

LESSON NINETEEN – The Spread of Christianity Beyond the Roman Empire and Imperial Christian Life

The Spread of Christianity Beyond the Roman Empire

- Up until this point our attention has centered on the history of Christianity within the borders of the Roman Empire.
- There is ample reason for this, for Christianity was born within that empire, and most of today's Christians – Catholic, Protestant and Eastern Orthodox – trace their heritage to the early development of the church within those borders.
- However, it is important to remember that this is not the whole story, for while Christianity was developing within the Roman Empire it was also taking root in lands beyond the reach of Roman rule.
- Among the Germanic “barbarians” of the north, Christianity gained a foothold long before the barbarians themselves broke into the Roman Empire.
- But the most impressive expansion was toward the east, and there are Christians in the 21st century who trace their origins to those early churches beyond the Eastern borders of then empire.

Syria

- Syriac-speaking Christianity emerged within the borders of the Roman Empire relatively early. Syriac translations of parts of the New Testament were present in the 2nd century.
- Syriac-speaking Christianity spread outside the borders of Roman rule and continued vital for centuries.
- A late legend claimed that Addai, sent by the apostle Thomas, converted King Abgar of Osrhoene, whose capital was Edessa. The story pushed back into apostolic times the claim of the conversion of Abgar VIII, supposedly the first Christian king. Edessa was the first center of Syriac-speaking Christianity, already in the latter half of the 2nd century, but was soon followed by Nisibis.
- During the 4th century a Syriac literary culture flourished. The first major writer was Afrahat, known as the Persian Sage, who wrote essays on Christian doctrine and practice, many of which treat points at issue with Jews.

Syriac Christianity exhibited the following characteristics:

- 1. Emphasis on schools – educational establishments, perhaps continuing the Jewish emphasis on religious education, trained clergy and lay people.**
- 2. A missionary thrust – Syriac-speaking Christians carried the faith as far as India and eventually China.**
- 3. Asceticism – celibacy was highly prized. Among the “Sons and Daughters of the Covenant” or “Covenanters” single persons were devoted to various forms of service to the church. Yet a married clergy (including bishops) was permitted.**
- 4. Doctrinal separation – due to theological, political and geographical reasons, most Syrians and those influenced by them followed a different Christology than most Greek and Latin churches. ¹**

Persia

- Syriac-speaking Christians spread the faith into Mesopotamia and Persia. By the time the Sassanid dynasty overthrew the Parthians about the year 225, there were a number of Christian congregations in Persia.
- The Sassanians made Zoroastrianism the state religion, but Christians were not persecuted and enjoyed a peaceful life despite not holding to the state religion.
- When Constantine espoused Christianity and ill-advisedly wrote to the Persian emperor on behalf of Christians, the loyalty of Christians became suspect. Not only did they not recognize the official religion but they belonged to the religion now favored by the Roman enemy.
- Persecution of Persian Christians began in 339 and lasted 40 years, producing more martyrs and fewer apostacies than the Roman persecutions of the preceding 3 centuries. The 5th century Christian historian Sozomen claimed that the names of 16,000 martyrs were known.
- Another period of persecution began in 420 but in 424 a synod of bishops declared their independence from the jurisdiction of Roman and Greek bishops and reached a working agreement with the government.

Armenia

- Armenia was the first country as a nation to accept Christianity. In a pattern to be followed at many places later, it was the work of a single great man, in this case Gregory the Illuminator, who converted King Tiridates III. Christianity spread from the king and the aristocracy down.
- The church in Armenia was organized around a single see occupied by Gregory and then by his descendants. The title “catholicos” for this head of the Armenian church has been used in an official sense from the 5th century. The bishop Nerses deepened the religious life of the country.
- During the 5th century, Mashtots and his disciples developed a written alphabet for the Armenian language and established an important school of Christian literature.
- The motivation for this was translation of the Bible, undertaken from Syriac about 415 and from the Greek about 435.

Georgia

- The Caucasus region, including Georgia, was evangelized from Armenia, and Mashtots was credited also with the creation of the Georgian alphabet, making possible a national Christian literature.
- There were Christians in Georgia already in the 3rd century, and the royal court accepted Christianity in the 4th century.
- The conversion of the land was due to the miracles and virtues of Nino, a Christian slave girl from Cappadocia who healed the queen of Nana of a serious illness.
- Her conversion was followed by that of king Mirian. Adherence to the Greek tradition was more of a cultural than a doctrinal move. Close connections were also maintained with Jerusalem.
- The Bible was translated into Georgian in the 5th and 6th centuries, either from Syriac or the Armenian, but with strong influence from both.
- The “Syrian Fathers” in the 6th century founded monastic communities on the Syriac model.

