

300 - 450 C.E.

CHRISTIANITY IN LATE ANTIQUITY



A R E A D E R

BART D. EHRMAN
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Christianity In Late Antiquity 300 450 C E A Reader

Yonatan Moss



Christianity In Late Antiquity 300 450 C E A Reader:

Christianity in Late Antiquity, 300-450 C.E. Bart D. Ehrman, Andrew S. Jacobs, 2004 Christianity in Late Antiquity 300 450 C E A Reader collects primary sources of the early Christian world from the last Great Persecution under Emperor Diocletian to the Council of Chalcedon in the mid fifth century During this period Christianity rose to prominence in the Roman Empire developed new notions of sanctity and heresy and spread beyond the Mediterranean world This reader incorporates standard texts from authors such as Athanasius Augustine and Eusebius in the most recent translations and also includes less familiar texts some of which appear in English translation for the first time Presented in their entirety or in long excerpts the texts are arranged thematically and cover such topics as orthodoxy conversion asceticism and art and architecture The editors provide introductions for each chapter text and image situating the selections historically geographically and intellectually Christianity in Late Antiquity 300 450 C E A Reader highlights the ways in which religion and culture were mutually transformed during this crucial historical period Ideal for courses in Early Christianity Christianity in Late Antiquity and History of Christianity this reader is an excellent companion to Bart D Ehrman s *After the New Testament* OUP 1998 and an exceptional Christianity in Late Antiquity, 300 - 450 C.E Bart D. Ehrman, Richard John Andrew, Oxford University Press, 2004 *Forthcoming Books* Rose Arny, 1992 **Arts & Humanities Citation Index**, 1980 *Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE* Éric Rebillard, 2012-12-11 For too long the study of religious life in Late Antiquity has relied on the premise that Jews pagans and Christians were largely discrete groups divided by clear markers of belief ritual and social practice More recently however a growing body of scholarship is revealing the degree to which identities in the late Roman world were fluid blurred by ethnic social and gender differences Christianness for example was only one of a plurality of identities available to Christians in this period In *Christians and Their Many Identities in Late Antiquity North Africa 200 450 CE* ric Rebillard explores how Christians in North Africa between the age of Tertullian and the age of Augustine were selective in identifying as Christian giving salience to their religious identity only intermittently By shifting the focus from groups to individuals Rebillard more broadly questions the existence of bounded stable and homogeneous groups based on Christianness In emphasizing that the intermittency of Christianness is structurally consistent in the everyday life of Christians from the end of the second to the middle of the fifth century this book opens a whole range of new questions for the understanding of a crucial period in the history of Christianity Incorruptible Bodies Yonatan Moss, 2016-05-03 *Incorruptible Bodies* examines a fateful theological controversy that raged in the eastern Roman empire in the early sixth century The controversy whose main participants were the anti Chalcedonian leaders Severus of Antioch and Julian of Halicarnassus centered on whether or not Jesus body was corruptible prior to its resurrection from the dead Viewing the controversy in light of late antiquity s multiple images of the body of Christ Yonatan Moss reveals the underlying political ritual and cultural stakes of this debate and its long lasting effects Provided by publishe *Violence and Belief in*

