

ST. JEROME AS A SATIRIST

*A Study in Christian Latin
Thought and Letters*

BY DAVID S. WIESEN
Southwestern College



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St Jerome As A Satirist A Study In Chris

Everett Ferguson



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St. Jerome as a Satirist David S. Wiesen, 1964 This book illuminates important aspects of the intellectual history of the late fourth century centering in satire and involving the major social and moral questions which were agitating the best minds of the time The focal point of the author's investigation is a Christian writer's transformation of a pagan literary genre into a suitable vehicle for Christian propaganda Among the writers of his day St Jerome was uniquely suited by learning and temperament to combine the inherited body of pagan satire with a new vigorous Christian spirit into a literary attack on the vices of society and of personal enemies Book jacket *The Clerical Dilemma* John D. Cotts, 2009-08 A study of the writings of one of the most sensitive commentators on the schools courts and politics of twelfth century France and England

Dante's Comedy and the Ethics of Invective in Medieval Italy Nicolino Applauso, 2019-11-13 Dante's Comedy and the Ethics of Invective in Medieval Italy proposes a new approach to invective and comic poetry in Italy during the thirteenth and fourteenth centuries and opens the way for an innovative understanding of Dante's masterpiece The Middle Ages in Italy offer a wealth of vernacular poetic invectives polemical verses aimed at blaming specific wrongdoings of an individual group city or institution that are both understudied and rarely juxtaposed No study has yet provided a scholarly examination of the connection between this medieval invective tradition and its elements of humor derision and reprehension in Dante's Comedy This book argues that these comic texts are rooted in and actively engaged with the social political and religious conflicts of their time Political invective has a dynamic ethical orientation that is mediated by a humor that disarms excessive hostility against its individual targets providing an opening for dialogue While exploring medieval comic poems by Rustico Filippi from Florence Cecco Angiolieri from Siena and Folgore da San Gimignano this study unveils new biographical data about these poets retrieved from Italian state archives most of these data are published here in English for the very first time and ultimately shows what the medieval invective tradition can add to our understanding of Dante's Comedy **Encyclopedia of Early Christianity** Everett Ferguson, 2013-10-08 First published in 1997 What's new in the Second Edition Some 250 new entries twenty five percent more than in the first edition plus twenty five new expert contributors Bibliographies are greatly expanded and updated throughout More focus on biblical books and philosophical schools their influence on early Christianity and their use by patristic writers More information about the Jewish and pagan environment of early Christianity Greatly enlarged coverage of the eastern expansion of the faith throughout Asia including persons and literature More extensive treatment of saints monasticism worship practices and modern scholars Greater emphasis on social history and more theme articles More illustrations maps and plans Additional articles on geographical regions Expanded chronological table Also includes maps **Women in Christian History** Carolyn DeArmond Blevins, 1995 For much of Christian history the role of women in the life of the church both local and universal has been downplayed overlooked or simply denied Such a state of affairs of course also denies the testimony of the church's Scriptures regarding the key role women played in Jesus

own ministry and that of the early church It denies or deliberately overlooks the significant role of women in the life of the church throughout the church s history down to and including the present day In recent years such denial of the significant place of women in Christian history of course has been addressed But nowhere is there available a more comprehensive bibliography than the present one compiled by Carolyn Blevins The reach of Blevins s bibliography is wide from the earliest church to present times across every ethnic and national boundary and throughout virtually every segment of the church Catholic and Protestant and stripes in between or beyond This is in many ways but a beginning place Yet with the help of Blevins s good work students teachers researchers historians and all other seekers after the significant place of women in Christian history have indeed a place to make a good beginning

