

THE END OF ANCIENT CHRISTIANITY

ROBERT MARKUS



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Outi Lehtipuu, Silke Petersen

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The End of Ancient Christianity R. A. Markus, Robert Austin Markus, 1990 Examines the nature of the changes that transformed the Christian world from the fourth to the end of the sixth century *The End of Ancient Christianity* Robert

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Christianity Robert Austin Markus, 1999 Sixteen essays explore the end of ancient Christianity *Late Ancient Christianity*

Virginia Burrus, 2010-03-01 The particular excitement of this volume lies in its focus on the everyday realities of Christians lives in the era of Christian ascendancy and Roman decline Popular fiction childrearing and toys rituals of inclusion the beginning of veneration of saints and shunning of heretics the ascetic impulse food practices all these and more lend color and texture to the story of a people s Christianity in this formative stage **The Rise of Christian Theology and the End**

of Ancient Metaphysics Johannes Zachhuber, 2020 It has rarely been recognized that the Christian writers of the first millennium pursued an ambitious and exciting philosophical project alongside their engagement in the doctrinal controversies of their age This book offers a full analysis of this Patristic philosophy until the time of John of Damascus

Marriage, Celibacy, and Heresy in Ancient Christianity David G. Hunter, 2007-01-26 Marriage Celibacy and Heresy in Ancient Christianity is the first major study in English of the heretic Jovinian and the Jovinianist controversy David G Hunter examines early Christian views on marriage and celibacy in the first three centuries and the development of an anti heretical tradition He provides a thorough analysis of the responses of Jovinian s main opponents including Pope Siricius Ambrose Jerome Pelagius and Augustine In the course of his discussion Hunter sheds new light on the origins of Christian asceticism the rise of clerical celibacy the development of Marian doctrine and the formation of orthodoxy and heresy in early Christianity

Violence in Ancient Christianity Albert Geljon, Riemer Roukema, 2014-06-05 Ancient Christianity had an ambivalent stance toward violence Jesus had instructed his disciples to love their enemies and in the first centuries Christians were proud of this lofty teaching and tried to apply it to their persecutors and to competing religious groups Yet at the same time they testify to their virulent verbal criticism of Jews heretics and pagans who could not accept the Christian exclusiveness After emperor Constantine had turned to Christianity Christians acquired the opportunity to use violence toward competing groups and pagans even though they were instructed to love them personally and Jewish Christian relationships flourished at grass root level General analyses and case studies demonstrate that the fashionable distinction between intolerant monotheism and tolerant polytheism must be qualified *Angels in Late Ancient Christianity* Ellen Muehlberger, 2013-03-21 Ellen Muehlberger explores the diverse and inventive ideas Christians held about angels in late antiquity During the fourth and fifth centuries Christians began experimenting with new modes of piety adapting longstanding forms of public authority to Christian leadership and advancing novel ways of cultivating body and mind to further the progress of individual Christians Muehlberger argues that in practicing these new modes of piety Christians

developed new ways of thinking about angels The book begins with a detailed examination of the two most popular discourses about angels that developed in late antiquity In the first developed by Christians cultivating certain kinds of ascetic practices angels were one type of being among many in a shifting universe and their primary purpose was to guard and to guide Christians In the other articulated by urban Christian leaders in contest with one another angels were morally stable characters described in the emerging canon of Scripture available to enable readers to render Scripture coherent with emerging theological positions Muehlberger goes on to show how these two discourses did not remain isolated in separate spheres of cultivation and contestation but influenced one another and the wider Christian culture She offers in depth analysis of popular biographies written in late antiquity of the community standards of emerging monastic communities and of the training programs developed to prepare Christians to participate in ritual demonstrating that new ideas about angels shaped and directed the formation of the definitive institutions of late antiquity Angels in Late Ancient Christianity is a meticulous and thorough study of early Christian ideas about angels but it also offers a different perspective on late ancient Christian history arguing that angels were central rather than peripheral to the emergence of Christian institutions and Christian culture in late antiquity **Sex, Violence, and Early Christian Texts** Christy Cobb, Eric Vanden

Eykel, 2022-10-03 Examples of sexual violence and mentions of it appear with a disturbing level of frequency in the literature of early Christianity This collection of essays explores these occurrences in canonical and noncanonical Christian texts from the first until the fifth centuries CE Drawing from a range of interpretive lenses scholars of early Christianity approach these writings with the goal of identifying how their authors employ the language of sexual assault rape and violence in order to formulate and support various rhetorical and theological claims Individual chapters also address how and why these episodes of sexual violence have been ignored or sometimes read in a way that would make them less problematic As a collection Sex Violence and Early Christian Texts examines these texts carefully ethically and with an eye toward shining a light on the scourge of sexual violence that is so often manifest in both ancient and contemporary Christian communities **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

