THE MAKING OF LATE ANTIQUITY PETER BROWN

# The Making Of Late Antiquity Carl Newell Jackson Lectures

**John Allen Dearing III** 

## The Making Of Late Antiquity Carl Newell Jackson Lectures:

The Making of Late Antiquity Peter Brown,1981 The Making of Late Antiquity Peter Robert Lamont The Hagiographical Experiment: Developing Discourses of Sainthood, 2020-03-17 The Hagiographical Experiment Developing Discourses of Sainthood throws fresh light on narratives about Christian holy men and women from Late Antiquity to Byzantium Rather than focusing on the relationship between story and reality it asks what literary choices authors made in depicting their heroes and heroines how they positioned the narrator how they responded to existing texts how they utilised or transcended genre conventions for their own purposes and how they sought to relate to their audiences The literary focus of the chapters assembled here showcases the diversity of hagiographical texts written in Greek Latin Coptic and Syriac as well as pointing out the ongoing conversations that connect them By asking these questions of this diverse group of texts it illuminates the literary development of hagiography in the late antique Byzantine and medieval Cities and the Meanings of Late Antiquity Mark Humphries, 2019-11-04 The last half century has seen an explosion in the study of late antiquity which has characterised the period between the third and seventh centuries not as one of catastrophic collapse and decline and fall but rather as one of dynamic and positive transformation Yet research on cities in this period has provoked challenges to this positive picture of late antiquity. This study surveys the nature of this debate examining problems associated with the sources historians use to examine late antique urbanism and the discourses and methodological approaches they have constructed from them It aims to set out the difficulties and opportunities presented by the study of cities in late antiquity in terms of transformations of politics the economy and religion and to show that this period witnessed very real upheaval and dislocation alongside continuity and innovation in cities around the Mediterranean Latin Christian Writers in Late Antiquity and their Texts Mark Vessey, 2024-10-28 By close engagement with both traditional and contemporary approaches to ancient Christian literature Latin Christian Writers in Late Antiquity and their Texts seeks to delineate a historiographical problem at the same time rendering patristics as part of the subject matter of a new literary history After preliminary essays marking out the field the volume is organized in three sections by authors forms of discourse and disciplines Released from the theological discipline of patristics the writings of the church fathers have in recent decades become the common property of students of early Christianity late antiquity and the classical tradition In principle they are now no more nor less than sources documents and literary texts like others from their period and milieux Yet when replaced in the longer history of Western textual and literary practices the collective literary oeuvre of Latin clerics monks and ascetic freelances of the Later Roman Empire may still seem to occupy a place of decisive if not canonical importance How does one now account for the abiding formativeness of Latin Christian writing of the fourth and fifth centuries CE What demands does such writing lay on a modern history of literature These are the questions asked here in view of a new literary history of patristic texts John Cassian and the Reading of Egyptian

Monastic Culture Steven D. Driver, 2013-11-05 This book examines the method of meditative reading encouraged by John Cassian c 360 435 in his ascetic writings the bulk of which are fictive dialogues that purportedly record the instruction he had received from Egyptial Christian monks This instruction was at its core an interactive experience depending upon both the discernment of the master and diligent application of instruction by the student Driver examines Cassian's understanding of the act of reading and suggests the implications of this for Cassian's monastic teaching and it interprets Cassian's method of reading in light of contemporary discussions of reading and the self Sacred Founders Diliana N. Angelova, 2015-09-02 Diliana Angelova argues that from the time of Augustus through early Byzantium a discourse of sacred founders articulated in artwork literature imperial honors and the built environment helped legitimize the authority of the emperor and his family The discourse coalesced around the central idea bound to a myth of origins that imperial men and women were sacred founders of the land mirror images of the empire s divine founders When Constantine and his formidable mother Helena established a new capital for the Roman Empire they initiated the Christian transformation of this discourse by brilliantly reformulating the founding myth Over time this transformation empowered imperial women strengthened the cult of the Virgin Mary fueled contests between church and state and provoked an arresting synthesis of imperial and Christian art Sacred Founders presents a bold interpretive framework that unearths deep continuities between the ancient and medieval worlds recovers a forgotten transformation in female imperial power and offers a striking reinterpretation of early Christian The Rhetorical Arts in Late Antique and Early Medieval Ireland Brian James Stone, 2025-10-01 The Rhetorical Arts in art. Late Antique and Early Medieval Ireland represents the first study of the art of rhetoric in medieval Ireland a culture often neglected by medieval rhetorical studies In a series of three case studies Brian James Stone traces the textual transmission of rhetorical theories and practices from the late Roman period to those early Irish monastic communities who would not only preserve and pass on the light of learning but adapt an ancient tradition to their own cultural needs contributing to the history of rhetoric in important ways The manuscript tradition of early Ireland which gave us the largest body of vernacular literature in the medieval period and is already appreciated for its literary contributions is also a site of rhetorical innovation Expectations of Justice in the Age of Augustine Kevin Uhalde, 2013-03-26 Augustine bishop of Hippo and creative practice between 395 and 430 and his fellow bishops lived and worked through massive shifts in politics society and religion Christian bishops were frequently asked to serve as intellectuals legislators judges and pastors roles and responsibilities that often conflicted with one another and made it difficult for bishops to be effective leaders Expectations of Justice in the Age of Augustine examines these roles and the ways bishops struggled to fulfill or failed to fulfill them as well as the philosophical conclusions they drew from their experience in everyday affairs such as oath swearing and in the administration of penance Augustine and his near contemporaries were no more or less successful at handling the administration of justice than other late antique or early medieval officials When bishops served in judicial capacities they experienced firsthand the complex