Late Antiquity Thomas Sizgorich, 2009 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 He identifies a common pool of late ancient narrative forms upon which both communities drew The Corporeal Imagination Patricia Cox Miller, 2012-02-28 With few exceptions the scholarship on religion in late antiquity has emphasized its tendencies toward transcendence abstraction and spirit at the expense of matter In *The Corporeal Imagination* Patricia Cox Miller argues instead that ancient Christianity took a material turn between the fourth and seventh centuries During this period Miller contends there occurred a major shift in the ways in which the human being was oriented in relation to the divine a shift that reconfigured the relationship between materiality and meaning in a positive direction *The Corporeal Imagination* is a groundbreaking investigation into the theological poetics of material substance in late ancient Christian texts From hagiographies to literary descriptions of sacred paintings to treatises on relics and theurgy Miller examines a wide variety of ancient texts to reveal how Christian writers increasingly described the matter of the world as invested with divine power By appealing to the reader's sensory imagination Christian texts endowed phenomena like relics saints bodies in hagiography and saints presence in icons with a visual and tactile presence The book draws on a variety of contemporary theoretical models to elucidate the significance of all these materials in ancient religious life and imagination 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 Merovingian 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 **The Christianization of Knowledge in Late Antiquity** Mark Letteney, 2023-10-12 *The Christianization of Knowledge in Late Antiquity* Intellectual and Material Transformations traces the beginning of Late Antiquity from a new angle Shifting the focus away from the Christianization of people or the transformation of institutions Mark Letteney interrogates the creation of novel and durable structures of knowledge across the Roman scholarly landscape and the embedding of those changes in manuscript witnesses Letteney explores scholarly productions ranging from juristic writings and legal compendia to theological tractates military handbooks historical accounts miscellanies grammatical treatises and the Palestinian Talmud He demonstrates how imperial Christianity inflected the production of truth far beyond the domain of theology and how intellectual tools forged in the fires of doctrinal controversy shed their theological baggage and came to undergird the great intellectual productions of the Theodosian Age and their material expressions Letteney's volume offers new insights and a new approach to answering the perennial

question What does it mean for Rome to become Christian This title is also available as Open Access on Cambridge Core

Pagans and Christians in Late Antiquity A. D. Lee, 2015-08-11 In *Pagans and Christians in Late Antiquity* A D Lee documents the transformation of the religious landscape of the Roman world from one of enormous diversity of religious practices and creeds in the 3rd century to a situation where by the 6th century Christianity had become the dominant religious force Using translated extracts from contemporary sources he examines the fortunes of pagans and Christians from the upheavals of the 3rd Century through the dramatic events associated with the emperors Constantine Julian and Theodosius in the 4th to the increasingly tumultuous times of the 5th and 6th centuries while also illustrating important themes in late antique Christianity such as the growth of monasticism the emerging power of bishops and the development of pilgrimage as well as the fate of other significant religious groups including Jews and Manichaeans This new edition has been updated to include additional documentary material including newly published papyri an expanded chapter on the emperor Constantine greater attention to church controversies in the fourth and fifth centuries thoroughly updated references and further reading taking into account developments in modern scholarship during the past fifteen years *Pagans and Christians in Late Antiquity* is an invaluable resource for students of the late antique world and of early Christianity and the early Church

Repentance in Late Antiquity Alexis C. Torrance, 2012-11-29 The call to repentance is central to the message of early Christianity While this is undeniable the precise meaning of the concept of repentance for early Christians has rarely been investigated to any great extent beyond studies of the rise of penitential discipline In this study the rich variety of meanings and applications of the concept of repentance are examined with a particular focus on the writings of several ascetic theologians of the fifth to seventh centuries SS Mark the Monk Barsanuphius and John of Gaza and John Climacus These theologians provide some of the most sustained and detailed elaborations of the concept of repentance in late antiquity They predominantly see repentance as a positive comprehensive idea that serves to frame the whole of Christian life not simply one or more of its parts While the modern dominant understanding of repentance as a moment of sorrowful regret over past misdeeds or as equivalent to penitential discipline is present to a degree such definitions by no means exhaust the concept for them The path of repentance is depicted as stretching from an initial about face completed in baptism through the living out of the baptismal gift by keeping the Gospel commandments culminating in the idea of intercessory repentance for others after the likeness of Christ s innocent suffering for the world While this overarching role for repentance in Christian life is clearest in ascetic works these are not explored in isolation and attention is also paid to the concept of repentance in Scripture the early church apocalyptic texts and canonical material This not only permits the elaboration of the views of the ascetics in their larger context but further allows for an overall re assessment of the often misunderstood if not overlooked place of repentance in early Christian theology

Being Christian in Late Antiquity 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

