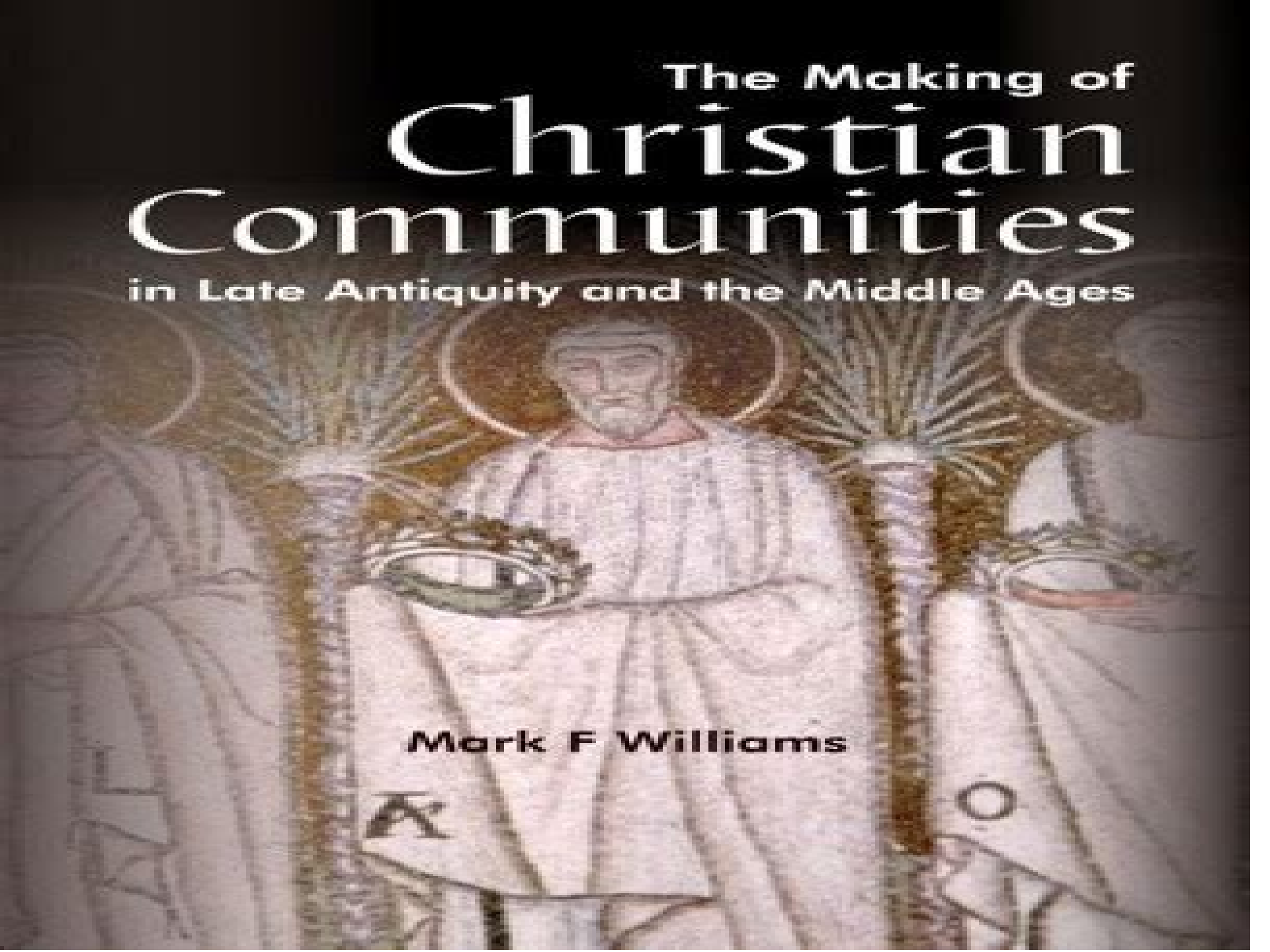# The Making of
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in Late Antiquity and the Middle Ages