- The 6th century the Georgian church has been an independent national church whose Catholicos resides in Tbilisi.

Ethiopia

- Two young men from Tyre, Frumentius and Edesius, were the sole survivors of a voyage that met disaster on the Red Sea coast of Ethiopia.
- These two young men were made slaves and carried to Axum, the capital. They rose to high positions and had charge of the education of the royal children.
- When allowed to return home, Edesius returned to Tyre, but Frumentius went to Alexandria and requested a bishop be sent to Ethiopia.
- Athanasius ordained Frumentius and he returned to Axum, which is still considered the ecclesiastical capital of the Ethiopian church, although no longer the political capital of the country. The king, Ezana was baptized before 350.
- The “nine saints,” monks possibly Syrian in origin who arrived in the late 5th century, spread Christianity among the populace and promoted monasticism, which has maintained a dominant influence in Ethiopic Christianity.
- At some point traditions associated with Jewish history became influential, including the claim to possession of the Ark of the Covenant from the temple in Jerusalem.
- The national language, Ge’ez, had developed a form of writing derived from a south Arabic alphabet.
- It is the only Semitic language that normally takes note of vowels and is written left to right. The translation of the Bible was completed between the 5th and 7th centuries and a national Christian literature emerged, a feature of the Christianizing of each of these lands.
- The Ethiopic church has a broader canon of scripture than the Western and Eastern churches, counting 81 books in its canon, which includes Jewish pseudepigraphal writings and Christian works of church order.
- Ge’ez continues as the language of the liturgy, but today it has been replaced by Amharic as a spoken language.

India

- There is a tradition claiming that the apostle Thomas founded the church in India, but there is no evidence to substantiate that.
- It is difficult to ascertain exactly when Christianity arrived in India, because in some ancient texts Arabia is referred to as India. For example, we are told that around the year 180 Pantaenus, a famous Christian teacher in Alexandria, went to India, and one of the participants at the Council of Nicaea was “John the Persian, of all Persia and great India.”
- At any rate, there are documents that clearly show that Christianity was firmly implanted in India by the beginning of the 5th century.

Celtic and Anglo-Saxon Christianity

- In the West, the most notable expansion beyond the borders of Roman Empire took place in Ireland. There Christianity had gained a strong foothold before the downfall of the empire.

- Although the spread of Christianity to Ireland probably occurred via several channels, it is usually attributed to Saint Patrick. As a young man, Patrick had been captured in Great Britain by Irish raiders, and served as a slave in Ireland.
- After an adventurous escape and many other changes, Patrick had a vision calling him to serve as a missionary to his former captors.
- Back in Ireland, he met with various perils, but eventually experienced great success and the inhabitants were baptized in droves.
- Soon monasteries were founded, and the learning of antiquity became one of the major interests.
- Since Ireland was later bypassed by a wave of barbarian invasions that swept Europe, its monasteries were among the main sources from the territories of the ancient Roman Empire that retained much of the classical knowledge and literature that had been lost during the invasions.

Arian Expansion Among the Germanic Tribes

- Mention must be made of the Arian expansion among the Germanic tribes to the north of Constantinople.
- When Constantius was emperor and Arianism enjoyed the support of the empire, a number of Arian missionaries crossed the Danube River and began a mission among the Goths.
- Foremost among the missionaries was Ulfila whose name means "little wolf." While there are many details in Ulfila's life on which the various sources do not agree, it appears that he was not full-blooded Goth, for at least one of his parents seems to have been Cappadocian.
- He apparently grew up as a Christian, although sources differ as to whether this was as an Arian or Nicene orthodox.
- He did not remain long as a missionary among the Goths, for after a few years he and some of his flock moved to Moesia (Bulgaria), to avoid persecution. His great contribution to Gothic Christianity was in developing an alphabet for the language of the Goths and then translating the Bible into it.
- At the same time, there were many Goths serving in the imperial guard in Constantinople and many of these were converted to Christianity before returning to their country.
- Since most of this contact had taken place when Arianism was on the upswing, it was to Arianism that the Goths were converted.
- The result was that, by the time of the great invasions, many of the invaders were Christians, although of the Arian persuasion.
- While the subtle differences between Arianism and Nicene Christianity seem to have been of little interest to these Germanic peoples, Arianism did provide them with a church and a hierarchy that were independent of both Rome and Constantinople, and therefore fostered a sense of identity that they would take into the territories they conquered.
- As they assimilated to Roman culture and traditions most of them abandoned Arianism and converted to Nicene Christianity.
- While it was within the confines of the Roman Empire that Christianity attained some of its most notable victories, by the time the Western Roman Empire came to an end there were already Christians as far east as India, as far south as Ethiopia and as far north as Ireland.
- These churches, though often forgotten today, would continue to play an important role in the history of Christianity.