Education and Religion in Late Antique Christianity Peter Gemeinhardt, Lieve Van Hoof, Peter Van Nuffelen, 2016-03-31 This book studies the complex attitude of late ancient Christians towards classical education In recent years the different theoretical positions that can be found among the Church Fathers have received particular attention their statements ranged from enthusiastic assimilation to outright rejection the latter sometimes masking implicit adoption Shifting attention away from such explicit statements this volume focuses on a series of lesser known texts in order to study the impact of specific literary and social contexts on late ancient educational views and practices By moving attention from statements to strategies this volume wishes to enrich our understanding of the creative engagement with classical ideals of education The multi faceted approach adopted here illuminates the close connection between specific educational purposes on the one hand and the possibilities and limitations offered by specific genres and contexts on the other Instead of seeing attitudes towards education in late antique texts as applications of theoretical positions it reads them as complex negotiations between authorial intent the limitations of genre and the context of performance

The Passion of Perpetua and Felicitas in Late Antiquity

, 2021-03-10 This volume gathers all available evidence for the martyrdoms of Perpetua and Felicitas two Christian women who became in the centuries after their deaths in 203 CE revered throughout the Roman world Whereas they are now known primarily through a popular third century account numerous lesser known texts attest to the profound place they held in the lives of Christians in late antiquity This book brings together narratives in their original languages with accompanying English translations including many related entries from calendars martyrologies sacramentaries and chronicles as well as artistic representations and inscriptions As a whole the collection offers readers a robust view of the veneration of Perpetua

and Felicitas over the course of six centuries examining the diverse ways that a third century Latin tradition was appreciated appropriated and transformed as it circulated throughout the late antique world *Pagans and Christians in Late Antiquity* A.D.(Doug) Lee,2013-04-15 In this book A D Lee charts the rise to dominance of Christianity in the Roman empire Using translated texts he explains the fortunes of both Pagans and Christians from the upheavals of the 3rd Century to the increasingly tumultuous times of the 5th and 6th centuries The book also examines important themes in Late Antiquity such as the growth of monasticism the emerging power of bishops and the development of pilgrimage and looks at the fate of other significant religious groups including the Jews Zoroastrians and Manichaeans **Late Ancient Christianity** Virginia Burrus, How has Christianity through the ages actually been lived and experienced by ordinary Christians To address this question this volume shifts the focus from various Christian elites whether clerical or theological or political to average people Centered on the Roman imperial period twelve historians search for clues to the everyday realities of Christians lives in the era when Christianity grew from marginal sect to dominant religion Popular fiction childrearing and toys rituals of inclusion veneration of saints and shunning of heretics the ascetic impulse feast days and festivals all these and more lend color and texture to the story of a people s Christianity in this formative stage **Children and Asceticism in Late Antiquity** Ville Vuolanto,2016-03-03 In Late Antiquity the emergence of Christian asceticism challenged the traditional Greco Roman views and practices of family life The resulting discussions on the right way to live a good Christian life provide us with a variety of information on both ideological statements and living experiences of late Roman childhood This is the first book to scrutinise the interplay between family children and asceticism in the rise of Christianity Drawing on texts of Christian authors of the late fourth and early fifth centuries the volume approaches the study of family dynamics and childhood from both ideological and social historical perspectives It examines the place of children in the family in Christian ideology and explores how families in the late Roman world adapted these ideals in practice Offering fresh viewpoints to current scholarship Ville Vuolanto demonstrates that there were many continuities in Roman ways of thinking about children and despite the rise of Christianity the old traditions remained deeply embedded in the culture Moreover the discussions about family and children are shown to have been intimately linked to worries about the continuity of family lineage and of the self and to the changing understanding of what constituted a meaningful life *Bishops in Flight* Jennifer Barry,2019-04-23 At publication date a free ebook version of this title will be available through Luminos University of California Press s Open Access publishing program Visit www.luminosoa.org to learn more Flight during times of persecution has a long and fraught history in early Christianity In the third century bishops who fled were considered cowards or worse yet heretics On the face flight meant denial of Christ and thus betrayal of faith and community But by the fourth century the terms of persecution changed as Christianity became the favored cult of the Roman Empire Prominent Christians who fled and survived became founders and influencers of Christianity over time Bishops in Flight examines the various ways these

episcopal leaders both appealed to and altered the discourse of Christian flight to defend their status as purveyors of Christian truth even when their exiles appeared to condemn them Their stories illuminate how profoundly Christian authors deployed theological discourse and the rhetoric of heresy to respond to the phenomenal political instability of the fourth and fifth centuries **Christianity in Late Antiquity** ,2016

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