Mark F Williams

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The Making Of Christian Communities In Late Antiquity And The Middle Ages Wpc Clabics:

The Making of Christian Communities in Late Antiquity and the Middle Ages Mark F. Williams,2005 The Making of Christian Communities sheds light on one of the most crucial periods in the development of the Christian faith It considers the development and spread of Christianity between Late Antiquity and the Middle Ages and includes analysis of the formation and development of Christian communities in a variety of arenas ranging from Late Roman Cappadocia and Constantinople to the court of Charlemagne and the twelfth century province of Rheims France during the twelfth century

Society and the Holy in Late Antiquity Peter Brown,1989-10-25 With the blend of art and learning that is the hallmark of his work Peter Brown here examines how the sacred impinged upon the profane during the first Christian millennium

Christians and Christianity in the Holy Land Ora Limor,Guy G. Stroumsa,2006 This volume fills a major desideratum in historical scholarship on the religious history of the Holy Land It presents a synthesis of our knowledge of the history of Christianity and the various churches that coexisted there from the beginnings of Christianity to the fall of the Crusader Kingdoms It also offers analytical studies of major topics and problems While the first part is organized chronologically the second follows a thematic plan dealing with the major themes pertaining to the topic from various points of view and covering several disciplinary fields History Theology Archaeology and Art History The volume represents the outcome of an international project initiated by Yad Izhak Ben Zvi of Jerusalem and the contributors are leading experts in their fields

Prayer and Worship in Eastern Christianities, 5th to 11th Centuries Brouria Bitton-Ashkelony,Derek Krueger,2016-10-04 Prayer and Worship in Eastern Christianities 5th to 11th Centuries forges a new conversation about the diversity of Christianities in the medieval eastern Mediterranean centered on the history of practice looking at liturgy performance prayer poetry and the material culture of worship It studies prayer and worship in the variety of Christian communities that thrived from late antiquity to the middle ages Byzantine Orthodoxy Syrian Orthodoxy and the Church of the East Rather than focusing on doctrinal differences and analyzing divergent patterns of thought the essays address common patterns of worship individual and collective prayer hymnography and liturgy as well as the indigenous theories that undergirded Christian practices The volume intervenes in standard academic discourses about Christian difference with an exploration of common patterns of celebration commemoration and self discipline Essays by both established and promising younger scholars interrogate elements of continuity and change over time before and after the rise of Islam both under the control of the Eastern Roman Empire and in the lands of successive caliphates Groups distinct in their allegiances nevertheless shared a common religious heritage and recognized each other even in their differences as kinds of Christianity A series of chapters explore the theory and practice of prayer from Greco Roman late antiquity to the Syriac middle ages highlighting the transmission of monastic discourses about prayer especially among Syrian and Palestinian ascetic teachers Another set of essays examines localization of prayer within churches through inscriptions donations dedications and incubation Other