Christian Life and Society in the Imperial Church Age

- Christian influence on life in the Roman world after the conversion of Constantine was not as great as one might expect. Nevertheless, we can see that influence in positive ways in the legislation of the Christian emperors.
- Married men were forbidden to keep a concubine. Adultery and rape were severely treated and obstacles put in the way of divorce.
- Infanticide was forbidden in 374, presumably including the exposure of children.
- Measures were taken to improve the conditions of slaves and the church encouraged emancipation.
- Christian preachers continued, as they had before, to preach against the immoralities and expenses associated with public entertainment.
- Gladiator fights were banned in 325 but this ban was not fully enforced until the 430s.
- Churches took the initiative in establishing charitable institutions such as shelters for travelers, the sick and the poor.
- Christians depended on the religious instruction in the Bible and in the faith that took place in the home and in church to counter the pagan influence in the schools.
- More and more Christians came to serve in the army during the 3rd century and Christian involvement in the affairs of state in the 4th century now meant even larger numbers were participating in war.
- It was no easy task to Christianize the pagan society of the Roman world. The Christian emperors inherited a totalitarian regime that was accustomed to coercion and cruelty.
- On the social and economic level, the church was not in a position to make fundamental changes in the trend toward feudal structures, nor to make basic reforms in the power of the great landlords.
- As the number of Christians increased church discipline and the previous extensive instruction before baptism was relaxed.
- We should not over-look however, the many ordinary Christians who sought to give Christian expression to their lives.

The Cult of the Martyrs

- Stretching back to the 3rd century is what is known as the cult of the martyrs. More church members compromised their faith than became martyrs. Nonetheless, the number of martyrs was considerable and gave impetus to the martyr cult and activities associated with worship.
- In the background of the development of the Christian cult of martyrs are the ideas associated with the cult of heroes in Greek mythology and with funerary practices of the Greco-Roman world.
- Christian practice altered some of these customs. The funeral meals were eucharistic in the church.
- The day of the death was treated by Christians as the birthday to immortality and so the anniversary of the death (rather than the birth like the pagans practiced) was commemorated.
- The latter half of the 3rd century shows the cultic veneration of the martyrs had spread everywhere. Inscriptions began to appear in Rome, "Peter and Paul, pray for us all."

Terminology, however, lagged behind practice, for the word *sancti* in Christian Latin in the 4th century still designated all the faithful dead, not just “saints.”

- The principal expression of cult or worship, was prayer addressed to the martyr, so that prayer to the deceased became more prominent than prayer for the repose of souls.
- The martyr was already in the presence of God and had won freedom of speech so as to be able to serve as an intercessor.
- Given the exceptional place of the martyrs in the church and the ideas current about the rapport of the dead with the living, the practice of invocation to the dead would not have been strange to the people of Greco-Roman culture.
- The practice of prayer to the martyr was preferably in the presence of the tomb, for there the power was most evident.
- The cult of the saints had a Christian development, but pagan ideas influenced it and more so as time went along.
- The ways in which beliefs and veneration of the saints were expressed largely stemmed from traditional pagan practices.
- When peace came to the church, the Christian enthusiasm for the martyrs could not be restrained. By the end of the 4th and into the early 5th centuries the cult of the saints was fully developed.
- The annual commemoration of the martyr’s deaths took on more the character of a popular feast than of a solemn religious occasion.
- In the 4th century calendars of martyrs were compiled. New names were added and the relics of the martyrs were thought to have power over demons and effect healings.
- Christian leaders like Ambrose declared that the saints were neighbors to the living.
- There began to be huge productions, which continued in subsequent centuries, of hagiographies with their accounts of extraordinary miracles and exaltation of specific moral virtues. A hagiography is a biography that idealizes its subject.
- A characteristic phenomenon was the finding of relics that were previously forgotten or unknown, usually as a result of a dream or a vision.
- Three types of relics came to be recognized: the body or body parts of a holy person, objects closely related such as their clothing and objects such as sand, water or oil that touched these remains and were stored in small flasks.
- According to the hagiographers, miracles were worked not by the relics themselves, but by God working through the saint.
- Toward the end of the 4th century the sentiment against disturbing a grave began to be overcome and relics of martyrs were moved to be placed under the altar of churches.
- The cult of the martyrs brought change in the burial practice, so that dead bodies were no longer considered unclean. Instead of being buried outside the cities, dead bodies began to be brought into the churches. This uniting of the relics of the saints with the eucharistic altar was important in bringing the cult of the martyrs or saints under the supervision of bishops and priests.
- Also, during the 4th century cultic veneration began to be extended from martyrs to include monks and bishops, whose ascetic sacrifice and service to the church were considered equivalent to that of the martyrs.

