

**TABLES OF ECCLESIASTICAL
HISTORY: FROM THE
ORIGIN OF CHRISTIANITY
TO THE PRESENT TIME**

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Tables of Ecclesiastical History: From the Origin of Christianity to the present time by Francis Cunningham

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FRANCIS CUNNINGHAM

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OF
ECCLESIASTICAL HISTORY.

FROM
THE ORIGIN OF CHRISTIANITY

TO THE
PRESENT TIME.

Johann Severin
ABSTRACTED FROM VATER'S "SYNCHRONISTISCHEN TAFELN,"

BY FRANCIS CUNNINGHAM.

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N. B. — Over pages 28, 30, 32, write (History of the Greek and Latin Churches.)
“ 29, 31, “ (History of the Evangelical Churches.)

P R E F A C E .

VATER'S 'Tables' are well known to the German student of ecclesiastical history. In the preface to the fourth edition Dr. Vater speaks thus of the purpose of the work:

'The purpose of synchronistic tables is to fix the most important facts in the memory; nor can these appear in their proper relation to each other in any other way. In the study of ecclesiastical history it is peculiarly important for the beginner to take in at one view all the events of a certain period, while it is almost equally desirable to see at the same time the succession of events under a particular head. Both objects are gained by tables in which the events of the same year are placed side by side, whilst all are arranged in columns under distinct heads. Thus the eye can assist the mind in comparing and estimating the influence of various events on each other. It has been an object also in the choice of facts to lead the attention of the student to the germs and small beginnings of great things; hence many events are noted here, which, at first view, may seem hardly important enough to be so singled out.'

It has been thought more expedient to translate first the compendious tables affixed by Dr. Vater to his larger work, the especial purpose of which, he remarks, is to serve as a ground-work, on which students may compile tables of their own. It is conceived that they may also be useful to all as a reference, and to teachers as a guide.

Cambridge, May, 1831.

	Political Events.	External History of the Church.	Internal Government.
33	Tiberius is emperor of the Romans.	Institution of Christianity. Day of Pentecost.	
	37. CALIGULA.	Oppression of the Christians by Herod Agrippa.	
	43. CLAUDIUS.	Paul's first apostolical journey to Greece.	The 'council of Jerusalem,' so-called.
	50.	Paul's second great journey. Many churches founded wholly independent of Judaism.	
	54. NERO.	Christians put to death at Rome.	Christians gradually freeing themselves from the Jewish law.
	64.		Growing authority and dignity of the first presbyter, (<i>helenus</i> .)
	70. Destruction of Jerusalem.	Continued spread of Christianity in the Roman Empire.	
	95. Under DOMITIAN	the Christians oppressed at Rome.	
100	Under TRAJAN . . .	Oppression (under the edict against secret societies). Pliny's letter, more protection.	
	Under ADRIAN . . . ANTONINUS, the philosopher.	Persecution of the Christians in Asia Minor, and at Lyons.	Synods in Asia Minor. Traces of union for purposes of discipline and of closer connexion of the churches in different places.
	193. SEPTIMIUS SEVERUS.		Synods held to consult on the subject of the Easter festival.
		Diffusion of Christianity more and more rapid.	Gradual advance toward ecclesiastical aristocracy.
200	222. ALEXANDER SEVERUS	favorable to the Christians.	Authority of the bishops more confirmed. Various new officers in the church.
	Under MAXIMINUS .	the Christians oppressed.	
	244. PHILIP, the Arabian,	favours the Christians.	
	249. DECIUS.	The Christians persecuted throughout the empire, till 251.	Severity shown to the Lapsi, or 'fallen' from their 'Christian' profession.

N. B. The names of those who were known as theological writers are printed in italics, to dis- called, are enclosed in parentheses. The names of the Roman emperors, of the popes, and the from the Roman emperors by *.

Remarkable Persons.	Doctrines and Corruptions.	Religious Observances.	
<p>The Apostles and their assistants.</p> <p><i>St. Paul.</i></p>	<p>(Simon Magus.)</p> <p>Controversy between the Jewish and Heathen Christians.</p>	<p>Agapæ, or 'feasts of charity.'</p>	33
<p>The Epistles of St. Paul, and probably the other writings of the N. T. about this time.</p> <p><i>Clement at Rome.</i></p>	<p>Belief in the Millennium at Thessalonica.</p> <p><i>Γένεσις ψευδώνυμος</i> at Ephesus. (Cerinthus.) The simple Christianity of the first centuries.</p>	<p>The Sunday more and more solemnly observed.</p>	
<p><i>Ignatius</i>, bishop of Antioch. <i>Polycarp</i>, bishop of Smyrna. <i>Papias</i>, bishop of Hierapolis. <i>Justin Martyr</i>. <i>Anicetus</i>, bishop of Rome. <i>Irenæus</i>, bishop of Lyons. <i>Miltiades</i>, <i>Athenagoras</i>, and other defenders of the Christian religion. <i>Pantænus</i>. Victor, bishop of Rome. <i>Clement</i> of Alexandria. <i>Tertullian</i> at Carthage.</p>	<p>Separation of those, who cling to the Mosaic law. (Nazarenes, Ebionites.) (Gnostics: Saturninus, Basilides, Valentine.) (Ophites.) (Marcion.) (Montanists.) (Tatian, Encratites.) (Praxeas, Artemon, Antitrinitarians.)</p> <p>Translations of the Bible. Agreement in the creed of the chief churches.</p>	<p>Tendency to Demonology.</p> <p>Controversies concerning the time of keeping Easter or the paschal feast.</p> <p>New dispute concerning the Easter festival.</p> <p>Various usages more settled.</p>	100
<p><i>Crisostom</i> at Rome. <i>Origen</i> at Alexandria. <i>Gregory</i>, Thaumaturgus. <i>Dionysius</i>, bishop of Alexandria. <i>Cyprian</i>, bishop of Carthage.</p>	<p>Philosophical Christianity at Alexandria.</p> <p>Tertullian, Montanist. Wrote in Latin.</p> <p>(Noëtus). (Arabians).</p> <p>Dispute about the reception of those who had fallen from the Christian faith.</p>	<p>Faith in the power of the sign of the cross.</p> <p>Over estimation of celibacy.</p> <p>Public confession before a return to the church was allowed.</p>	200