Through the Eye of a Needle Peter Brown,2013-09-02 A sweeping intellectual history of the role of wealth in the church in the last days of the Roman Empire Jesus taught his followers that it is easier for a camel to go through the eye of a needle than for a rich man to enter heaven Yet by the fall of Rome the church was becoming rich beyond measure Through the Eye of a Needle is a sweeping intellectual and social history of the vexing problem of wealth in Christianity in the waning days of the Roman Empire written by the world s foremost scholar of late antiquity Peter Brown examines the rise of the church through the lens of money and the challenges it posed to an institution that espoused the virtue of poverty and called avarice the root of all evil Drawing on the writings of major Christian thinkers such as Augustine Ambrose and Jerome Brown examines the controversies and changing attitudes toward money caused by the influx of new wealth into church coffers and describes the spectacular acts of divestment by rich donors and their growing influence in an empire beset with crisis He shows how the use of wealth for the care of the poor competed with older forms of philanthropy deeply rooted in the Roman world and sheds light on the ordinary people who gave away their money in hopes of treasure in heaven Through the Eye of a Needle challenges the widely held notion that Christianity s growing wealth sapped Rome of its ability to resist the barbarian invasions and offers a fresh perspective on the social history of the church in late antiquity

Urban Centers and Rural Contexts in Late Antiquity Thomas S. Burns,John W. Eadie,2012-01-01 Recent publications on urbanism and the rural environment in Late Antiquity most of which explore a single region or narrow chronological niche have emphasized either textual or archeological evidence None has attempted the more ambitious task of bringing together the full range of such evidence within a multiregional perspective and around common themes Urban Centers and Rural Contexts seeks to redress this omission While ancient literature and the physical remains of cities attest to the power that urban values held over the lives of their inhabitants the rural areas in which the majority of imperial citizens lived have not been well served by the historical record Only recently have archeological excavations and integrated field surveys sufficiently enhanced our knowledge of the rural contexts to demonstrate the continuing interdependence of urban centers and rural communities in Late Antiquity These new data call into question the conventional view that this interdependence progressively declined as a result of governmental crises

invasions economic dislocation and the success of Christianization The essays in this volume require us to abandon the search for a single model of urban and rural change to reevaluate the cities and towns of the Empire as centers of habitation rather than archeological museums and to reconsider the evidence of continuous and pervasive cultural change across the countryside Deploying a wide range of material as well as literary evidence the authors provide access not only into the world of lites but also to the scarcely known lives of those without a voice in the literature those men and women who worked in the shops labored in the fields and humbled themselves before their gods They bring us closer to the complexity of life in late ancient communities and in consequence closer to both urban and rural citizens *The Origin of Sin* Prudentius,2012-03-15

Aurelius Prudentius Clemens 348 ca 406 is one of the great Christian Latin writers of late antiquity Born in northeastern Spain during an era of momentous change for both the Empire and the Christian religion he was well educated well connected and a successful member of the late Roman elite a man fully engaged with the politics and culture of his times Prudentius wrote poetry that was deeply influenced by classical writers and in the process he revived the ethical historical and political functions of poetry This aspect of his work was especially valued in the Middle Ages by Christian writers who found themselves similarly drawn to the Classical tradition Prudentius s *Hamartigenia* consisting of a 63 line preface followed by 966 lines of dactylic hexameter verse considers the origin of sin in the universe and its consequences culminating with a vision of judgment day the damned are condemned to torture worms and flames while the saved return to a heaven filled with delights one of which is the pleasure of watching the torments of the damned As Martha A Malamud shows in the interpretive essay that accompanies her lapidary translation the first new English translation in more than forty years *Hamartigenia* is critical for understanding late antique ideas about sin justice gender violence and the afterlife Its radical exploration of and experimentation with language have inspired generations of thinkers and poets since most notably John Milton whose *Paradise Lost* owes much of its conception of language and its strikingly visual imagery to Prudentius s poem

The 'Lost Arian History' in Late Antique and Medieval Historiography Joseph J. Reidy,2024-05-10 This book explores the writing of church history during the early Byzantine period reconsidering the evidence for the nature and authorship of a hypothetical Arian source for many surviving medieval histories of the fourth century It considers surviving ecclesiastical histories written between the fifth and early thirteenth centuries to draw out commonalities apparently owed to this lost source and discusses attempts by modern historians to reconstruct it In doing so it convincingly argues that this Arian material likely belongs not to one work but three two chronicles and a martyrology This book therefore provides a vital reassessment of fourth century Christian historiography as well as important insights on chronicle writing in the Middle Ages