Pilgrimages

- Before the 4th century, Christians spoke of holy persons, the holy church and the holy Scriptures, but in the 4th century they began to speak of holy places.
- Although Christians had made journeys to Palestine for religious reasons from the early days of the church, pilgrimages as acts of devotion to sites associated with the life of Jesus and the apostles began to be extensively documented in the 4th century.
- Going on a pilgrimage combined various elements: devotion to the historical roots of the Christian faith, the ascetic and in some cases penitential discipline of the journey, curiosity and sight-seeing and sometimes emotional restlessness.
- During the 4th century journeys were undertaken to visit holy people as well as holy places. Many went to observe the life of the desert monks and to consult them for spiritual advice. The more superstitious took back blessed water, oil or soil from the site associated with the holy person.
- As the practice of pilgrimage grew, great pilgrim churches began to be built in the 5th and 6th centuries at sites associated with popular saints.

Worship, Baptism, Communion and Church Leadership

- The maintaining of the Hebrew Scriptures as part of the Bible of the church meant that many concepts from the Old Testament ended up influencing Christian practice.
- The distinction between clergy and laity was reinforced by the Old Testament distinction of priests from the people.
- A priestly understanding of ministry, a sacrificial understanding of worship and the view of the church building as a holy temple, were among the earlier religious ideas developed under the influence of the Old Testament.
- The *Catechetical Lectures* delivered in 348 by Cyril of Jerusalem, who represented Nicene Orthodoxy in the East, and the *Apostolic Constitutions* compiled in Syria in the later 4th century provide descriptions of baptismal practice which was not all that different from the custom a century before.
- Ordinary catechumens were allowed to remain in the service for Scripture readings and the sermon but were dismissed before communion or the eucharist.
- Those desiring baptism turned their names in around the new year. During the 40 days of Lent there was instruction in the Christian faith, based primarily on the creeds, but giving some attention the Biblical story of the history of salvation.
- There was also the teaching of Christian morals but, in comparison to doctrinal instruction, considerably less than in the 2nd century.
- Baptism was administered on Easter Sunday just like in the previous centuries. The special preparation for baptism involved not only instruction but also time spent in penitence and confession of sin. Several exorcisms were performed to remove the person from the sphere of evil forces.
- The ceremony of baptism itself began with a renunciation of Satan. The candidate, facing west and stretching forth the hand said, "I renounce you, Satan, and all your works, and all your pomp

and all your worship.” Then turning to the east, the candidate made profession of faith, “I associate myself with Christ,” and recited the creed.

