link, people attend church 20x more than in countries where there is an official church of state.</i></li> </ul>
325	<p><b>Doctrinal Disputes have the potential to become state disputes. This results in Constantine calling the first church counsel (Counsel of Nicea - the name of the town in which it was held).</b></p> <ul style="list-style-type: none"> <li>- Begins a redefining of “a church” into something more formal</li> <li>- Formalizing of doctrines             <ul style="list-style-type: none"> <li>- Catherwood - <i>Sometimes we are tempted to look back nostalgically to the dawn of our faith and think how wonderful it must have been to be united, unlike Christians now. But a swift canter through the epistles soon shows that such a view would be mistaken.</i></li> </ul> </li> <li>- Arias (denied Jesus was fully God and fully man) vs Athanasius (Christ was both)             <ul style="list-style-type: none"> <li>- Views of Athanasius prevail among most</li> <li>- Views of Arias while mostly dismissed yet some still remain (Coptic Orthodox church in Egypt and Orthodox Church in Ethiopia - Unitarians are also close equivalent of Arians)</li> <li>- Doctrinal splits have effect on political positions which often result in persecution of dissenting views.</li> </ul> </li> <li>- Increased political links between church and state that would continue for 1,300 years.</li> <li>- Those who believed differently than the emperor would be persecuted, possibly killed (Arias vs Athanasius - if emperor was Arian, Athanasians were persecuted and vice versa).</li> </ul>
	<p><b>For centuries to come, Christians would use the power of the state to persecute those who disagreed with them doctrinally.</b></p> <ul style="list-style-type: none"> <li>- Begins a period of stirring within devout Christians about the abuse of power within the church.</li> </ul>