**1. 30 A.D.** − **300 A.D. FROM JERUSALEM TO ANTIOCH**

**Acts = the birth of the Apostolic Church (30 AD) as the new Israel b. Persecution scatters the Church**

**Acts 8:1**

*And Saul (St. Paul) was in hearty agreement with putting him (St. Stephen) to death. On that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.*

**Acts 11: 19-20, 26**

*So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch. But there sere some of them, men of Cyprus and Cyrene, who came to Antioch and began speaking to the Greeks also, preaching the Lord Jesus. And the disciples were first called Christians in Antioch.*

**Acts 13: 1-3** Paul and Barnabas sent out from Antioch. **Acts 14: 25-28** Paul and Barnabas return to Antioch to report **Acts 15: 30** After the Jerusalem Council, Paul and Barnabas return to Antioch.

*The Apostles oversee the Church*

**Acts 8:14**

*Now when the apostles in Jerusalem heard that Samaria had received the Word of God, they sent them Peter and John who came down and prayed for them that they might receive the Holy Spirit.*

**Acts 11:22**

*And the news about them reached the ears of the Church at Jerusalem, and they sent Barnabas off to Antioch.*

*Acts 15:1-29: The Jerusalem Council*

**1. Bishops fill the place of the Apostles**.

By 50 AD there are strong churches in Jerusalem, Antioch, Alexandria and Rome. The Apostles have ordained bishops over the Churches. Ignatius is ordained the second bishop of Antioch in 69 AD. (*cf*. Eusibius’ History of the Church, pg 110)

a. **Ignatius** *(35-107 AD, Apostolic father, successor to St. Peter)***:**

**Ephesians 4:1-6:1**, Unity with the bishop, **Magnesians 3:1-4:1** *Obey your bishop*, **Trallians 2:1-3:2** *The office of the bishop* . **Philadelphians 1:1-2***the bishop of Philadelphia,*

**Smyrnaens 8:1-9:1** *All of you are to follow the bishop as Jesus Christ follows the Father, and the presbytery as the Apostles. Respect the deacons as the command of God. Apart from the bishop no one is to do anything pertaining to the Church. A valid Eucharist is to be defined as one celebrated by the bishop or by a representative of his. Wherever the bishop appears, the whole congregation is to be present, just as where every Jesus Christ is, there is the whole Church. It is not right either to baptize or to celebrate the agape apart from the bishop; but apart from te bishop; but whatever he approves is also pleasing to God. -- so that everything you do may be secure and valid. Furthermore, it is reasonable for us to become sober while we still have time to repent toward God. It is good to know God and the bishop. He who honors the bishop has been honored by God; he who does anything without the bishop’s knowledge worships the devil.*

b. **Polycarp 6:1** *(70-155)*

*Pay attention to the bishop so that God will pay attention to you. I am devoted to those who are subject to the bishop, presbyters, and deacons; and may it turn out for me that I have a portion with them in God. Labor together with one another, strive together, run together, suffer together, rest together, rise up together -- as God’s stewards and assistants and servants.*

--Worship/structure of the Church at this time: After being expelled from the Temple and synagogue, Liturgical worship, (liturgy of St. James: the liturgy of the Word and liturgy of the Eucharist). Sign of the cross (cf. Tertullian).

**2. ROMAN PERSECUTION 64 A.D.** − **300 A.D. Emperor**

a. Nero 64 A.D.

b. Trajan 98-117

c. Hadrian 117-138

d. Antonius Pius 138-161

e. Marcus Aurelius 161-180

50 years of peace

f. Decius 249-251

g. Gallus 251-253

h. Valerian 253-260

40 years of peace

Diocletian 303-313

*106 total years of persecution in the first 300 years*

**Martyrdom**

St.’s Peter and Paul, St. Ignatius

St. Polycarp − empire wide persecution

− death penalty for attending church, torture and wholesale slaughter of Christians, no trial necessary.

... 20% to 50% of the Roman Empire is now Christian. “*The blood of the martyrs is the seed of the Church.”* − *Tertullian.*

**3. 300** − **1000 A.D. 3. FROM ROME TO CONSTANTINOPLE**

a. **Constantine the Great** 306 - declared emperor by his troops

b. Εν τουτο νικα **”by this conquer.”** Constantine defeats Maxentius at the Battle of Milvian bridge near Rome in 312 and becomes the emperor of the western half of the empire.

c. **Edict of Milan** 313. Constantine and Licinius, emperor of the eastern half of the empire, meet in Milan and issue the Edict of Toleration which extended religious freedom enjoyed by Christians in the western half of the empire to all Christians throughout the empire

d. 323 Constantine defeats Licinius and occupies Licinius’ palace at Nicomedia in N. Turkey...He is now **sole emperor of the Roman empire**.

**4. RISE OF MONASTICISM, ASCETICISM AND HESYCHASM[[1]](#footnote-1)\***

a. St. Anthony the Great − 2/3rd century Egyptian desert (anchoritic)

b. St. Theodosius the Great 4/5th century Palestine desert (cenobetic)

c. Rule of St. Basil the Great 4th century, established *Church as a Hospital*

d. St. John Cassian and Benedict of Nursia, Italy in the West, 6th century

e. Monastic asceticism incorporated in the church: St. John Climacus 6/7th Century, clarification of hesychasm

**5. THE SEVEN ECUMENICAL COUNCILS 325 A.D.** − **787**

a. The nature of God − Trinitarian Controversy

b. The nature of Christ − the Christological Controversy

c. The nature of Icons − the Incarnational-Historological Controversy

**6. FORK IN THE ROAD: THE FALL OF ROME**

a. Collapses in 410

b. Rise of Augustine in Hippo (354 - 430)

“No other Christian other than Paul was to have so wide, deep and prolonged an influence upon the Christianity of Western Europe and those forms of the faith that stemmed from it as had Augustine ...His *De Civitate Dei* (*City of God*), written as an interpretation of history, originally as an answer to those who accused Christianity of being responsible for the fall of Rome to the goths, remains on the landkmarks in the philosophy of history. (Kenneth Scott Ltourette, A History of Christianity.)

c. St. Vincent of Lerins (+450) Defines Holy Tradition as **“that which has been believed in the Church *everywhere, always and by all.***

d. The Western view of the ‘dark ages’ in the pre-Enlightenment West, 500 A.D. - 800.

e. Charlemagne and the Holy Roman Empire, 800 A.D. Replaces Roman bishops/filoque - Lay Investiture...HRE

f. The Crusades, 1095 A.D. − 1291 and Plenary Indulgences g. The Renaissance, 14th − 16th centuries h. The Reformation, 1521 A.D.

**7. THE ATTACK OF ISLAM**

a. Mohammed, 570 A.D. − 632 b. Conquests of Christian lands: Antioch (611), Alexandria (697 A.D.), nearly

Constantinople in 717 A.D. c. Similarities to Orthodox Christianity: Mosque, prayer, fasting, almsgiving, jihad

1. \* See **Appendix 5.1: The Mind (and contribution) of Monasticism** for Further discussion of Monasticsm and its relevance to modern Orthodoxy - page 227 [↑](#footnote-ref-1)