- The candidate put off the undergarment as a symbol of putting off the old person and received an anointing with oil. The priest invoked the Holy Spirit on the water to consecrate it with a new power of holiness. Standing in the water, the candidate made the “saving confession,” probably in question-and-answer form and was immersed three times.
- There followed an anointing with consecrated ointment, which Cyril regarded as representing the anointing of Jesus by the Holy Spirit at His baptism. The church in Syria, in contrast, made the pre-baptismal anointing the symbol of reception of the Holy Spirit.
- During the week following baptism there was instruction on the meaning of baptism, eucharist and chrism which means anointing.
- By the late 4th century, the Sunday service took the shape it was to maintain for centuries. The women would sit apart from the men.
- There was a clear separation of the liturgy of the Word which all could attend, from the liturgy of the table for the faithful.
- The first part of the service might include up to 4 Scripture readings: from the Law, the Prophets, the Epistles or Acts and the Gospels. Between the Old and New Testament readings, a cantor sang Psalms, to which the people sang responses. The presbyters and bishops delivered homilies. After that the catechumens and those under church discipline were dismissed.
- The communion portion of the service began with a ceremonial washing of the presbyters hands as a symbol of freedom from sin.
- The presiding priest called out, “lift up your hearts,” to which the people replied, “we lift them up to the Lord.” Then the priest said, “let us give thanks to the Lord,” and began a prayer of thanksgiving. This led into the singing of the Sanctus (**Holy, Holy, Holy from Isaiah 6:2-3**). The priest called on God to send His Holy Spirit upon the bread and the wine.
- In the Great Intercession, “over that sacrifice of propitiation” a prayer was offered to God, first on behalf of the living and then in commemoration of the dead.
- Next the gathered would recite the Lord’s Prayer and the priest invited to communion with the words, “Holy things for the holy,” to which the people replied, “One is Holy, One is Lord, Jesus Christ.” The cantor sang Psalm 34 while the bread and wine were received with a voiced amen. A thanksgiving prayer and benediction closed the service.
- The word sacrament in English derives from the Latin sacramentum, an “oath.” Tertullian used the word in a Christian sense in reference to an oath of loyalty to the heavenly commander at the time of one’s baptism.
- By the 4th century three acts had sacramental significance according to the later theological definition of sacrament, that is, the use of material elements or outward actions as channels of inner spiritual blessings: baptism (water), eucharist (bread and wine), and chrism (oil of anointing).
- Baptism from the earliest times of the church had been the initiation into the people of God, who were defined now by faith and not by race (in contrast with Judaism).
- The blessing of the font served to emphasize the water as imbued with the power of the Holy Spirit.

- The church fathers of the 4th century made frequent use of imagery identified with baptism from an earlier time – regeneration, new birth, death and resurrection.
- They associated baptism with grace, confession of faith, forgiveness of sins, freedom from slavery to the devil, and the beginning of a new moral life.
- Infant baptism became more and more common in the 4th and 5th centuries. This was tied to the increasing acceptance of the belief that baptism washed away original sin.
- As early as 400, Augustine appeals to the universal practice of infant baptism as proof that the church saw infants born with the stain of original sin.
- Later the Western church would develop confirmation in which people would confirm their baptism as an infant and then be admitted to communion.
- The eucharist or communion was the center of the Sunday assembly from the beginning of the church.
- In the Eastern churches the eucharist was viewed as an epiphany of the divine with the emphasis on the invocation of the Holy Spirit.
- In the West it was viewed as a sacrifice with an emphasis on the words of institution. But the two ideas intermingled and both components were often found together in the liturgies.
- The belief in the presence of Jesus with His people gathered for the breaking of bread and the association of the elements with His body and blood, went back to the beginning of the church.
- Some 4th century bishops began to speak of a change in the elements effecting the presence of the body and blood. Gregory of Nyssa coined the words to express his thought:

“By the power of the benediction through which he transelements the natural quality of these visible things to that immortal thing.”²

- Ambrose identified the consecration that made the bread into the body and the wine into the blood with the repetition by the priest of Jesus’s words of institution.
- The view that the elements were changed, not just in their function but in a realistic sense, gained greater popularity in subsequent centuries.
- This realistic understanding of the presence of Jesus in the elements preceded by several centuries the doctrine of “transubstantiation,” which is the theory of how the change occurs, not the fact of a change itself.
- Sacrificial ideas associated with prayer and thanksgiving were explicitly related to the eucharist by the 2nd century if not earlier. Cyprian in the 3rd century had used the language of sacrifice freely for the eucharist, declaring that the priest or bishop, while imitating what Christ did at the last supper, “offers a true and full sacrifice.”
- He went further in identifying this sacrifice with the Lord’s passion, for not only is mention made of His passion but also, Cyprian explains in an aside, “the Lord’s passion is the sacrifice we offer.”
- Sacrificial ideas were fully developed by Ambrose and he stays closer to earlier thought in saying that, “the holy bread and cup of eternal life,” are a “spotless offering, reasonable offering, unbloody offering.”
- The penitential discipline of the church was well developed by the end of the 2nd century and Tertullian had called the public humiliation and confession of sins a “second plank,” of salvation after shipwreck.