chapters treat the composition and transmission of hymns to adorn the liturgy and articulate the emotions of the Christian calendar structuring liturgical and eschatological time   <u>Being Christian in Late Antiquity</u> Carol Harrison,Caroline Humfress,Isabella Sandwell,2014-01-30 What do we mean when we talk about being Christian in Late Antiquity This volume brings together sixteen world leading scholars of ancient Judaism Christianity and Greco Roman culture and society to explore this question in honour of the ground breaking scholarship of Professor Gillian Clark After an introduction to the volume s dedicatee and themes by Averil Cameron the papers in Section I Being Christian through Reading Writing and Hearing analyse the roles that literary genre writing reading hearing and the literature of the past played in the formation of what it meant to be Christian The essays in Section II move on to explore how late antique Christians sought to create maintain and represent Christian communities communities that were both textually created and enacted in living realities Finally in Section III The Particularities of Being Christian the contributions examine what it was to be Christian from a number of different ways of representing oneself each of which raises questions about certain kinds of particularities for example gender location education and culture Bringing together primary source material from the early Imperial period up to the seventh century AD and covering both the Eastern and Western Empires the papers in this volume demonstrate that what it meant to be Christian cannot simply be taken for granted Being Christian was part of a continual process of construction and negotiation as individuals and Christian communities alike sought to relate themselves to existing traditions social structures and identities at the same time as questioning and critiquing the past s in their present   **The Power of Religion in Late Antiquity** Andrew Cain,Noel Emmanuel Lenski,2009-01-01 Late Antiquity witnessed a dramatic recalibration in the economy of power and nowhere was this more pronounced than in the realm of religion The transformations that occurred in this pivotal era moved the ancient world into the Middle Ages and forever changed the way that religion was practiced The twenty eight studies in this volume explore this shift using evidence ranging from Latin poetic texts to Syriac letter collections to the iconography of Roman churches and Merowingian mortuary goods The kaleidoscope of perspectives they provide creates a richly illuminating volume that add a new social and political dimension to current debates about religion in Late Antiquity   *Ancient and Early Christian Narratives of Community* Walter Pohl,Veronika Wieser,2019   **Conversion in Late Antiquity and the Early Middle Ages** Kenneth Mills,Anthony Grafton,2003 A re examination of the social processes behind religious conversions in the Ancient and Early Middle Ages This volume explores religious conversion in late antique and early medieval Europe at a time when the utility of the concept is vigorously debated Though conversion was commonly represented by ancient and early medieval writersas singular and personally momentous mental events contributors to this volume find gradual and incomplete social processes lurking behind their words A mixture of examples and approaches will both encourage a deepening of specialist knowledge and spark new thinking across a variety of sub fields The historical settings treated here stretch from the Roman Hellenism of Justin Martyr in the second

century to the ninth century programs of religious and moral correction by resourceful Carolingian reformers Baptismal orations funerary inscriptions Christian narratives about the conversion of stage performers a bronze statue of Constantine early Byzantine ethnographic writings and re located relics are among the book s imaginative points of entry This focused collection of essays by leading scholars and the afterword by Neil McLynn should ignite conversations among students of religious conversion andrelated processes of cultural interaction diffusion and change both in the historical sub fields of Late Antiquity and the Early Middle Ages and well beyond This book is one of two collections of essays on religious conversion drawn from the activities of the Shelby Cullum Davis Center for Historical Studies at Princeton University between 1999 and 2001 The other volume Conversion Old Worlds and New is also published by the Universityof Rochester Press Contributors Susan Elm Anthony Grafton Richard Lim Rebecca Lyman Michael Maas Neil McLynn Kenneth Mills Eric Rebillard Julia M H Smith Raymond Van Dam   *The Power of Religion in Late Antiquity* Andrew Cain,Taylor & Francis Group,2019-05-31 Late Antiquity witnessed a dramatic recalibration in the economy of power and nowhere was this more pronounced than in the realm of religion The transformations that occurred in this pivotal era moved the ancient world into the Middle Ages and forever changed the way that religion was practiced The twenty eight studies in this volume explore this shift using evidence ranging from Latin poetic texts to Syriac letter collections to the iconography of Roman churches and Merowingian mortuary goods They range in chronology from the late third through the early seventh centuries AD and apply varied theories and approaches All converge around the notion that religion is fundamentally a discourse of power and that power in Late Antiquity was especially charged with the force of religion The articles are divided into eight sections which examine the power of religion in literature theurgical power over the divine emperors and the deployment of religious power limitations on the power of the ecclesiastical hierarchy the use of the cross as a symbol of power Rome and its transformation as a center of power the power of religion in the barbarian west and religious power in the communities of the east This kaleidoscope of perspectives creates a richly illuminating volume that add a new social and political dimension to current debates about religion in Late Antiquity   *An Age of Saints?* Peter Sarris,Matthew Dal Santo,Phil Booth,2011-06-09 This volume focuses on the strategies through which secular and ecclesiastical authorities throughout the early medieval world shaped and exploited Christian culture in their own interests and the simultaneous attempts of rivals and sceptics to resist that same process   **Landscape with Two Saints** Lisa M. Bitel,2009-05-19 Lisa Bitel uses the history of two unique holy women Genovefa of Paris ca 420 509 and Brigit of Kildare ca 452 524 to reveal how ordinary Europeans lived through Christianization at the dawn of the Middle Ages Most converts did not have a sudden epiphany Bitel argues Instead they learned and lived their new religion in continuous conversation with preachers saints rulers and neighbors Together they built their faith over many years brick by brick into their churches and shrines cemeteries houses and even their markets and farms   Exploring Christian Identity from Late Antiquity to the Middle Ages Chris Baghos,2024 This book challenges the

