

Decline of the Roman Empire and the Rise of Christianity

Terms

- Diocletian
- Tetrarchy
- Constantine I
- Christianity
- Battle of Milvian Bridge
- Edict of Milan
- Council of Nicaea
- Theodosian Decrees
- Arianism
- Eastern Orthodox
- Vulgate Bible
- St. Augustine
 - *City of God*

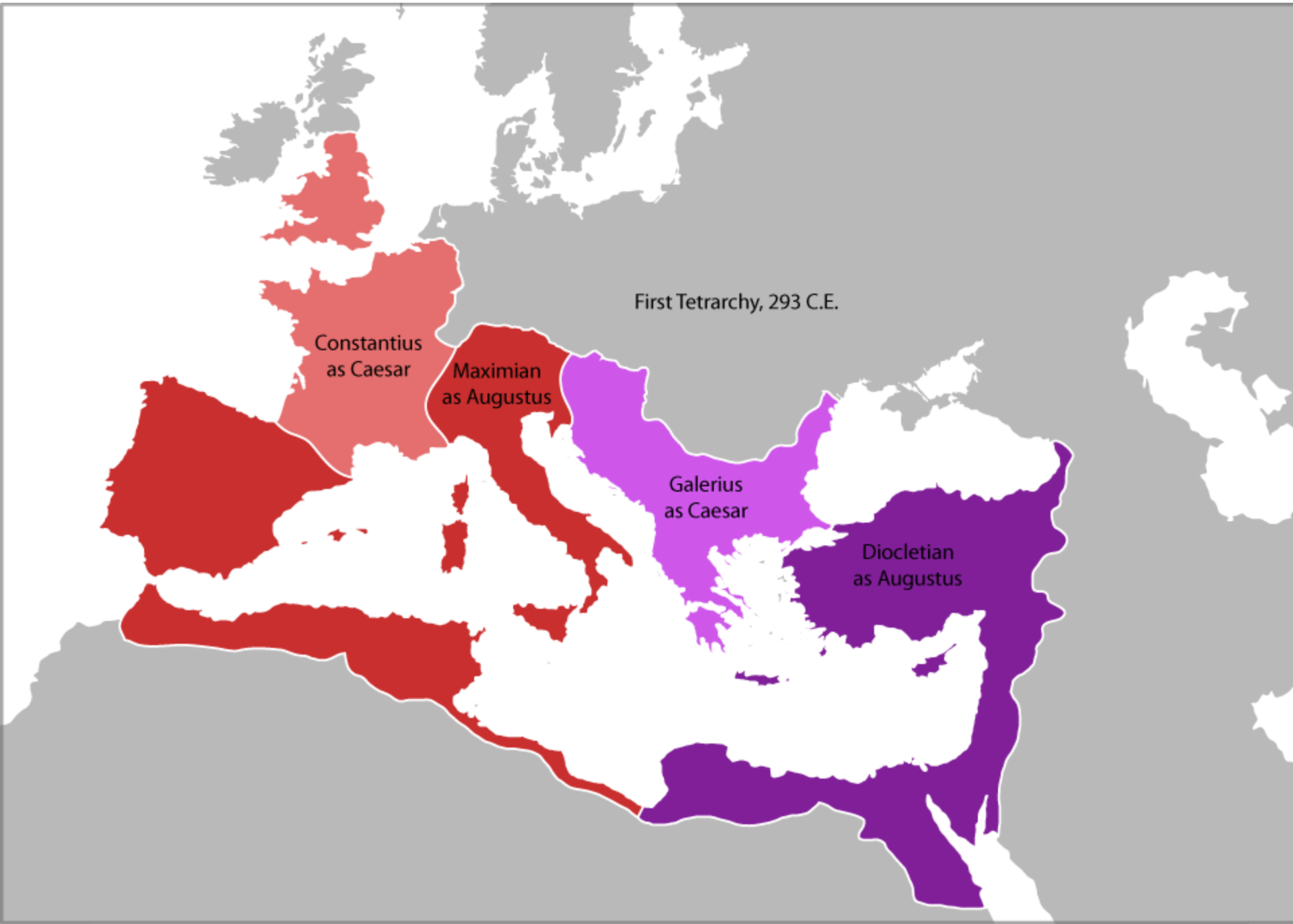
Beginning of the end

- Commodus (177-193 CE)
- Septimius Severus (193-211 CE)
 - Financial and physical security and stability throughout the empire
- 20 Emperors post Severan dynasty – Crisis of the third Century
 - More diversity in aristocracy from provinces
 - Marriage between Romans and locals legalized – armies now have local alliances
 - Mines are running out
 - Pressures on the borders
 - Ratio between grain and population becomes unbalanced

Beginning of the Late Antiquities

- Diocletian 284 CE –
305 CE [retires]
d.311 CE
 - First to assume title
dominus
 - The Tetrarchy





First Tetrarchy, 293 C.E.