tinguish them from those who merely held offices in the church. The names of the heretics, so general councils are printed in small capitals. The emperors of Constantinople are distinguished

CONTINUATION OF THE THIRD CENTURY;

	Political Events.	External History of the Church.	Internal Government.
200	Under GALLUS, . . . 284. DIOCLETIAN with MAXIMIAN . Galerius and Constantius Chlorus .	new oppressions. After this more quiet. 294. Christians not yet wholly free from oppression.	Synods held to consult concerning baptism of infants and heretics, and against Paul of Samosata.
300	306. CONSTANTINE the Great . LICINIUS . 328. CONSTANTINE alone, Constantinople, seat of government. 337. The sons of Constantine. Division of the empire. 340. CONSTANS alone in the Western Empire. CONSTANTIUS in the Eastern. 351. Constantius alone. 361. JULIAN . 363. JOVIAN . 364. VALENTINIAN I . VALENS in the East. 379. THEODOSIUS the Great. 395. Final separation of the Roman empire into the Eastern and Western empires.	303. Violent persecution of the Christians till 313 and 312. declares for Christianity. Ulphilas bishop of the Goths. The Christians oppressed. More and more severe laws against heretics.	Severity shown to the Lapsi and Traditores, so-called, — i. e. those who had delivered the sacred writings of the Christians to the magistrates in order to be burned in the persecution under Diocletian. Meletian schism at Alexandria. 325. I. Council, convened at Nice. Its decrees confirmed by the emperor. Metropolitan government becomes confirmed. Synods at Antioch and Sardis, } to consult upon church government and the Arian controversy, Synods at Sirmium 359, at Rimini and Seleucia. Meletian schism at Antioch; the Schisma Luciferi. 381. II. Council, convened, against heretics at Constantinople. The bishop of Constantinople has equal rank with the Roman bishop. The bishops of Alexandria continually hostile to those of Constantinople.

Remarkable Persons.	Doctrines and Corruptions.	Religious Observances.	
<p>253. Stephen, bishop of Rome.</p> <p><i>Pierius, Pamphilus.</i> Methodius, bishop of Tyre.</p>	<p>Novatians. (Sabellius). (Paul of Samosata). (Manichæans).</p>	<p>Gradual approach to monastic life in Egypt.</p>	<p>200</p>
<p><i>Lactantius.</i></p> <p>Alexander, bishop of Alexandria.</p> <p><i>Eusebius,</i> bishop of Cæsarea.</p> <p><i>Athanasius,</i> bishop of Alexandria. (334. Exiled, returns, and is again exiled.)</p> <p>Eusebius of Nicomedia.</p> <p>Ursinus and Valens, bishops in Thrace.</p> <p><i>Cyril</i> at Jerusalem.</p> <p><i>Hilarius,</i> bishop of Poitiers.</p> <p><i>Gregory Nazianzen.</i></p> <p><i>Ephraim</i> the Syrian.</p> <p><i>Basil,</i> the Great.</p> <p><i>Gregory</i> of Nyssa.</p> <p><i>Epiphanius.</i></p> <p><i>Apollinaris.</i></p> <p><i>Ambrose,</i> bishop of Milan.</p> <p><i>Diodorus</i> of Tarsus.</p> <p>Ithacius.</p> <p><i>Theophilus,</i> bishop of Alexandria.</p> <p><i>Jerome.</i></p> <p><i>Augustin.</i></p> <p><i>Chrysostom.</i></p>	<p>311. Donatian controversy in Africa.</p> <p>319. Arian controversy at Alexandria; <i>homoiousios</i> (opposed to <i>homoousios</i>), and afterwards to <i>homoousios</i>.)</p> <p>The Arian doctrine the prevailing one. (The Arians divide into the Semi-Arians and the Strict Arians.) (<i>E-tius</i>.)</p> <p>Restoration of the rights of Nicæan teachers in the East.</p> <p>Messalians. (Priscillianists)</p> <p>Controversies concerning Origen and his doctrine.</p>	<p>Antony, the most remarkable of the Eremites (Hermits) in Egypt.</p> <p>The <i>Kenôtes</i> of Pachomius (a sort of convent.)</p> <p>Monastic laws of Basil the great.</p> <p>Jovinian interferes to suppress superstition.</p>	<p>300</p>