

Southern Danubian Territories Danube and Jurisdictional and Ecclesiastical Debates at the Beginning of the 5th Century

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Abstract

In this period at the beginning of the fifth century, the eastern capital, the New Rome, Constantinople had become, by the testimony of the great chronicler Philostorgius, *Christianople* and passed a series of laws for the unity of faith against paganism and other fractions or Christian dissidents. All these measures had to be imposed through military force (*manu militari*), both in the Illyricum, and in the West, as they had become points of law after the decree *cunctos populos* in 380.

However, this initiative started with the Christian enactments given by Theodosius I through which any form of paganism was banned, but mostly in the years 415-416 when empress Pulcheria, sister of Theodosius II, in her quality of regent took the decision that all processes regarding pagans should be imposed through military force (*manu militari*), and the charged to be handed over to the civil courts. The historian Malchus later wrote that paganism had suffered a great loss due to those measures, and Constantinople, which signed the belief of other people was „*a city where everything was christian*”. All these made Theodosius II assert through a law emitted in 423, at the beginning of Coelestin's pasturing, that: „*pagans who previously existed in abundance, from now we believe there is none left*”. Of course, it was an expression slightly exaggerated, but one that largely expressed the particular evolution that Christianity reached with the support of statal measures, especially those from the east, beginning with Theodosius I, up to the peak moment (423) of the long reign of Theodosius II (408-450).