inner workings of legal procedures and social conflicts as well as the fallibility of human communities Bishops represented divine justice while simultaneously engaging in and even presiding over the sorts of activities that animated society business deals litigations gossip and violence but also made justice hard to come by Kevin Uhalde argues that serving as judges even informally compelled bishops to question whether anyone could be guaranteed justice on earth even from the leaders of the Christian church As a result their ideals of divine justice fundamentally changed in order to accommodate the unpleasant reality of worldly justice and its failings This philosophical shift resonated in Christian thought and life for centuries afterward and directly affected religious life from the performance of penance to the way people conceived of the Final The Monk and the Book Megan Hale Williams, 2008-09-15 In the West monastic ideals and scholastic Iudament pursuits are complementary monks are popularly imagined copying classics preserving learning through the Middle Ages and establishing the first universities But this dual identity is not without its contradictions While monasticism emphasizes the virtues of poverty chastity and humility the scholar by contrast requires expensive infrastructure a library a workplace and the means of disseminating his work In The Monk and the Book Megan Hale Williams argues that Saint Jerome was the first to represent biblical study as a mode of asceticism appropriate for an inhabitant of a Christian monastery thus pioneering the enduring linkage of monastic identities and institutions with scholarship Revisiting Jerome with the analytical tools of recent cultural history including the work of Bourdieu Foucault and Roger Chartier Williams proposes new interpretations that remove obstacles to understanding the life and legacy of the saint Examining issues such as the construction of Jerome s literary persona the form and contents of his library and the intellectual framework of his commentaries Williams shows that Jerome's textual and exegetical work on the Hebrew scriptures helped to construct a new culture of learning This fusion of the identities of scholar and monk Williams shows continues to reverberate in the culture of the modern university Williams has written a fascinating study which provides a series of striking insights into the career of one of the most colorful and influential figures in Christian antiquity Jerome s Latin Bible would become the foundational text for the intellectual development of the West providing words for the deepest aspirations and most intensely held convictions of an entire civilization Williams s book does much to illumine the circumstances in which that fundamental text was produced and reminds us that great ideas like great people have particular origins and their own complex settings Eamon Duffy New York The Dialogues of Gregory the Great in Their Late Antique Cultural Background Joan Margaret Review of Books Will Not Return Void John Allen Dearing III,2021-10-28 When one considers the early Christian church Petersen.1984 one is immediately struck by the exponential growth that the church experienced The inevitable question one must ask when considering the early church's rapid rate of growth is How did it happen While social forces plagues politics and ideology competitions were certainly factors in the growth of Christianity one would be remiss not to consider the methodology behind the considerable evangelistic effort made by the patristic church This dissertation analyzes the use of Scripture in the