popular understanding that all Byzantines regarded the Christian faith Hellenic cultural legacy and Roman imperial tradition as inextricably linked To this end it outlines and explores the patristic resistance to the emperor s involvement in ecclesial affairs as evidenced by the writings of St Maximus the Confessor and his disciples in addition to their martyrial and monastic influences It therefore considers what the orthodox C **The Ways that Never Parted** Adam H. Becker,Annette Yoshiko Reed,2007 The first paperback edition of the hardcover published by Mohr Siebeck in 2003 Startling state of the art essays on Jewish Christian relations in antiquity Includes a new preface by the editors discussing scholarships since 2003 **The Christianization of the Late Roman World** Beat Brenk,2002 The separate papers in this publication have appeared during the last 10 15 years as parts of a comprehensive enquiry by Professor Brenk where the goal is not generalization but microhistory The opportunity presented itself to examine the phenomenon of Christianization on the basis of separate case studies in different religious social and economic areas of life The author asks how these areas of life changed in a period of major transformation in the Late Roman World between the 3rd and the 7th centuries and how these changes were reflected in art and architecture The city in late antiquity forms the starting point acquiring a new emphasis after the 4th century with the cult buildings of Christians and Jew churches monasteries synagogues as well as some extremely luxurious residences The author tries to examine in which topographic surroundings Christian and Jewish cult buildings were established Special attention is given to the question of the taking over of construction plots or the re use of buildings as well as the re use by building materials by Christians A further selection of topics emerges with the use re use and with the artistic furnishing of private houses and residences with house chapels by Christians The investigation of house chapels throws a new light of the question of private cults Cult function and requirement are categories from which a new understanding can be obtained for such different building types as monasteries urban votive churches cathedrals and pilgrimage churches A considerable number of studies previously published in German and Italian are presented here in English translation and some are published here for the first time Christianity, Empire, and the Making of Religion in Late Antiquity Jeremy M. Schott,2008-08-26 In Christianity Empire and the Making of Religion in Late Antiquity Jeremy M Schott examines the ways in which conflicts between Christian and pagan intellectuals over religious ethnic and cultural identity contributed to the transformation of Roman imperial rhetoric and ideology in the early fourth century C E During this turbulent period which began with Diocletian s persecution of the Christians and ended with Constantine s assumption of sole rule and the consolidation of a new Christian empire Christian apologists and anti Christian polemicists launched a number of literary salvos in a battle for the minds and souls of the empire Schott focuses on the works of the Platonist philosopher and anti Christian polemicist Porphyry of Tyre and his Christian respondents the Latin rhetorician Lactantius Eusebius bishop of Caesarea and the emperor Constantine Previous scholarship has tended to narrate the Christianization of the empire in terms of a new religion s penetration and conquest of classical culture and society The present work in contrast seeks to