The *Canonical Epistle* attributed to Gregory Thaumaturgus of the 3rd century listed the classes of penitents:

1. **Mourners, who had to stay outside the door of the church, where they implored the faithful, as they entered, to pray for them.**
2. **Hearers of the word, who could stand inside the door to hear the Scriptures and the preaching.**
3. **Kneelers, who were within the assembly room, but were still dismissed before the Eucharist.**
4. **Bystanders, who were associated with the faithful but did not commune.**
5. **Restored ones, who now shared in communion.**³
 - In the 4th century the canonical legislation elaborated this structure with prescribed periods in each category for each sin, but the bishop ultimately decided on the amount of penance.
 - The forms of penitential exercises and reconciliation remained the same as in the 3rd century.
 - The term “confession” continued to be a regular designation for public discipline, but a confession before the faithful was not always obligatory.
 - We hear of punishments for moral offences mainly in the canonical legislation, and most references to excommunication occur in the efforts to enforce doctrinal uniformity.
 - A systematic theology of penance as a sacrament did not come until the 12th century.
 - The ancient practice of election of the bishop by the people maintained itself in post-Nicene times but more influence was wielded by the clergy, neighboring bishops or even imperial authority.
 - Consecration of a bishop ordinarily required three bishops. The manner continued to be prayer and laying on of hands. The laying on of hands was understood as conferring the Holy Spirit.
 - This sacramental character of ordination was slow in evolving but in the 4th century Gregory of Nyssa gave expression to the idea of a sacramental change in the status of the one ordained.
 - He paralleled the changes in regard to the elements of baptism, eucharist and the anointing oil to the change in the person ordained who had been one of the common people and who remained in outward appearance the same.
 - By an inner grace and power, the individual was transformed into “a guide, a president, a teacher of righteousness, an instructor of mysteries.”
 - It was Augustine, however, who laid the basis for a sacramental understanding of ordination by formulating its indelible character.
 - The place of the laity in the liturgy came to be reduced to a minimum. The office of deacon became a rung on the ladder of advancement, not a particular lifetime office.
 - Canon 18 adopted at Nicaea decreed that presbyters pass the elements of the eucharist to the deacons, reversing the earlier practice of deacons serving the presbyters who were the only ones to have seats in house churches.
 - The canon made clear that the presbyters as well as the bishops were priests and that the deacons were servants of the presbyters as well as of the bishop.
 - The bishops became more administrative officials, at least in the larger cities and were the only ones with votes in the councils.

Church Calendar

- The commemoration of saints days added to the number of festival days, but the main contours of the church calendar depended on feasts of salvation.
- The Jewish religious calendar provided Christianity with its observance of Pascha and Pentecost. With the outcome of the Quartodeciman conflict in the 2nd century Christianity had departed from the Jewish calculations for Passover and moved the observance to Sunday.
- Each year the bishop of Alexandria sent a Paschal Letter announcing the date for Easter that year. The Council of Nicaea determined that the Paschal Sunday would be the first Sunday after the first full moon following the spring equinox.
- The major new 4th century addition to the Christian calendar was the celebration of the birth of Jesus.
- The followers of the Gnostic teacher Basilides in Egypt celebrated the epiphany of Jesus in His baptism on January 6th, a day important in the cult of Dionysus and associated in Egypt with the beginning of the new year.
- There were various other speculations about the day of Jesus birth, centering mainly on the spring, but for the first three centuries the church realized the day of Jesus birth was unknown and attached no theological importance to it.
- Christmas was a Western feast, first celebrated in Rome in the 2nd quarter of the 4th century. The date of December 25th was influenced by the sun cult, which was promoted by 3rd century emperors and continued to be recognized by Constantine.
- December 25th as the birthday of Jesus began to be introduced into the Eastern part of the empire by the end of the 4th century. This date forced separation from Epiphany.
- In the West January 6th became associated with the visit of the Magi to the infant Jesus but in the East the day continued an association with Jesus baptism.
- As Jerusalem became more important as a pilgrimage site in the 4th century, a celebration of Palm Sunday a week before Easter developed there by about 400.

¹ Church History, Volume One, Ferguson, Everett, pages 234-235

² Church History, Volume One, Ferguson, Everett page 250

³ Church History, Volume One, Ferguson, Everett page 250-251