apologetic and evangelistic writings produced by Christian leaders within the Greek patristic tradition and their belief that Scripture was the primary tool given by God for the conversion of souls The Talmud - A Personal Take Daniel Boyarin, 2018-01-15 This collection of Daniel Boyarin's previously uncollected essays on the Talmud represents the different methods and lines of inquiry that have animated his work on that text over the last four decades Ranging and changing from linguistic work to work on sex and gender to the relations between formative Judaism and Christianity to the literary genres of the Talmud in the Hellenistic context he gives an account of multiple questions and provocations to which that prodigious book gives stimulation showing how the Talmud can contribute to all of these fields The book opens up possibilities for study of the Talmud using historical classical philological anthropological cultural studies gender and literary theory and criticism As a kind of intellectual autobiography it is a record of the alarums and excursions of a life in the Talmud **Voice (Routledge Revivals)** Mary Douglas, 2013-02-01 First published in 1982 this collection of essays is a reproach to a form of the sociology of religion that treats people as the passive objects of impersonal social influences In opposition to this the author seeks to assert an active voice style of thinking about the relations between individuals and their cultural environment whether in economics history or literary criticism This collection is assembled with the guiding principle that all the essays touch upon the borderland between economic values and personal judgements of quality Several essays illustrate the theme from the place of economics in anthropology and the place of economic behaviour in sociological and cultural criticism The essay on Cultural bias suggests a systematic method of analysis for investigating social influences on judgement **The Hungry Are Dying** Susan R. Holman, 2001-07-19 This study examines the theme of poverty in the fourth and choice century sermons of Basil of Caesarea Gregory Nazianzen and Gregory Nysson These sermons are especially important for what they tell us about the history of poverty relief and the role of fourth century Christian theology in constructing the body of the redemptive involuntary poor Some of the topics explored include the contextualization of the poor in scholarship the poor in late antiquity and starvation and famine dynamics In exploring this relationship between cultural context and theological language this volume offers a broad and fresh overview of these little studied texts Dying for God Daniel Boyarin, 1999 Scholars have come to realize that we can and need to speak of a twin birth of Christianity and Judaism not a genealogy in which one is parent to the other In this book the author develops a revised understanding of the interactions between nascent Christianity and nascent Judaism in late antiquity The Emergence of Christianity Cynthia White, 2010-10-01 This brief survey text tells the story of early Christianity Cynthia White explores the emergence of Christianity in Rome during the first four centuries of the Greco Roman empire from the first followers of Jesus Christ to conflicts between Christians and Jewish kings under Roman occupation to the torture of Christian followers Diocletian s reforms and Constantine's eventual conversion to monotheism which cemented Christianity's status as the official religion of Rome The text's chapters will integrate key pedagogy including introductions study questions textboxes photos maps

Rituals in Early Christianity, 2020-10-12 Based on the paradigmatic suggested readings and a glossary and timeline shift in both liturgical and ritual studies this multidisciplinary volume presents a collection of case studies on rituals in the early Christian world After a methodological discussion of the new paradigm it shows how emblematic Christian rituals were influenced by their Greco Roman and Jewish contexts undergoing multiple transformations while themselves affecting developments both within and outside Christianity Notably parallel traditions in Judaism and Islam are included in the discussion highlighting the importance of ongoing reception history Focusing on the dynamic character of rituals the new perspectives on ritual traditions pursued here relate to the expanding source material both textual and material as well as the development of recent interdisciplinary approaches including the cognitive science of religion The I.B.Tauris History of Monasticism G.R. Evans, 2015-12-22 From the earliest centuries of the church asceticism and the contemplative life have been profoundly important aspects of western Christianity And in assessing the glories of western civilization perhaps the best place to start is within medieval monastic institutions not outside of them For while monasteries withdrew from the main currents of their societies until the rise of universities in the 12th century they provided fertile soil and sanctuary to the liberal arts and sciences as well as those who wanted to spend their lives focused upon God They became the driving cultural forces of Europe nurturing education music manuscript illumination art and history agriculture animal husbandry all in addition to spiritual guidance In this first general history of monasticism since 1900 Andrea Dickens explores the cloistered communities and individuals who have aspired to the ascetic ideal in their religious life assessing the impact they have made on the wider church and its practices She discusses some of the best known names in Christian history including Cuthbert Columba Hilda of Whitby Peter Abelard and Thomas Merton and traces the monastic impulse from its beginnings in the Egyptian desert through the Rule of St Benedict Cluny s foundation in 910 the austerity of the Cistercians the legacy of women's houses the critique of Luther and Calvin Trappists and Catholic reform up to the present day ecumencial Taize community Offering a lively and informed overview of western monasticism the book will be essential reading for students of history and religion as well as the lay reader **The Anglo-Saxons** J. Douglas Woods, David A.E. Pelteret, 2010-10-30 The popular notion that sees the Anglo Saxon era as The Dark Ages perhaps has tended to obscure for many people the creations and strengths of that time This collection in examining many aspects of pre Norman Britain helps to illuminate how Anglo Saxon society contributed to the continuity of knowledge between the ancient world and the modern world But as well it posits a view of that society in its own distinctive terms to show how it developed as a synthesis of radically different cultures The Bayeux Tapestry is examined for its underlying political motivations the study of Old English literature is extended to such works as laws charters apocryphal literature saints lives and mythologies and many of these are studied for the insight they provide into the social structures of the Anglo Saxons Other essays examine both the institution of slavery and the use of Germanic warrior terminology in Old Saxon as a contribution towards the descriptive analysis of that society s social

groupings The book also presents a perspective on the Christian church that is usually overlooked by historians that its existence was continuous and influential from Roman times and that it was greatly affected by the Celtic Christian church long after the latter was thought to have disintegrated

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