The Cambridge History of Ancient Christianity Bruce W. Longenecker, David E. Wilhite, 2023-08-24 The first three hundred years of the common era witnessed critical developments that would become foundational for Christianity itself as well as for the societies and later history that emerged thereafter The concept of ancient Christianity however along with the content that the category represents has raised much debate This is in part because within this category lie multiple forms of

devotion to Jesus Christ multiple phenomena and multiple permutations in the formative period of Christian history Within those multiples lie numerous contests as varieties of Christian identity laid claim to authority and authenticity in different ways The Cambridge History of Ancient Christianity addresses these contested areas with both nuance and clarity by reviewing synthesizing and critically engaging recent scholarly developments The 27 thematic chapters specially commissioned for this volume from an international team of scholars also offer constructive ways forward for future research

Christianity and the Secular Robert A. Markus, 2006-02-28 The history of Christianity has been marked by tension between ideas of sacred and secular their shifting balance and their conflict In *Christianity and the Secular* Robert A Markus examines the place of the secular in Christianity locating the origins of the concept in the New Testament and early Christianity and describing its emergence as a problem for Christianity following the recognition of Christianity as an established religion then the officially enforced religion of the Roman Empire Markus focuses especially on the new conditions engendered by the Christianization of the Roman Empire In the period between the apostolic age and Constantine the problem of the relation between Christianity and secular society and culture was suppressed for the faithful Christians saw themselves as sharply distinct in if not separate from the society of their non Christian fellows Markus argues that when the autonomy of the secular realm came under threat in the Christianised Roman Empire after Constantine Christians were forced to confront the problem of adjusting themselves to the culture and society of the new regime Markus identifies Augustine of Hippo as the outstanding critic of the ideology of a Christian empire that had developed by the end of the fourth century and in the time of the Theodosian emperors and as the principal defender of a place for the secular within a Christian interpretation of the world and of history Markus traces the eclipse of this idea at the end of antiquity and during the Christian Middle Ages concluding with its rehabilitation by Pope John XXIII and the second Vatican Council Of interest to scholars of religion theology and patristics Markus s genealogy of an authentic Christian concept of the secular is sure to generate widespread discussion

The End of Sacrifice Guy G. Stroumsa, 2009-04-15 This work points to the role of Judaism particularly its inventions of new religious life following the destruction of the Second Temple in 70 CE The end of animal sacrifice gave rise to new forms of worship with a concern for personal salvation scriptural study and rituals like praying

Ancient Christianity Lyman Coleman, 2023-11-20 Reprint of the original first published in 1875

Christian Identity in the Jewish and Graeco-Roman World Judith Lieu, 2004-05-27 I am a Christian is the confession of the martyrs of early Christian texts and no doubt of many others but what did this confession mean and how was early Christian identity constructed This innovative study sets the emergence of Christian identity in the first two centuries as it is constructed by the broad range of surviving literature within the wider context of Jewish and Graeco Roman identity It uses a number of models from contemporary constructionist views of identity formation to explore how what comes to be seen as Christian literature creates a sense of what to be a Christian means and traces both continuities and discontinuities with the ways in

which Jewish and Graeco Roman identity were also being constructed through their texts It seeks to acknowledge the centrality of texts in shaping early Christianity historically as well as in our perception of it while also exploring how we might move from those texts to the individuals and communities who preserved them Such an approach challenges more traditional emphases on the development of institutions whether structures or credal and ethical formulations which often fail to recognize the rhetorical function of the texts on which they draw and the uncertainties of how well these reflect the actual practice and experience of individuals and communities While building on recent recognition of the diversity of early Christianity the book goes on to explore the question whether it is possible to speak of a distinctive Christian identity across both the range of early texts and as a pressing historical and theological question in the contemporary world *Ancient Christian Apocrypha* Outi Lehtipuu, Silke Petersen, 2022-08-05 This latest volume in the Bible and Women series examines ancient noncanonical Christian texts for what they reveal about women their engagement with Scripture and attitudes toward them in texts dating to the second to eighth century Three sections include once forgotten texts rediscovered in locations such as Nag Hammadi those that have been in continuous use through the centuries and works written by women that are traditionally excluded from discussions of noncanonical texts Contributors Bernadette J Brooten Mar a Jos Cabezas Cabello Anna Carfora Ute E Eisen Judith Hartenstein Ursula Ulrike Kaiser Karen L King Outi Lehtipuu Heidrun Mader Antti Marjanen Silvia Pellegrini Silke Petersen Uwe Karsten Plisch Cristina Simonelli Anna Rebecca Solev g M Dolores Martin Trutet and Carmen Bernab Ubieta examine a range of texts including noncanonical gospels and acts poems prophecy and grave inscriptions Sacred and Secular in Medieval and Early Modern Cultures L. Besserman, 2006-02-04 This book illuminates the pervasive interplay of sacred and secular phenomena in the literature history politics and religion of the Middle Ages and Early Modern periods The essays gathered here constitute a new way of applying a classic dichotomy to major cultural phenomena of the pre modern era The Scriptural Universe of Ancient Christianity Guy G. Stroumsa, 2016-11-14 Perhaps more than any other cause the passage of texts from scroll to codex in late antiquity converted the Roman Empire from paganism to Christianity and enabled the worldwide spread of Christian faith Guy Stroumsa describes how canonical scripture was established and how its interpretation replaced blood sacrifice in religious ritual

Modernity and the Reinvention of Tradition Stephen Prickett, 2009-05-07 An original investigation into how tradition has developed over the centuries into our modern understanding of the term

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