Literature of Medieval History, 1930-1975 Gray Cowan Boyce,1981 Hebrew Bible / Old Testament. I: From the Beginnings to the Middle Ages (Until 1300). Part 1: Antiquity Magne Sæbø,Chris Brekelmans,Menahem Haran,1996-07-12 Dieses gro e internationale Standardwerk vereinigt christliche und j dische Fachleute aus aller Welt Es stellt die

alttestamentliche Exegese von den Anfängen innerbiblischer Schriftdeutung bis zur gegenwärtigen Forschung umfassend dar. Der erste Teilband führt von den Kanonfragen über frühjüdische neutestamentliche rabbinische und patristische Deutungen bis zu Augustin. Er endet mit einer Zusammenfassung der Kirche und Synagoge als jeweiligen Mutterboden für die Entwicklung verbindlicher Schriftauslegung. Das Werk ist auf fünf Teilbände angelegt, die im Abstand von ein bis zwei Jahren erscheinen.

Moriuht Warner (of Rouen), 1995 **Commentary on Jeremiah** Jerome, 2012-01-20 The latest addition to the Ancient Christian Texts series offers a first ever English translation of Jerome's Commentary on Jeremiah. Expertly rendered with notes and an introduction by Michael Graves, this commentary by one of the great doctors of the Latin church provides a rare look at how the ancients handled the prophetic literature.

Wykked Wyves and the Woes of Marriage Katharina M. Wilson, Elizabeth M. Makowski, 1990-08-27 The distrust and hatred of matrimony is a recurring theme in Western literature. In this volume, Wilson and Makowski show that in their repeated imagery, continuous themes and rhetorical devices, misogynous texts closely parallel and reflect economic and demographic shifts and theological and legal innovation. Analysis of the literature demonstrates a link between the growing secularism and careerism of the late middle ages and the reduction of women's social status and public options.

Commentary on Ezekiel Saint Jerome, 2017 In this massive volume, patristics scholar Thomas P. Scheck offers a worthy sequel to his magisterial St. Jerome's Commentary on Isaiah. ACW 68 with the first translation into a modern language of St. Jerome's Commentary on Ezekiel, his second longest Old Testament commentary. With these two volumes together, Paulist Press now offers Jerome's two longest commentaries, which are also considered his greatest works. With current interest in the Old Testament prophets, especially the major prophets Isaiah and Ezekiel, at a high level, the Ancient Christian Writers series makes available a new significant title to the works of Jerome in the English language.

St. Jerome as a satirist David E. Wiesen, **Slaves to Faith** Calvin Mercer, 2009-04-30 As Dr. Mercer posits, the fundamentalist is fundamentally driven by anxiety layered over a fragile sense of self-identity constructed upon a system of beliefs that is both logically inconsistent and highly suspect in light of modern science. As a result, the fundamentalist completely rejects modernity while battling mightily in the arena of national politics and culture to bring about a world that aligns more closely with the fundamentalist worldview. Focusing on Christian fundamentalists, the author puts Christian fundamentalism in its historical and theological contexts. At the same time, Mercer calls upon cognitive theory to explain that the fundamentalist's life story is not particular to Christianity or any other religious belief system, but that fundamentalist Catholics, Muslims, Jews, and those of all other faiths share a common psychological profile. Indeed, Mercer insists that if the Christian terminology were eliminated from contemporary fundamentalist Christian rhetoric, what would remain would be a framework that fundamentalists from other religions would find quite familiar and even comforting. In other words, the structure of the fundamentalist worldview and the psychology beneath it is pretty much the same across religions. It is a controversial thing to say about Christian fundamentalism, a thesis that has already proved contentious in the

author's public appearances and one that is sure to generate considerable attention and passionate debate as the U S populace continues to divide into opposing camps **Jerome** John Norman Davidson Kelly, 1975 **St. Jerome as a satirist: a study in Christian Latin thought and letters. By David S. Wiesen. London, 1964. [Review].** Arnaldo Momigliano, *The Dictionary of Historical Theology* Trevor A. Hart, Richard Bauckham, 2000 Major reference work on key figures in the history of the church and their theology

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