Constantius
as Caesar

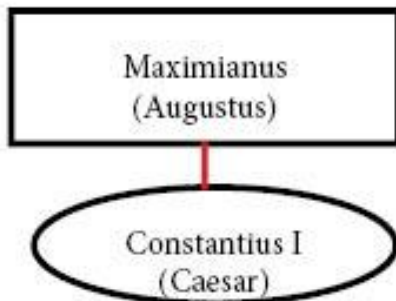
Maximian
as Augustus

Galerius
as Caesar

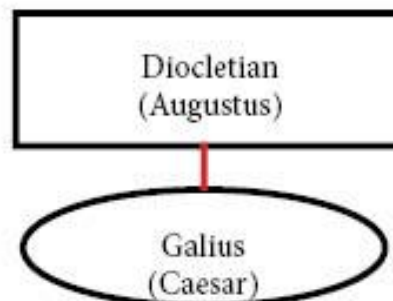
Diocletian
as Augustus

Tetrarchy

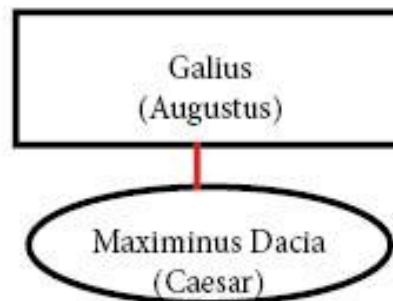
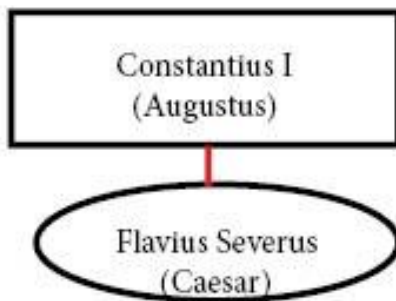
WESTERN EMPIRE



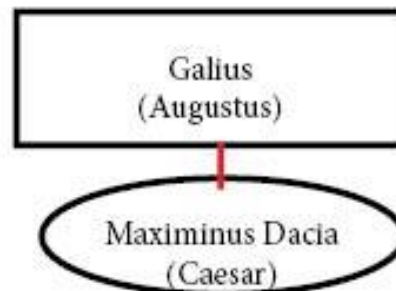
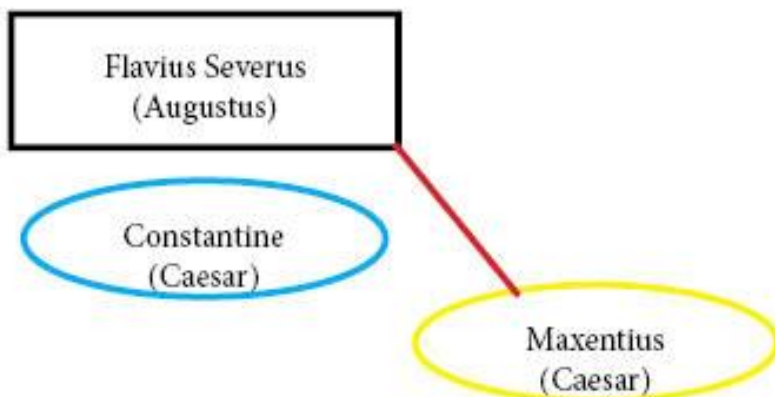
EASTERN EMPIRE



Maximianus and Diocletian retire 305 AD



Constantius I dies in Britain 306 AD



Constantine (306-337 CE)

- Tetrarchy ends in war
- Sole ruler by 324 CE
- Religious Tolerance and Christianity
 - Edict of Milan 313
 - Conversion on death bed
- Moved capital to Byzantium renaming it Constantinople (modern day Istanbul)
- After death more civil war



Rise of Christianity

- Yeshua ben Josef [Hebrew] (c. 2 BCE – c. 33 CE)
- Early Christianity – appeal to everyone
- Concept of Salvation
- Similarities to other Pagan religions
 - Mithras
 - Christmas
- Persecution of Christians and the Third Century

Constantine and Christianity

- Constantine and the militarization of Christianity
 - Milvian Bridge (312 CE)
 - Legacy of
- Edict of Milan
- Pontifex Maximus
- Christianity official religion of empire in 391 CE under emperor Theodosius – Theodosian Decrees
 - Simultaneously outlawed polytheism/pagan religions

Christianity of the Late Antiquities

- Arianism –
Nontrinitarian
 - The trinity could be divided and ordered hierarchically
 - Constantius II, son of Constantine



Council of Nicea 325

- Nicene Creed 325

- We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]

Council of Constantinople 381

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven and sitteth on the right hand of the Father. And he shall come again with the glory to judge both the quick and the dead, whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father **and the Son**, who with the Father and the Son together is worshipped and glorified who spoke by the prophets. And we believe one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.

East-West Schism (1054)

- Reasons:
 - Roman Catholicism (East) Father and Son as Coeternal with the addition of the Filioque Clause
 - God and Son were of one substance and thus coeternal and connected to us through the Holy Spirit
 - Eastern Orthodox: Holy Spirit is of the Father, not of the Father and the Son
 - Language barrier – leads to different interpretations
 - Argument over temporal supremacy
 - Iconography

Orthodox Nicene Creed

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, **Who proceeds from the Father**; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

- St. Jerome 382 –
Vulgate Bible
- St. Augustine b.354 CE –
Book *City of God*
- Birth of monasticism
– Benedictine order – 500s