suspend the static essentializing conceptualizations of religious identity that lie behind many studies of social and political change in late antiquity in order to investigate the processes through which Christian and pagan identities were constructed Drawing on the insights of postcolonial discourse analysis Schott argues that the production of Christian identity and in turn the construction of a Christian imperial discourse were intimately and inseparably linked to the broader politics of Roman imperialism   *Violence and Belief in Late Antiquity* Thomas Sizgorich,2012-03-19 In Violence and Belief in Late Antiquity Thomas Sizgorich seeks to understand why and how violent expressions of religious devotion became central to the self understandings of both Christian and Muslim communities between the fourth and ninth centuries Sizgorich argues that the cultivation of violent martyrdom as a path to holiness was in no way particular to Islam rather it emerged from a matrix put into place by the Christians of late antiquity Paying close attention to the role of memory and narrative in the formation of individual and communal selves Sizgorich identifies a common pool of late ancient narrative forms upon which both Christian and Muslim communities drew In the process of recollecting the past Sizgorich explains Christian and Muslim communities alike elaborated iterations of Christianity or Islam that demanded of each believer a willingness to endure or inflict violence on God s behalf and thereby created militant local pieties that claimed to represent the one real Christianity or the only pure form of Islam These militant communities used a shared system of signs symbols and stories stories in which the faithful manifested their purity in conflict with the imperial powers of the world   *Conflict and Religious Conversation in Latin Christendom* Israel Jacob Yuval,Ram Ben-Shalom,2014 Classical civilization and hence contemporary Western culture had deep roots in Afro Asiatic cultures but these influences have been systematically overlooked This series of monographs and collections of articles addresses the social religious and cultural interactions between East and West particularly the alienation between East and West as the two parts of the Roman Empire grew apart from the fourth century onwards To treat the cultures of Western Europe Byzantium and the Muslim East separately as if too fundamentally disparate for substantive borrowings or syncretism to take place is a drastic simplification of the cultural and religious encounters between East and West throughout Late Antiquity and the Middle Ages   *Episcopal Networks in Late Antiquity* Carmen Angela Cvetković,Peter Gemeinhardt,2019-02-19 Recent studies on the development of early Christianity emphasize the fragmentation of the late ancient world while paying less attention to a distinctive feature of the Christianity of this time which is its inter connectivity Both local and trans regional networks of interaction contributed to the expansion of Christianity in this age of fragmentation This volume investigates a specific aspect of this inter connectivity in the area of the Mediterranean by focusing on the formation and operation of episcopal networks The rise of the bishop as a major figure of authority resulted in an increase in long distance communication among church elites coming from different geographical areas and belonging to distinct ecclesiastical and theological traditions Locally the bishops in their roles as teachers defenders of faith patrons etc were expected to interact with individuals of diverse social background who formed their

congregations and with secular authorities Consequently this volume explores the nature and quality of various types of episcopal relationships in Late Antiquity attempting to understand how they were established cultivated and put to use across cultural linguistic social and geographical boundaries   Religious Connectivity in Urban Communities (1400-1550) Suzan Folkerts,2021 The boundaries between sacred and secular in the late Middle Ages traditionally perceived as separate domains are nowadays perceived as porous or non existent This collection on religious connectivity explores a new approach to religious culture in the late Middle Ages In assessing the porosity of the domains of sacred and secular and of religious and lay the contributors to this collection investigate processes of transfer of religious knowledge literature and artefacts and the people involved Religious connectivity describes people in networks This concept emphasises dynamics and processes rather than stability and focuses on all persons involved in transfer and appropriation not just the producers It is therefore a fruitful concept by which to explore medieval society and the continuum of sacred and secular By using the lens of religious connectivity the authors of this collection shed new light on religious activities and religious culture in late medieval urban communities   A history of the Christian church Charles Hardwick,1853

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In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **The Making Of Christian Communities In Late Antiquity And The Middle Ages Wpc Clabics** a literary masterpiece penned by way of a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book is core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of people who partake in its reading experience.

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Table of Contents The Making Of Christian Communities In Late Antiquity And The Middle Ages Wpc Clabics

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