

# *Defenders & Defamers*

## • Lesson Three •

*The Imperial Church*  
300 A.D. – 400 A.D.

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### *Defenders*

Emperor Constantine (285-337 A.D.)

Helen [“Ma” Constantine] (249-329 A.D.)

Eusebius of Caesarea (260-339 A.D.)

Athanasius of Alexandria (296-377 A.D.)

### The Three Great Cappadocians

Basil of Cappadocian Caesarea (329-379 A.D.)

Gregory of Nazianzus (329-389 A.D.)

Gregory of Nyssa (330-395 A.D.)

Ambrose of Milan (c. 338-397 A.D.)

John Chrysostom (c. 347-407 A.D.)

## **300 A.D. – 400 A.D.**

### *Defamers*

Emperor Diocletian (284-305 A.D.)

Arius of Alexandria (256-336 A.D.)

Apollinaris of Laodicea (c. 310-381 A.D.)

### *Developments*

Rise of Monasticism

Worship

Council of Nicea (Nicene Creed) 325 A.D.

Council of Constantinople (Creed of Constantinople) 381 A.D.

## **400 A.D. – 500 A.D.**

### *Developments*

Athanasian Creed (c. 4<sup>th</sup> Century A.D.)

### Discussion

1. In what ways was the Edict of Milan, which made Christianity a legal religion in the Roman Empire, both a blessing and a curse?
2. In what religions will you still find Arianism (a denial of the full deity of Christ)?
3. Regarding the Council of Nicea, Athanasius said: “...concerning matters of faith, they [the bishops assembled at Nicea] *did not write: ‘It has been decided,’ but ‘Thus the Catholic [universal] Church believes.*” Why is the distinction important?